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THE

CHURCH MISSIONARY INTELLIGENCER AND RECORD,

A MONTHLY JOURNAL OF MISSIONARY INFORMATION.

VOL. VI. NEW SERIES.

"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.

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THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JANUARY, 1881.

THE GOSPEL OF ST. PAUL, THE LIGHT OF ASIA.

A Sermon preached before the University of Cambridge on Sunday Afternoon, 20th June, 1880, being Commencement Sunday,

BY THE REV. G. E. MOULE, D.D.
(*Now Missionary Bishop for Mid-China*).

"I communicated unto them that Gospel which I preach among the Gentiles."—Gal. ii. 2.

THESE words, taken from the midst of St. Paul's account of his own life, describe an act full of important interest. The Apostle had been preaching Jesus Christ already fourteen years. He had been indebted to no human authority for his commission, or for his message.

Jesus Christ, revealed to him in the midst of his career as a persecutor, had given him both the one and the other. Awakened and converted, he had at once cast himself at the Lord's feet, and put his whole being at the Lord's disposal. And thenceforward,—though the Church at Antioch had borne its part in designating and sending him forth with Barnabas on a particular errand,—his journeys and his preaching had all been guided by the direct authority and inspiration of God in Christ.

Why does he now, as if acknowledging some higher earthly authority, some court of reference in the Church, render to it an account of his, already so often repeated, evangelical doctrine?

Unquestionably it was from no misgiving in his own mind, as to the actual truth of the Gospel, or the universality of its application. Rather was it for the sake of his brother Apostles at Jerusalem, and lest they, misled by exaggerated and partial reports, should lend the weight of their authority to the spurious Christians who had gone down "from James," and were interfering with the evangelical work in the provinces.

Let us, for a few moments, remind ourselves what were the principles of the Gospel as Paul preached it, and who were the Gentiles to whom, before and after this visit to Jerusalem, he preached it.

With regard to the second point he says: "I am debtor both to the Greeks and to the Barbarians, to the wise and to the unwise." Athenians and Corinthians, the people of Ephesus and of Antioch, those of the Roman province in Macedonia, and the inhabitants of the rough mountains of Galatia,—these, and Imperial Rome besides with

all its miscellany of races and of classes, were the Gentiles, the Heathen, to whom the converted Pharisee proclaimed the Gospel in the course of his unresting itinerancies or by means of his weighty letters.

What he preached to them, and with what views of the scope and efficacy of the message, he tells us again and again. This very Epistle is penetrated with its phraseology and its principles.

But in the contemporary Epistle to the Corinthians we find it categorically set forth. Thus in the fifteenth chapter, he writes: "I declare unto you the Gospel which I preached unto you, which also ye received and wherein ye stand, by which also ye are saved if ye keep in memory what I preached unto you, unless ye believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen of Cephas. . . ." Christ,—the Messiah, according to Old Testament Scriptures dying for our sins, buried, risen the third day from the dead, seen by well-known witnesses, of whom a few were no more, but the majority still alive;—this was the theme, the subject-matter, of the announcement made to the worldly and sensual, yet cultivated, people of Corinth. As Greeks they affected philosophy and reason. The Apostle came amongst them resolved "to know nothing save Jesus Christ and Him crucified." They asked for wisdom, but he,—"he preached Christ crucified, to the Jews,"—he knew well,—"a stumbling-block, to the Greeks foolishness; but, to those who are called, Christ the power and the wisdom of God."

Once more,—"Jesus and the resurrection," the coming judgment, the present duty of repentance, the authority of the Judge and Saviour attested by His own resurrection," these were the burden alike of the conversations and of the public address held by the Apostle in Athens itself, the eye and focus of all ancient culture and philosophy.

To the less cultivated, and to the more practical, nations, it was still the same. "Turn to God from your idols, to serve Him the living and the true, and to wait for His Son from Heaven, whom He raised from the dead." (1 Thess. i.) "The Gospel of Christ is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, 'The just shall live by faith.'" (Romans i.)

Truly Apostolic is our Creed, in this sense at least, that it is attested in its main outlines by every extant writing, nearly by every paragraph, of the great Apostle, St. Paul.

It was *this* Gospel,—this historical exhibition of Jesus Christ, Messiah, the righteous Prince and Saviour of sinners,—that St. Paul deemed it advisable to "communicate" to the heads of the Church at Jerusalem "lest haply he should run, or had run, in vain;" lest it should turn out that through their refusing countenance to him, and lending it to his opponents, his influence as an evangelist should be blighted in the future, and the work already done by him be withered and rendered futile.

We know the result of the communication. James the actual head of the mother-church, Peter and John the chiefs of the Apostolic fellowship, offered no criticism, found fault with nothing, either in the message, the scope aimed at by the œcumenical messenger, or the applications he made of it, and the inferences he drew from it. The Gospel, just that tidings which St. Paul had recited, was in fact recognized by them as intended for all nations. It was to be freely offered, without reserve, without economy, to all. It was destined to be received by the Lord's chosen everywhere; and everywhere it was to be attested by the accompanying signs of a cleansed and sanctified life, of brotherly love, of heavenly hope, and of devoted allegiance to an unseen but beloved Lord.

Brethren! the Church of England, and this, thank God still Christian, University:—the Church and the University alike, in so far as they are Christian,—owe a debt to the Lord and to mankind, on account of the still unfinished work of Apostleship, of the propagation of the Faith throughout the world. That which eighteen hundred years ago was laid upon the Church by her ascending Saviour, as His last wish and command, is still unaccomplished. Christianity,—even if we include under that venerable name the semi-paganism of the erring Churches,—Christianity, in its widest meaning, is still the religion of the minority. "There remaineth yet very much land to be possessed."

There are those, it is true, who would persuade the Church to hold her hand,—and not to obtrude upon Asia the creeds of Europe, nor, on the other hand, to offer dogma and motives drawn from impalpable considerations to savage tribes whose need is rather civilization and material improvement. At one time Mohammed, at another Gautama Buddha, is proclaimed as the "Light of Asia;" and we are invited to lay aside our exclusiveness, to seek common ground in those great systems, and to wait hopefully for "some better thing," the result, not of the Divine revelation of a Divine atonement and a Divine teacher, but of I know not what development of the "enthusiasm of humanity," which is to promote in hitherto untried ways the best interests of mankind.

The existence of common ground between the divine Religion of the Church and the human Religions of the World is a fact full of interest for the Missionary and the Christian. Christianity is the gift of God, but it was given for man; and it assumes and bears witness to all true characteristics of human nature,—the remains, however defaced and imperfect, of the divine image in which God made man. And it affirms and sanctions as part of its own law the moral principles which conscience has, here and there, with more or less clearness, otherwise asserted.

The ethical distinction of Christianity is, not its *exclusive* possession, but its *complete* possession of every true moral principle. And we find therefore, and thank God for the discovery, witnesses for human responsibility, for divine justice, for the social virtues, and even for the immortality of the soul, more or less clear and full, scattered up and down in all the great religions of human origin.

Thus in Confucianism, the *justice of heaven* and the *supremacy of conscience* are taught with clearness and force. Confucius lays it down that: "There is no place left for supplication for the man who sins against Heaven." "The good man," wrote one of his disciples, "is watchful over his own conduct even when he is alone." And mutual goodwill and beneficence, *the law of reciprocity*, is stated to be the epitome of all duty. "What I would not have other men do to me, that will not I do to others." "I would fain stand firm, and help other men to stand." "Love men as you love yourself."

Meanwhile the *relative duties* are most strongly insisted on;—the mutual duty of parents and children, of brothers, of friends, of husband and wife, of the monarch and the minister.

In these particulars we cannot fail to see the common ground I have spoken of. There are halting expressions; there is a want now of balance, now of heartiness; there is frequently a mixture of downright error. But it is surely no light matter that, in the hearing of hundreds of millions, for more than two thousand years, the sovereignty and justice of heaven, the real authority of conscience, the general law of kindness, and the particular relative duties, have been inculcated in the name of the great Gentile master Confucius.

In Buddha's name too, in the glorification of his singularly lofty traditional character, many a precious fragment of ethical truth has been preserved.

The millions of China have, with quaint inconsistency, combined a certain faith in the ascetic and monastic religion founded by Buddha with the eminently secular and social rules of Confucius. They have naturalized in China the celibate religious orders of Buddhist India, and allowed the principle of the sacredness of life, and the consequent virtue of abstinence from animal food, to modify sensibly the social customs especially of the most populous provinces of the great empire.

To Buddha then they owe the encouragement of the instinctive persuasion of the immortality of the individual, which in the teaching of Confucius all but disappeared. Buddha recognized it indeed in the form of metempsychosis; but there was in his system nevertheless at least the assertion of continued individuality after death, and of the influence of the deeds done in the body upon the prospects of a future life.

To him also his votaries owe the praise of gentleness and patience, as qualities of true virtue practised and taught by the proud heir of an Indian king, and in his eyes a greater glory than the conquest of the world.

It is true these things are tainted and disfigured, even more than in Confucianism, by heavily countervailing errors and defects. There is the fatal and irremediable enormity of Atheism,—of the absence of God from the whole Buddhist system. Buddhism teaches no God; and it represents the gods as, after all, only in a happier stage of the metempsychosis, transitory like our own, and liable to give place to some lower condition in the shiftings of the ever-revolving wheel of existence.

Again, metempsychosis tends to destroy, so to speak, the very identity of the human species;—not of the individual indeed, since that is preserved under every possible disguise, but of the species,—since what is all-important is not *man* but *life*, just as sacred when it quickens the dull motions of the reptile, as when it beats in the veins of the Saint. "Thou shalt not kill" is the Buddhist commandment. "Thou shalt do no murder" introduces a distinction of no importance for the true Buddhist.

Amongst these Confucian-Buddhists it has been my lot to live and to converse for many years. And apart from the sceptical suggestions whose chilling echoes reached me there from time to time from the West, it has inevitably occurred to me to question myself also as to "that Gospel which I was preaching among the Gentiles." Was it really suitable in its fulness and its simplicity to a race, partly indeed prepossessed with moral principles analogous to its own, but, to so large an extent, also with habits of thought and with beliefs so alien, so hostile, to it? The Gospel had confessedly made but little way hitherto among those millions of India and China. Was there after all reason to deem it unnecessary for them; and even less suitable than their own systems to their national temperament and circumstances?

The answer to such doubts is partly documentary, partly founded on experience and consideration. Christianity is not, after all, the Western religion it is sometimes represented to be; but it is first of all, divine, and, next, it is the offspring of that very continent whose races, we are told, are constitutionally, as Asiatics, unapt for its reception. Above all things it is divine; and its Author and Inspirer,—the Incarnate Saviour, the ever-present Spirit,—it is They, it is He, of whom we must inquire what are its destined scope and the limits of its comprehension. The inveterate "weakness of the flesh," the human, the mundane infirmity, which ever affects the Church inasmuch as her seat and sphere of influence is the world, has indeed sadly hindered her expansion and evangelical progress up to this time, the close of the nineteenth century of her existence. But there can be no hesitation as to the Christian believer's duty when he refers to his Lord's command; "Instruct, educate, *all* the nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you."

The missionary's heart, pondering never so anxiously the problems before him, needs but to refer to his authority, and his doubts are set at rest. What is his message? That "man hath sinned, but God hath suffered; that God made His Son to be the sin of men, that men might be made, in Him, the righteousness of God." (Hooker.)

This is "a way" indeed which the cultivated heathen must needs "call heresy." Nay there are philosophers, still lingering within the precincts of the Church, and affecting to serve at her altars, who do the same; who extenuate, first, the sinfulness of sin, and then cry out against the notion of the punishment of sin by vicarious suffering, utterly denying the reality of either sinfulness or righteousness by way

of imputation. Confucianist philosophy and Christian rationalism are thus at one and against us, it is most true.

But what then? There is nothing new either in the objection of the heathen, or in the sympathy felt for them by our Christian Gnostics. The educated heathen have ever "sought after wisdom;" and in the very first age of Christianity, influential Christians boasted of a "knowledge" which true Apostles condemned as tending directly to frustrate the Gospel. Such men were met by our wise, catholic, greathearted, and withal inspired, Apostle simply with the reiteration and enforcement of the original message, "We preach Christ crucified;"—"determined to know nothing among you save Jesus Christ and Him crucified." "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile."

"Preach the Word." The New Testament, the whole blessed Bible, our storehouse and wellspring in one, echoes from end to end, only more and more emphatically towards the close, this saving maxim, "Preach the Word!" It,—it only,—it unaided, except by its Author with His unseen influences,—is "the power of God unto salvation to every one that believeth."

And, my brethren, the missionary's convictions are strengthened, his hesitation is destroyed, when he looks from documents to his own experience. What has been *his* remedy for this life's sorrows, for the fear of death, and the apprehensions regarding a future life? How does he deal with the burden, with the loathsome taint of personal sins and sinfulness. "When to will,"—only to will,—"is present with him, and he finds not how to perform the thing that is good,"—what is his cure for despair? Whither does he betake himself? The Cross of Jesus, the promises of Jesus, the Holy Spirit, his sympathy and revelation of a heavenly home,—these, only these, are proved experimentally to avail anything against sorrow, against a burdened conscience, against despair the offspring of his many failures, against the sadness of the present and the fear of the future.

His heathen brethren in weakness and sin acknowledge, sometimes categorically, sometimes only by way of an involuntary *testimonium animae,* the burden of guilt, a fear of future doom, and the helplessness of humanity to save or sanctify itself. Their authentic religious writings and oral maxims alike are searched in vain for any tolerably adequate suggestion of a remedy.

The confession of an utterly unsatisfied need thus enhances for the Christian missionary the preciousness of his own proved elixir of life; and adds force, if that were needed, to the documentary authority of the evangelical commission. That commission acted upon, though with grievous interruptions, by sixty generations of Christians, still stands valid for the Apostolic Church, still, in so far as it is executed, proves its divine reasonableness by its aptness to cure the moral diseases and soothe the sorrows of mankind. This is the true "Light of Asia," as well as of all the Continents! This,—the original gospel of St. Paul in his missionary life amongst the Gentiles.

God grant, in the revival of what is sometimes called "Church Life," and in the application of scientific considerations to religious inquiry, that this primitive, indispensable principle of Christianity may be insisted on and adhered to by the Church. The "preaching of the word," the Gospel of Jesus Christ, alike at home and among the heathen, is the prime source of light and of all good for mankind.

"Jesus and the resurrection,"—"Jesus Christ incarnate to save sinners;"—"God in Christ reconciling the world unto Himself:"—faith accepting these mysteries, the sole condition of pardon and salvation, and the Holy Spirit given to them that believe for their sanctification and final salvation:—these are principles of the Gospel which Paul preached of old; and these, it is the Church's duty still unfalteringly to preach among the heathen.

THE DIVINE AND MORAL SONGS OF JAPAN.

By the Rev. A. B. Hutchinson, Hong Kong.

THE great revolution of 1868, which restored to the Mikado the real sovereignty of the Land of the Rising Sun, of which he had been deprived for some seven centuries, was naturally accompanied by other changes full of tremendous import to his people, and well deserving the attention of those who would fain see Japan won for Christ, and set as a brilliant jewel among the many diadems which adorn the Redeemer's brow.

With the introduction of foreigners and foreign customs came a great change in the national system of education. During the 700 years of the shogunate, or military government of the country by the commander-in-chief, which reduced the Mikado to a cypher, Buddhism was in the ascendant, and the education of the people was, for the most part, in the hands of the Buddhist priests. Shintoism, which enjoined above everything loyalty and implicit submission to the throne, was naturally distasteful to those who were treating its august occupant as a mere puppet, and Shintoism accordingly was discouraged and discredited. When, however, the Emperor took the reins of government into his own hands, Buddhist ascendancy was broken, and the Shintoists hoped that their day had come. A bitter disappointment awaited them. With the introduction of foreign systems of local government, along with post-offices, railways, and telegraphs, came lower, middle, and high schools, entirely removed from priestly influence, and largely entrusted to the management of foreigners, in many cases decided Christian men, not ashamed to confess Christ boldly. The traveller in Japan cannot fail to notice the outward and visible signs of this great educational revolution in the neat modern school-houses (sometimes of great extent, especially in large centres of population as at Osaka), which have replaced the halls of the monasteries as seats of instruction.

Would that the true source of all wisdom—the fear of the Lord—

were everywhere inculcated as the basis of the new teaching which is to mould the mind of Young Japan! Would that the Word of God were made the text-book of that moral philosophy which alone can supply a true foundation for human life! Meanwhile it may be interesting to glance at the moral teaching which, for some centuries past, has been popular amidst all classes of the thirty millions of the Mikado's empire.

The following rhymes are taken from the *Shingakudowa*, or "Discourses concerning the way to instruct the Heart," and are familiar in Japanese mouths as household words.

The book consists of a series of lectures in three volumes—two lectures in each volume—written in a designedly popular style. They are based upon selections from the Chinese classics, i. e. the teachings of Confucius and Mencius, upon which the author enlarges and comments, illustrating his remarks by short odes or verses, which I have designated as above, "Divine and Moral Songs." To the kindness of the Rev. H. J. Foss, the missionary of the S.P.G. at Kobe, I am indebted for the following skilful rendering of these into metrical English. We follow the order of the first lecture, to which alone our attention will now be directed, merely remarking that none of the other five lectures contain so many verses as this.

The first extract is not without suggestiveness, even in a Christian land, darkened and disfigured by what is often termed our national vice:—

> **Alas! if beasts were in the place**
> **Of you, Creation's Lords, your face**
> **Had fewer stains of foul disgrace.**

How melancholy the witness here borne to the self-degradation of man, in spite of God-given reason and intelligence! "Man being in honour hath no understanding, but is compared to the beasts that perish"; and the comparison is to his disadvantage, for "the ox knoweth his owner, and the ass his master's crib, but my people doth not know." This is the gist of the lecturer's remarks as he proceeds to show that, whilst animals know and do their duty, man both ignores and neglects his. Thus there are but few really deserving to be called men. Man is felt to be undoubtedly designed for high ends, but, through his own neglect, he falls short of that to which he might attain. We ought, says our author, to try and ameliorate this sad state of things as far as our influence may extend:—

> **Men are many, people say,**
> **But among the many, pray**
> **Are there many *men*?**
> **Listen to me then:**
> ***Be* a man thyself, oh man!**
> ***Make* as many as you can!**

Noble teaching this, yet unavailing, because devoid, alas! as is also all the teaching of China's sage, of the real requirements of fallen humanity. Need of reformation is recognized, but of the necessity and elements of true renovation nothing is known. "All have sinned

and come short of the glory of God." "If any man be in Christ Jesus, he is a new creature." When shall Japan recognize the true humanity of Jesus Christ, who alone of all earth's many teachers hath left us an ensample of perfect manliness? "The path of duty is the path of happiness," and "The treasures of the universe are for those who follow the leadings of virtue," are sentiments which, if carried out in the Christian sense, we could all endorse. At the same time, we should probably apply the following verse to enforce the Apostle's teaching, "If any would not work, neither should he eat" :—

Flowers fair and maples fine,
In this world for thee are grown:
Silver, too, and gold is thine;—
Work, and take them for thine own.

"Idleness," continues the lecturer, "is not one of the five social relations, nor is it to be found amongst the five virtues, which you had better count upon your five fingers, that so you may have them always *at hand*"—a witticism of a kind very dear to the merry, light-hearted Japanese, and oft recurring in their moral writings, to the dismay of the translator, who frequently finds them untranslatable. *Nihil sine labore* is the gist of this part of the work, and is followed by the solemn truth that, if your actions belie your words, you cannot expect an answer from Heaven to your prayers. This is a truth which I have seen set forth categorically upon a notice-board in the court-yard of one of the chief temples in Canton, "If you dishonour your parents, it is of no use to pray to God;" "If you tell lies, if you steal, if you commit adultery, &c., it is of no use to pray to God"—a reflection of the truth so keenly felt and so forcibly expressed by the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me." Our poet thus expresses it :—

No answer comes to prayer of mine—
Why that an answer is in sooth:
Within that praying heart of thine
There is no truth.*

Here we are in a region far above the vague and unsatisfactory utterances of Confucius, who, whilst dimly recognizing a supreme Disposer of events, yet seemed very uncertain as to the propriety of addressing him in prayer. Equally vague was his reply concerning the possibility of a future existence. Not so our Japanese mentor :—

Transient "this transient world" may be,
Yet make it not thine enemy:
For know "this transient world" alone
Is all that thou canst call thine own.

The results of our life here, in other words, will follow us into

* How thankful should we be that already some 5000 of the sons and daughters of Japan have been enabled by the Spirit to recognize the deeper meaning of the Christian lines :—

O Thou by whom we come to God,
The Life and Truth and Way;
The path of prayer Thyself hast trod—
Lord, teach us how to pray!

another and future state of existence. "Make to yourselves friends of the mammon of unrighteousness" seems somehow to be borne faintly to our ears by these lines, yet such thoughts are swept away by the next verse:—

> How glibly they swallow the words of the priests!
> Why, half of the worship the people pay
> Is only a chorus to songs at their feasts,
> Or only a dance to the airs they play.

It is a question how much of the intense earnestness which distinguishes the worship of the people in Japan may be owing to the influence of such sentiments as these imbedded in the national mind. Is there not too much worship in our own land to which this description would be found applicable?

Prayer is not the giving of anything to its Divine object, but rather the effort to obtain purity of heart and a change into the likeness of Buddha:—

> God! help me! oft I cried aloud,
> And thought I spake His name alone:
> But lo! the suppliant has grown
> Into the likeness of his God.

"The name," Mr. Foss remarks here, "is not God in the original, but Amida, one of the most revered *hotoke* of Japan; but I have altered it as above, thinking we shall thus better attain to the true spirit of these remarkable lines." Here again we recognize a half truth, which, in the clear light of revelation, becomes "a beholding in Christ Jesus as in a glass the glory of God," and "a being changed into the same image" "by the Lord the Spirit." Surely we have here, in some measure, a mental preparation—a preparatory education, so to speak—for the intelligent reception of Christian ideas. Again, we are directed to contemplate the paradox of intelligent man being ignorant of his duty, whilst all creation besides knows what it ought to do, and we are told that—

> Before the heavens and earth were made,
> Within the egg, ere it was laid,
> The hen did cluck, the cock did crow,
> For 'twas decreed it should be so.

Just so the path of virtue. The way in which men ought to walk has been involved in the very fact of their existence; but how few find it! Development has had its disciples for centuries in Japan, as we may gather from the above verse; but the philosophers of east and west seem both in the same case, when we would go back a step further and seek to learn from them *who* decreed this. "Verily the world by wisdom has not known God."

Men must be studied and the good imitated in order that inherent good be worked out. The imitation of Christ is the form this principle assumes with us, as I have already noted:—

> Imitate persistently:
> To thy master loyalty,
> To thy parent piety;
> If persistently thou try,
> 'Twill become reality.

Finally, in the context which precedes the concluding ode, this practice of virtue is likened to living in the sunshine of the *hotoke's* countenance. "Here," says Mr. Foss, "I have again altered *hotoke* to God."

> Whate'er I hear, whate'er I see,
> All, all brings happiness to me;
> Long as my God shall live and reign,
> Firm shall my happiness remain.

I think none can read these simple yet touching verses without feeling that there is a vein of deep religious thought pervading the Japanese mind which offers a grand field to the Christian labourer—a field which, if not yet white to harvest, is yet wonderfully prepared for the reception of the good seed of the Word. Many there be in beautiful, smiling Japan, saying, "Who will show us any good?" Shall not Christ's people send forth the earnest prayer, "Lord, lift Thou up the light of Thy countenance upon them"? Yea, let the Sun of Righteousness speedily arise with healing in His wings, and let the heralds of the Cross throng to teach Japan from God's own blessed Book the true "discourse concerning the way to instruct the Heart." "Then shall they sing in the ways of the Lord that great is the glory of our Lord."

MR. GORDON'S MARCH TO KANDAHAR.

WE have been favoured by Major E. S. Gordon with the following very interesting Journal of his lamented brother the Rev. G. M. Gordon's march to Quetta and Kandahar with Generals Biddulph and Stewart in the winter of 1878-9. He has just received the Notes from Kandahar itself, where they were found among Mr. Gordon's papers after his death. Of course, so far as they refer to military operations, they are now out of date, the march described being the first undertaken by the British troops at the beginning of the Afghan campaign. Mr. Gordon himself went over the ground twice afterwards, when, after staying a month in Kandahar, he returned to India, and when, some eleven months later, he went up on that second visit from which he never came back. But as a descriptive narrative of the incidents of the journey, and as an account of the country and people, these Notes will be read, we believe, with very great interest, especially coming from so acute an observer and so devoted a missionary as Mr. Gordon was. And it may be—God grant it!—that the route described will hereafter be a highway for the messengers of the Gospel. Human eyes can as yet see no opening for active missionary work in the interior of Afghanistan; but doors which seemed much more hopelessly closed in past years have been flung wide open in our own day, and who can tell how soon Central Asia may, in the mysterious providence of God, be a great and inviting field of evangelistic effort?

With Mr. Gordon's journal there came to us a sketch map of the route, apparently the work of his own hand. We have, however,

refrained from engraving it, as the expense would be considerable, and so many excellent maps of the whole country have been published during the last two years in connexion with the Afghan War that almost all our readers will be able to lay one of these open before them while reading the journal. A very good one appeared lately in the monthly *Proceedings of the Royal Geographical Society*, to illustrate the able and interesting paper on "The Highway from the Indus to Kandahar" read by Sir Richard Temple before that Society on June 14th last.* Sir R. Temple's route—the one laid down for the proposed railway—is not the same throughout as that described by Mr. Gordon, but it coincides with it at several points.

JOURNAL NOTES OF A MARCH TO KANDAHAR.

By the late Rev. George Maxwell Gordon.

THE late war with Amir Sher Ali Khan of Kabul afforded me a long-desired opportunity of visiting Bilochistan, the Gedronia of the ancients. Bilochistan is the name given to the country west of Sindh and south of Afghanistan. Its population is somewhat heterogeneous, comprising many tribes, amongst whom I was chiefly brought into contact with Maris, Bugtis, and Brahuis. The country is mountainous, except in the north-west, and along the coast. The rivers are insignificant, except after heavy rains. The inhabitants are more given to pastoral than to agricultural pursuits.

Most of the passes leading from India to Bilochistan cross the Suleiman range. A glance at the map shows a remarkable peculiarity with regard to this part of the country. Although numerous streams issue from its heights, and, owing to the formation of the country, take an easterly direction, very few join the Indus, the greatest number being absorbed by the soil at the foot of the mountains. Here exists a more or less narrow margin of horizontal beds of sandstone and conglomerate. Nothing can be conceived as possessing a more desolate aspect than these ridges; scarcely a sign of vegetation breaks the uniform brown of the arid rocks. There are, therefore, few inducements for a traveller to attempt the Bolan Pass, if he be in search of the picturesque. Moreover, the climate is very trying to a European constitution, and even Natives have a tradition that nothing hotter exists than this strip between the River Indus and the mountains.

Our starting-point was Rajhanpore, which we left on the 9th October, 1878. This little place is situate on the west bank of the Indus, near Mithankor, where all the waters of the Panjab unite. The route usually adopted by caravans through the Bolan is that *vid* Sukkur, Shikanpur, and Jacobabad; but that route, owing to the inundation of the Indus, was pronounced, at this season, to be impracticable. There was, therefore, no alternative but to adopt the direct but more difficult route *vid* Bagti Dera. Hence the quiet little station of Rajhanpore assumed an unusually bustling and animated appearance. Numbers of troops of all descriptions, artillery, cavalry and infantry, were being pushed on to the front, and it was interesting to observe how the Native regiments contained representatives of most of the martial races of India. The brave little Gurkha from the central Himalaya marched quite as well as his Pathan *confrère* of the north-west, and afforded as

* Sir R. Temple's paper was printed in the September number of the *Proceedings*, with several very clever and picturesque sketches of scenes on the route. The map to accompany the paper, however, appeared in the October number. (Publisher, E. Stanford, Charing Cross.)

marked a contrast to the Sikh as the latter to the Hindustani. Moreover, military stores of all sorts were being sent forward in eager haste to Quetta, and demanded all the camels available for their transport. These patient animals were collected from all over Sindh and the neighbouring provinces, and laboured on under their heavy loads. Unacclimatized to the hills of Bilochistan, a very large proportion subsequently succumbed to cold, fatigue, and want of proper food. It is difficult to estimate their loss correctly, but if rough estimates are to be believed, some 50,000 of these patient animals were lost between the declaration of war and the signing of peace with Yakub Khan.

1. I left Rajhanpore with the 2nd Biloch Regiment, commanded by Colonel Nicholets, for *Asni*, the first halting-place on the road to Quetta. The road lies to the west, the walk across the plain, called the "thal," being easy and pleasant. The country is flat and sandy, with low bushes now and then to relieve its monotony. Our march was lengthened by two miles, in order to avoid water and mud, the result of recent rains.

2. *Lal Gosha*, 16 miles. There is little variety in the aspect of the country, for the same flat desert, spotted here and there with scant herbage, met the eye, and there was nothing to mark our track but a furrow on either side, and the carcase of a horse and a camel or two that had died on the march. We found we had two cavalry regiments ahead of us, the 1st and 2nd Panjab Cavalry, both bound for the same destination as we were. The nearer we approached the mountains the more apparent became the difficulties with regard to the transport. Everyone was eagerly discussing plans upon which the comforts of the soldier depend; and what is only an ordinary obstacle to the Englishman, to be surmounted with patience and hard work, seems an insuperable difficulty to the native mind. Many camel owners, in consequence, ran away with their charge, rather than face the dreaded Bolan. There is no village at Lal Gosha, only what is called a *chowkee*, a few huts that mark the stage. The rule observed at this season is to march by night, and halt by day. We found the fatigues of the night march far preferable to the sultry heat of the daily halt. Here also another element was against us, for a dust storm searched every nook of our flimsy tents, which flapped and strained at the tent pegs, while the thermometer registered 104° in the shade.

3. *Bandawala*, 16¾ miles. The first part of this march presented no difficulties, except where the road became heavy with sand. As a change from the usually barren appearance of the country, I observed, near Bandawala some crops of *jawár* and *bájrá*. The *jawár* is a kind of millet (*holcus sorgum*) usually cultivated for the *kharif* (autumn) harvest. When used for fodder it is much more thickly sown than when grown as a grain. The *bájrá* (*holcus spicatus*) or spiked millet, is, like the former, grown for the *kharif*. It is said to be heating, and therefore specially adapted as a food for winter, ground and made up into cakes. There is a fort at Bandawala with an outpost. I received here attention and civilities from Sher Muhammad Khan, who recognized me as the *padré* who had visited his uncle, the Nawab of Rojhan, last year.

4. *Kabudrani*, 21 miles. This is one of the longest and most trying marches in the whole route, in consequence of the heavy sand. After a walk of eight hours, we halted for four hours at midnight by a well, where a very limited supply of water is obtained in the bed of a stream. A Biloch guide showed us the way, which would otherwise be very difficult to find, as it lies through a trackless jungle. We reached Kabudrani at eight

o'clock in the morning, and found the encampment located in the bed of a *nullah* or watercourse, with good water under a cliff. But beyond this there was absolutely nothing to cheer the weary traveller, not even the sight of a few huts. The only shelter we had was a wretched pilie-tree. This encampment reminded me of the Desert of Sinai. Here my Biloch guide asked leave to stop at sunrise and say his prayers, which he did with the usual prostrations and recitations. Such a custom is somewhat unusual with the Bilochis, as he candidly admitted. "We used never to say our prayers, but since the Sepoys from Hindustan have come among us they have persuaded us to do so." So far he approved of their customs, but to my question whether, in other respects, they set a good example, he replied, "No; they are a lying, rascally set." He certainly did not much like these foreigners. As we sat under a tree he inquired whether the English, as a nation, had always had the same power and coherence. I told him that was not the case; "on the contrary, we were once like you, with your feuds and forays between the Maris, Bugtis, Brahuis, &c. We were split up into hostile tribes, Kelts, Saxons, Angles, &c.; but after foreign missionaries came to visit us, and preached to us, we received God's Word, and became a united nation." "I wish," he answered, "that we could do so also."

In spite of its general barrenness, the country abounds in game, and as a proof of this we caught sight of a few deer this morning. We had now reached the confines of the British territory, and the scene changed into one of peculiar wild picturesqueness.

5. *Kajuri*, 14½ miles. This march was heavy in the extreme, the road being nothing but a succession of watercourses, the first half being stony and sandy, with water in many places, said to be brackish. We started at seven in the evening, as we had a brilliant moon, and arrived at midnight, with about half-an-hour's halt. This made thirty miles in one day, and a heavier thirty miles' march I never had. Some of the men had walked thirty-five miles in the twenty-four hours with their rifles and kit. We were so fortunate as to find a pleasant resting-place for a halt half-way, studded with a few trees. On the road I passed a place which was pointed out to me as the scene of a sanguinary encounter in the time of the Sikhs, and my guide showed me the spots marked by stones where the warriors fell in the contest. The first few hours after sunset were oppressively hot, especially as the road or track runs through valleys with lofty enclosing rocks. The latter half of the march was somewhat easier. As it was Sunday we had a short service in the mess tent, with the thermometer over 100°. Civilization seemed to have been left behind; we had not seen even a village since we left Rajhanpore, a distance of eighty miles.

6. *Loti*, 6½ miles. After a short ascent a plateau is reached with a small cemetery close by. Here my guide, according to his usual practice, repeated his Fatiha, or confession of faith. He told me that the Bilochis liked having their dead buried close to the road. In a conversation we entered upon he asked me if it was true that every English child has its pay fixed by Government from the day of its birth. Major G—— said he remembered a field-marshal of eighty years' service who was made a captain at eight, and a major at sixteen years of age. Having reached our destination we encamped on an open piece of ground, with small low trees, of the *farash* or tamarisk kind, giving a scanty shade to little knots of Sepoys. This halt was quite refreshing, especially as the water was good and clear. Evidence of game was likewise procured, as some of our lovers of sport

managed to bring in some wild pigeons and sand-grouse. A tent had been erected at Loti for the sick, and I visited this temporary hospital, which was under the care of Dr. A., who attended some thirty or forty invalids, chiefly laid up with fever, most of them being Musalmans.

7. *Bugti Dera*, 16 miles. We were now entering a country so far away from the plains that the guides from Bandawala protested and declared they should not know the way, and mine, perhaps designedly, missed the path thrice in three miles, no doubt to impress upon me the impropriety of taking him so far from his home. After some heavy plodding through loose sand it occurred to him that he would like a drink. This desire sharpened his ears to make out voices in the neighbourhood proceeding from a Native encampment, and he went at once and addressed himself to a Bugti family consisting of a grandfather, grandmother, children, and dogs. The old man was quite civil, and gave me a humble salutation in the name of God "Bismillah." He then stirred up a matronly camel, whose calf seconded his appeal for milk. When the calf had sucked, he drew two large bowls of milk, one for me and one for my guide. It was welcome to thirsty people, but had a slightly acid taste, and my dog refused it. Going on we came to another Bugti encampment, with horses, asses, sheep, goats, and cattle. The sheep in this district are excellent eating, superior to those in the Panjab. The shepherds are a fine-looking set of men, with long curling hair. They have no measurement for distance, and can never tell you how far a place is. They gave us a guide who led us on past a conical hill to the entrance of a narrow ravine, whose moonlit cliffs were very striking. After this the road was good the rest of the way, except where it followed a sandy *nullah*. A little owl chattered at us from a tree, and the two Bilochis stopped "to hear what the bird would say." They would have stayed long had I not urged them on. They say that when you are walking, and the owl speaks, you are to halt till she speaks again. If you are sitting you are to rise and go on. After marching four hours I spread my plaid on the ground, and laid down, though not to rest, for sleep was difficult, on account of myriads of pertinacious little sand-flies. I rose, therefore, long before sunrise, when I heard the voices of the approaching troops. After prayers I again set out on my march, and went for five miles through a land which had all the appearance of natural fertility about it, and might, therefore, be cultivated with success. Indeed, here and there I passed through a field where irrigation was carried on by means of small ducts leading from the rivulets. At length I arrived at Bugti Dera, a little village on a broad plain, and saw with pleasure our tents pitched amidst the low shrubs abounding here, with partridges in plenty.

8. *Sangsila*, 20 miles. This was a long march of 7½ hours to the west, along a plain flanked with mountains on either side. The land is partially cultivated, though it is difficult to make out anything at night. As soon as the moon made its appearance, at 8 p.m., we started again on our journey, but had not got very far when we lost the track, and only recovered it with the help of some camp-followers, who just then came up. At a convenient spot we made a halt for a short time, and watched the *bhishtis* filling their *masaks* with water for the regiment following at a little distance. On the road I observed, half-way, two or three large cemeteries and mounds which seem to indicate the site of an ancient city. The character of country begins to change gradually, for on the right hand the ridge of hills becomes lower and approaches the road, assuming in some places the even outline

of a railway embankment. There was a place near this, called Traki, a spot of some historical note, as our troops in former days had there an encounter with the Native tribes. After a patient plodding I reached the encamping ground at 8 a.m., near ancient mounds, but I saw no village anywhere near. The Bilochis came to my tent to take leave. One of them, more observant than the rest, said, "I perceive you are a faqir, for you say your prayers morning and evening." As he understood Hindustani I repeated to him the Lord's Prayer, with explanations, which he translated to the others in Bilochi. Of course none of these people can read.

9. *Chigardi*, 8½ miles. The night is by far the best time for marching, and I consequently started in the evening with the baggage. It took me, however, some five hours over this short march, as I had no guide with whom I could go ahead. The track leads over very broken ground, now grassy, now sandy, now stony. At last it descends the steep embankment of a large river or watercourse, which, like the majority of these streams, contains water which is barely ankle deep, but after a few hours of rain becomes a roaring, unfordable torrent. This place invited us to rest, especially as a smouldering fire showed that the cavalry regiment had passed before. The water was good, but the camping-ground as shadeless as usual; it was a great relief at mid-day to get a little shadow under an overhanging rock. All of us began now to feel that the base of supplies had been left long behind, and the heat and diet were beginning to tell upon some. The food almost exclusively consisted of meat: fowls, eggs, and milk were like the vision of a dream, more to be thought of than tasted. Flour, *ghee* and *dál* for Sepoys, are all that can be got from the solitary *banniah*, whose penal task it is to be on the camping-ground when the regiment arrives. He is always on the move, a mystery to most, for where he comes from, or how he gets there, no one knows.

10. *Gwatch ki drik*, 11½ miles. Nine days had passed since leaving Rajhanpore, and a glance at the map showed that half the distance to Quetta had not yet been accomplished. But the approach of the Bolan Pass was already becoming more apparent. The road was rough and hilly for nearly the first half of the march, so that we only proceeded in single file. As for pushing on the baggage, those alone can speak with full knowledge and feeling, who, time after time, had to exercise all their ingenuity in overcoming the numerous obstacles. How the guns were got over this portion of the road is still a mystery to many. The latter half of the journey lies through a *nullah* called the Sori, which joins the Siaf *nullah* close to the camp, and proceeds in fact for a considerable portion along the bed of this mountain river. The water had therefore to be crossed and recrossed frequently, sometimes up to the knees; and there is no danger attendant upon such a march provided there has been no rain; but if a thunderstorm bursts and deluges the country with rain, each tiny rivulet becomes a rushing stream, adding to the fury of the roaring torrent which it joins, and rendering a quiet march like ours an impossibility. At length we reached the camp, pitched on high ground encircled by hills. As there is no village or sign of habitation, it is impossible to say from what source these halting-places derive their sonorous names.

11. *Dinghán*, 11½ miles. Oct. 19th. This march was considerably easier than the last one, and the night was actually cold, so that the *khansamah's* fire was a great attraction to us as we rose from our shakedowns at the sound of the bugle. The track towards the resting-place descends again into the ravine, crossing the bed of the river four times, after which it rises

into another somewhat rocky ravine. There was good water obtainable half-way; but it proved quite undrinkable at the camping-ground, and we had consequently to bring water with us from our last place. I need perhaps scarcely mention that the camp was perfectly shadeless like the last, and void of supplies.

12. *Lahri*, 20 miles. Oct. 20th. The road for a time leaves the mountains, and enters the plain called Cutchi. There are tracks across the plain, so that the regiment went one way and the baggage another. Starting at night in advance, I felt my way along in the dark, partly by the sensation of a trodden path and partly by the stars, knowing our course to be W. by N. After a nine miles' walk I lay down, but found the road unusually hard, and was constantly awakened by the guard passing with the baggage, who must have thought me either dead or sick. There was no other alternative. I rose from this extemporized bed at four in the morning, and found the halting-place where tea was to be had. The unfortunate regiment had, however, taken another road, and missed their tea altogether. The latter part of the road is through fields of maize, which turn aside the steps of the traveller into tortuous bye-paths. It was a treat to see a village again, however small, where supplies can be obtained. A detachment of the Sindh Horse was on the camping ground. The headman of the place is Sorab Khan, who, with his son Mihrab Khan, called on the colonel, and was very civil.

21st October. A halt was made at Lahri for the day, and I made use of it by calling on Sorab Khan at his home. He at once sent for his village moulvi, a learned person who acts as interpreter of the law, scribe and accountant, and, with the help of Nasirullah, the moulvi in question, we got on very well. A circle of Bilochis was soon formed, and we had a long conversation on the Law of Moses, the Law of Christ, and the Law of Muhammad. At last Sorab Khan said, pointing to his moulvi, "Take him with you to Quetta for a month and teach him, and he will come back and teach us all." When I expressed my willingness, the moulvi, who is old, most vigorously shook his head and declined. He offered, however, to accept the Bible; so one of his disciples, named Muhammad Yár, came to my tent, and received the New Testament in Urdu.

13. *Mach*, 14 miles. 22nd October. This march may be generally characterized as flat and easy. The crowing of cocks in the dark indicated two little Bilochi settlements by the way. Hearing there was no water procurable at Mach, we had to send some men ahead yesterday to dig suitable holes; but when we arrived the water which had collected in them had not had time to settle down, and was as muddy as ditch-water. Here we found no shade or vestige of living creatures, nothing but a baked and cracked plain with hills around. This general monotony was however relieved in the night by some beautiful meteors shooting through space. In spite of many drawbacks, the temper of the officers and men is fully equal to the occasion. Thus, when yesterday an officer of the —— regiment mentioned that their mess was devoid of such necessary articles as chairs and tables, our colonel quoted a passage from a military handbook, in which the writer suggests that the officer who wanted such luxuries "had better stay at home with his mother."

14. *Mittri*, 14 miles. 23rd October. As usual, we started long before the dawn of day, and I certainly felt our way for three dark hours across the same parched and cracked plain. There was so little to distract our attention that I distinctly remember how we passed through a large flock of Brahui sheep.

Their owners are altogether migratory, and move from one place to another as it suits them. They leave the cold heights of Quetta about this season, and seek the more genial climate of the plains.

15. *Dadar*, 14 miles. 24th Oct. This distance was got over in about five hours, and afforded, on the whole, a pleasant march, as there was an easy road at first for about four miles, after which it winds for several miles among sand-hills, issuing again upon the plain, with gradual descent towards the mouth of the Bolan. Dadar is a much more imposing place than Mittri or Lahri. The chief man is Sayyid Aurang Shah, who is well spoken of by English officers, and in this respect presents a contrast to Faiz Muhammad, the Khan of Kelat's Naib or Deputy, who paid his respects by calling on our colonel, but did not charm us by his civility or communicativeness. Here, with the guidance of an old Brahui, formerly serving in one of the cavalry regiments, I visited the site of the British cantonments of 1839-42. A number of bér-trees (*Zizyphus Jujuba*) mark the spot. The old man also showed me the remains of two bungalows and a grave of "Lubday Sahib" and another officer. It is a mound of mud, without fence, stone, or inscription. Lieutenant Loveday, political agent at Kelat in 1841, was captured by the Biloch chief, Nasir Khan, and taken to Dadar in a camel's kajawa in chains, with all the aggravation of privation, exposure and torture. On the approach of Boscawen's detachment, Nasir Khan cut off Loveday's head and fled. The body was found still warm by our troops. An account of this barbarous deed was published by M. B. Neill in his "Four Years' Service in the East." A view of the hills from here at sunset is very pretty, five ranges, one behind the other, rising in the distance. In spring and autumn this part of the country presents a scene of great animation; for then the pass from Darwoza to Dadar is filled with countless flocks of sheep, with Brahui families, and all their goods and chattels, moving either to or from their summer homes. This patriarchal life of the Brahuis possesses charms of its own, as they are always in search of a pleasant climate, and leave a spot as soon as it becomes uncomfortable. Thus they prefer the plains in the cold weather, the hills in the hot; and whenever they meet with satisfactory grazing grounds, they pitch their black tents and make themselves a temporary home. As we were passing on our road to Dadar I observed that the bajra and jawár crops, which were very promising before, had been destroyed by the locusts.

16. *Kundelani*, 11 miles. Oct. 26th. This and the next stage are justly considered the "mauvais pas" of the Bolan. "It is not so much a pass over a lofty range of mountains as a succession of ravines and gorges, commencing near Dadar, and first winding among the subordinate ridges stretching eastward from the Hala chain of mountains, the brow of which it finally cross-cuts, and thus gives access from the vast plains of Hindustan to the elevated and uneven tracts extending from the Hindu Kush to the vicinity of the Indian Ocean. The elevation of its entrance is about 800 feet above the level of the sea, and that of its outlet at the western extremity 5700 feet. There is no descent on the western side, as the road opens on the Dasht-i-Bedaulat, a plain as high as the top of the pass. The total length is about fifty miles." The first few miles offered no difficulty in walking, and thus the entrance of the pass is reached, consisting of a ravine, with low hills on either side, and a stream winding its way between them. The stony bed of this stream is the road up the pass, which is practicable only when the water is low. We had to cross the water eleven times, and found the sharp-pointed pebbles very trying to the bare feet. We encamped

at a high spot with a "chowkey," consisting of a small mud tower for a watchman. About half a mile further on is a fine large pool, from which a rock shoots up steep and sharp. Here we bathed, and I caught a fish called "murrel," and another called a "mahser," with a little paste for bait. The latter are well known to all who ply the rod in the Panjab; both are good eating, and easily caught with a fly.

17. *Kirta*, 12 miles. Oct. 27th. We had to cross the river nine times to-day; the water sometimes up to our knees, but generally quite shallow. I found great advantage in wearing "chaplis," or native sandals, both on account of the ease to the feet in walking over stones, and the convenience with which they can be slipped on and off in crossing water. After four miles' march the light came gradually into the narrow valleys, shut in by somewhat precipitous rocks, which afford excellent shade long after sunrise. From the narrow gorge you then emerge into a broader one, and the path runs parallel with the water, instead of crossing it. Following the line of telegraph through another valley, a rapid turn to the left leads over stony ground, through a broad plain to the camping-ground, five miles distant. Kirta is a wretched little village by the water, with a few "bher" trees, under which I pitched my tent. Clouds of dust blowing all day reduced everything to a uniform colour. The Bolan Pass is disappointing to any one who looks for fine scenery. It cannot compare with either of the Swiss passes. The river-bed is the only road, and following this one ascends almost unconsciously for sixty miles without a single dip. As the summit of the Bolan is not more than 7000 feet above the sea, the ascent is very gradual. Ordinarily there is very little water in the Bolan River, but after heavy rains the consequences might be serious to travellers on the march or halt in any of the narrower valleys. During the former campaign it is said that a squadron of Skinner's Horse was suddenly overtaken in the middle of the pass by the rising flood, and that men and horses were swept away and drowned.

At Kirta I was attacked by a hornet, whose sting, superadded to an already troublesome boil, caused inconvenience for some days.

18. *Bibi Nāni*, 8½ miles. Oct. 28th. An easy march of three hours. No village or supplies. At this, as well as at the last halting-place, good fish may be got from the river.

19. *Much*, 13 miles. Oct. 29th. A very heavy and trying march over shingle like the sea-shore in which the foot sinks at every step. Sometimes a shorter march of nine miles is made to a place on the road called Ab-i-Gum; but as we had no supplies for the regiment we could not halt. We passed a large company of horse-dealers from Kandahar, on their way to Jacobabad, with a cafila of horses for sale. Their camels were laden with fruits, and we found some water-melons very refreshing. At Much there is a telegraph station and store for supplies. The camping-ground is, as usual, in the bed of the river, which here is much narrower. Here we noticed a perceptible difference in the atmosphere, and the coolness of the air was a great relief.

20. *Sir-i-Bolān*, 5 miles. Oct. 30th. A short and easy march. The camels suffer much for want of their accustomed fodder, which cannot be obtained in the pass. Nine of them broke down yesterday. The encampment is close to the source of the Bolan River, where it gushes out of the rock in a plentiful cascade. The elevation here is said to be 4000 feet above the sea.

21. *Darwāzo*, 13 miles. Oct. 31st. A long march, with more rapid

ascent to the top of the pass by stony and winding ravines, sometimes branching off to right and left. It is not difficult to lose the way, as subsequent experience proved, for the colonel of a regiment in rear was taken up one of these ravines by his dooly-bearers, and lost to his regiment for the rest of the day. A guide is necessary; but although alone, and considerably in advance of my party, I was guided by the long string of Brahuis whom I met descending from their villages with their families, camels, and flocks to their winter pastures on the plains below. Their squalid appearance confirmed the reports of the ravages of fever in the Quetta Valley amongst Natives and Europeans alike. Near the head of the pass a short cut to the right under the telegraph still leads through a valley near a steep "kotal" or ridge, to the "Dasht" plain, saving two miles. Before reaching the "kotal" the road seems, by a curious optical illusion, to descend, while in reality there is a continued ascent.

The upper Bolan is more picturesque than the lower, and has some fine wild olive-trees, with stems at least $2\frac{1}{2}$ feet in diameter. I observed many partridges of three sorts—the red-legged, the grey, and the small variety called "susi." The last ridge commands an extensive view of surrounding hill-tops, enclosing a little plain called the Dasht-ba-dowlat Plain, with a post and telegraph station in the distance. It was, alas! here that a cowardly and murderous attack was made by some ruffians, in 1842, upon the wife of a conductor named Smith, who was travelling alone in the pass. She defended herself bravely, but was killed by her wretched assailants. The plain of the Dasht is covered with tufts of low bad grass, which seems to derive no nourishment at this season from the soil. The keen blasts of wind which sweep across the desert in the winter are fatal alike to man and beast.

22. *Quetta*, 23 miles. Nov. 1. A tedious march of sixteen miles to Sir-i-Ab, which is lower than the Dasht plain. The track, which is stony and rough, crosses the undulations of a spur of hills, and then gains the Quetta plain. Sir-i-Ab is a small village inhabited by Brahuis in the summer, but deserted in the winter. Here I recognized a link with Persia, in the method of irrigation employed by the cultivators. They tap the foot of a hill where water is likely to be near the surface by digging a well. Having found the water, they turn it on to the plain by an underground channel, often miles in length, with shafts or air-holes at intervals of about fifty yards. At length the stream emerges, and is turned into channels over the fields wherever it is required. The underground channel, called here *karēz* and in Persia *kanāt*, has the great advantage of keeping the water cool in the hot weather and preventing its waste by evaporation. It supersedes also the laborious process of raising the water from wells by wheels or levers, as in India.

The regiment halted the night at Sir-i-Ab, as the baggage camels could not do a double march. I therefore proceeded alone for the remainder of the journey (seven miles), and reached Quetta by sunset. The country and scenery bear a striking resemblance to Persia. The little village, with its fort, lies at the end of a plain, shut in by hills of from 11,000 to 12,000 feet. A few small groves of fruit-trees served to enliven, with their autumn tints, the barrenness of its surroundings. But everything had a charm after the fatigues of the Bolan, and Quetta was welcomed as the terminus to a dreary march on foot of 310 miles in twenty-four days. Bread was a treat after tough chupatties, charpoys seemed a luxury after the hard ground, and no midnight bugle broke one's slumbers. But for the Bolan, Quetta would be

decidedly disappointing. There is nothing to see but a very dirty little bazaar and a mound with a fort. The fortifications have been made by Colonel Brown, R.E., and the 32nd Pioneers, and mounted with a few guns of large size and ancient date. The lines of the 32nd Pioneers and 1st Panjab Native Infantry, who have been here a year already, are marked by long rows of mud huts, which are a great improvement on tents. There is a small cemetery with a wall round it, and a grave—the grave of Lieutenant Hewson, R.E., who was murdered by some Pathan fanatics of the Khákar tribe. These men inhabit villages near Quetta, and engage themselves for hire as day-labourers, just as other Pathans do in the winter months in the Panjab. They are a wild-looking set, and their habit of concealing a knife in the skirt of their rough felt coats renders them dangerous neighbours. Several unprovoked attacks have been made by them upon European officials, and now no one goes out without a revolver for self-defence. The fanatical impulse to take life at the risk of losing it seems to be confined to Mohammedans of the Afghan tribes, and not to exist amongst the Bilochis and Brahuis.

The cold at Quetta in November is severe, more especially by contrast with the heat of the plains. There was a large demand for felt-coats and "postines," or sheepskins, a demand which far exceeded the supply. Merchants from Kandahar with these articles of sale were said to be prohibited by the Amir, and few cáfilas appeared. The consequence was that the troops and camp-followers, with no other shelter at night than very flimsy tents, and no other bedding than a thin blanket, suffered severely.

[*There is here a break in the Journal of just one month, while Mr. Gordon was at Quetta.*]

Quetta. Dec. 1. Arrival of 70th Foot on 15th Nov., and E 4 battery, R.A., 24th Nov. The extraordinary difficulties surmounted in getting the guns through the Bugti Dera hills and up the Bolan will be unknown to future generations when roads are made. The appearance of the bullocks and horses which dragged them told its own sad tale of suffering and hardship. Chopped straw is the only substitute for grass that can be obtained, and camels, horses, and cattle have to eat it or starve. And now the intense cold, with thirty degrees of frost at night, is added to their other trials. It tells also on the men of the 70th, and the battery who have come "from under the punkahs" at Multān. They had to march at a day's notice, and with such restrictions that they could not provide themselves with anything warmer than their serge coats. As a natural consequence they get chest disease, and the coughing at night is distressing to hear. Some temporary stoves have been erected for the hospital tents, and a range of mud tents is being fitted up as a base hospital. The native dooly-bearers suffer most. Having never been inured to cold, they are defenceless against it, and the mortality among them is great.

No church has yet been built at Quetta, although a site has been proposed. The civil and military lines are far apart and it is difficult to find a central place for holding service. On my arrival I found that service had been regularly held in Major Keene's mess-room, 1st Panjab Infantry. As regiment after regiment arrived in Quetta, the hope was encouraged that there would be a large attendance, and I held a second service every Sunday afternoon in Major Sandeman's large durbar tent. The attendance, however, was very disappointing. Almost every one had, or affected to have, on Sundays as well as week-days, an overwhelming pressure of business.

The arrival of General Biddulph and staff was welcomed at Quetta by all

the troops. The order to advance was eagerly expected, and every one impatiently awaited the Amir's response to the ultimatum. The Pioneers and Native Cavalry were first sent on, and reported favourably of the country beyond. The 26th, 1st, and 19th Panjab Native Infantry followed, and the Peshawur Mountain Battery. The first march was to

Kujlák, 11 miles. Dec. 6th. Encamped by a large village where water issues in considerable volume from the hill and is very clear, but said by the Natives to be not very good for drinking.

Seyyid Yāru Karēz, 12 miles. Dec. 7th. The battery started after an early breakfast. After two or three miles we reached the stream which divides the Khan's territory from the Amir's. The ford is shallow, but the banks are steep, and there was some delay before the last gun and waggon had crossed. The horses had recovered strength and spirits during their rest at Quetta, and seemed to enjoy their work. A number of Seyyids from a neighbouring village ranged themselves along the bank with their boys handsomely dressed. I inquired whether they had ever seen artillery before. "Oh, yes," they replied; "we have been all over India." It must appear to them a sign of weakness that we should forego all right to travel in Afghanistan while we give them so freely the *entrée* to India. We passed several villages with some cultivation, the ground being broken by nullahs. One of these which had water in it I crossed on a bullock, seated in Native fashion behind the driver. The people seem friendly and confiding, and bring us their eggs and water-melons for sale. They talk Pushtu, but understand Persian also, which is the easier medium of communication. The weather is perfect, but I was more with the rearguard to-day than with the advance guard. One's enjoyment of a day's march depends largely upon physical health.

Haikal Zai, 11 miles. Dec. 8th. After three or four miles there is a steep kotal from the summit of which we could see the next encampment. There was some delay in getting the guns up the narrow ascent of the kotal. One or two of the waggons stuck in the middle, and the men of the 70th had to assist at the drag ropes. While this was going on, I walked on ahead for seven miles through the Pishîn Valley. The crops depend upon the rainfall, as there is no irrigation. Passed a ruined and deserted village and another inhabited one. The unarmed peasants were sitting by the roadside selling melons. One of them knew a little Hindustani which he had picked up at Kurráchee. I offered him a salary if he would teach me Pushtu, but he did not seem to care to go to Kandahar, and excused himself on the plea of a bad hand, which was bound up. Here, a few nights ago, one of the 32nd Pioneers, who had stayed behind on the march, was missing. His body was found next day shot with his own rifle, which was carried off and never recovered. The Pishîn Valley lies lower than Quetta, and is not so cold. At the encampment we rejoined the 70th and sections of other regiments. A sale by auction of some cattle and sheep was going on. It appeared that the baggage of the general and his staff had been looted on a reconnoitring expedition after nightfall. A part only of the baggage was recovered, and it became necessary to read the Natives a lesson by seizing some of their cattle to make up the value of the remainder.

The Lora, 8 miles. Dec. 9th. The division started early, forming a line of march eight miles long, with the baggage. The latter was not in till after dark. The country flat, but broken by large fissures, through one of which the river Lora runs with a rapid current. The water at the ford is not deep, but intensely cold to the feet. On reaching the further bank, I sat

an hour watching the cavalry, infantry, and guns crossing. The camping-ground about half-a-mile beyond. On arriving I observed one of the 70th, a private, carried to the rear and placed in a dooly with two medical officers in attendance on him. He said that he had been stabbed by a Pathan who had come into the lines as the soldiers were resting after their march. The wounds, which were in the arm and leg, were severe but not mortal, and the man, who was defenceless, had had a narrow escape. His assailant, who had been knocked down with the butt of a rifle and secured, was an ordinary-looking Pathan (or Khadar), of great strength and forbidding cast of countenance. Upon being questioned as to his motive for the deed, he was not disposed to be communicative, but seemed to consider it a trivial affair, and not one to be regretted.

Arambi Karez, 3 miles. Dec. 10th. Completed yesterday's march, which was shortened by a ditch which had to be bridged for the guns. Two villages near and supplies abundant. A court-martial held on Mohammed Anvár, the prisoner, found him guilty of death, and sentence was executed in the afternoon. He maintained to the last the same recklessness of life which had nerved him to the deed. He had done his best to kill an enemy and a "Kafir," and he was indifferent whether he lived or died. Had he lived, he might renew the attempt, such was the only inducement. He had been to Mecca and could recite his prayers and parts of the Koran in Arabic. More of his history did not transpire. He may have been trained to deeds of bloodshed, as many of his tribe are, but his motives, if those of religion and patriotism, are far higher than those of other murderers who take life for revenge or filthy lucre. His only weapon was a curved and worn Afghan knife with a keen point. According to Mohammedan law, "eye for eye, tooth for tooth, and for wounds retaliation," &c., his life was not forfeit unless his victim died—so he maintained. But he asked no reprieve, he only deprecated suspense, and the soldiers who saw him shot said "he died like a man."

There are many Pathans in our Native regiments, who are now invading the land of their birth and kindred. One of them conversed with me to-day and told me he had been trained in the Rev. Mr. Sheldon's Mission-school at Kurrachee. He can read and write well, and gave me a little assistance in Pushtu.

Abdullah Khan's village. Dec. 12th. Four miles of broken ground leads through low hills to a small plain with the Khojak range in front.

Dec. 13th. Joined the headquarters' camp, half-a-mile on, near the village of Abdullah Khan. Here we stick for the present. The village chief, a man of some importance, came to pay his salams to the general. He is said to be in disgrace with the Amir.

Dec. 15th, Sunday. Held service in hospital, and on parade, with the 70th Foot, 60th Rifles, and E 4 battery, R. A.; also in the evening at General Biddulph's tent. General Stewart arrived yesterday and takes command of the column; General Biddulph commanding 2nd division.

Dec. 16th. A reconnoitre of the Khojak Pass by the two generals, with a large staff of officers and escort of the 1st P. C. and Fane's Horse. The ascent for five or six miles is gradual. Here for the first time the barren monotony of the scenery is diversified by respectable trees called "khinjak," now leafless and tenanted by a number of magpies. Dead camels all along the road.

Visited the camp of 32nd Pioneers and 26th P. N. I., who are road-making in the pass. The summit, said to be more than 7000 feet, is ap-

proached by a steeper ascent and commands an extensive view. Kandahar is not in sight, nor do villages appear. A broad barren plain, with rocky ridges cropping up, is all that presents itself. We descended to Chaman by a road so steep that every one dismounted. Here the guns are to be let down by hand, and there is a zigzag road for the camels.

Christmas Day. Weather very seasonable. Service at 11 a.m. in Major Sandeman's tent. The guns have been got over the pass without a mishap.

Dec. 26th. Marched with the hospital in charge of Dr. Manby, V.C. Counted seventy-three dead camels in nine miles. They are stripped of their skins by the villagers as soon as they die. There must be a large trade in camels' skins.

Dec. 27th. The baggage of the 15th Hussars first went over the pass, then the hospital. The path is very narrow, so that only one camel can pass at a time, and much steeper than anything in the Bolan. The arrangements were admirably carried out. The sick were first taken over in doolies, and placed at the foot of the pass. Then the dooly-bearers were sent back with the poles for the stores. It was a hard day for dooly-bearers and camels. The latter took their loads steadily down the steep incline, and no mishap occurred. Major Tulloch, 26th P. N. I., is the traffic manager, and gives his orders from the summit. This morning my camel was returned as "dead" by the driver, and hidden away. I suspected a trick, and, after a careful search, recognized and recovered it. The difficulty is to see that it is properly clothed and fed at night. If this were always done, the mortality among the camels would be greatly checked. Many of the drivers have an interest in killing or losing camels which do not belong to them. Some of the officers have purchased country camels, which are much hardier than those of the plains. They feed on the "southernwood" which abounds here, and which the Panjab camels refuse. The country sheep also thrive on this coarse, dry shrub.

Chaman, Dec. 28*th*. We all got comfortably into camp by sunset yesterday evening, and here again we stick for the present, while the cavalry brigade, under General Palliser, reconnoitre in the front. There is a very marked difference in the temperature on this side of the Khojak, which is noticeable in the foliage on the trees. We have done with the intense cold, unless snow falls. The price of marketable articles is very high, as the villagers are allowed to make what they can, and the British soldier is reckless as to what he pays. Flour sells at one seer the rupee, coarse flour at four seers, barley and grain eight seers, eggs one anna each. In the Pishîn Valley, when the troops first arrived, the eggs were twenty-four to the anna. The same day they fell to eight per anna, and so on. There is a good supply of water in the Khojak Pass and also at Chaman.

Spîn Baldak, 14 miles. Jan. 3rd, 1879. The road descends and passes a low ridge to the right. All day a dust wind blew, which is the usual precursor of rain. A slight shower fell in the evening, and just wetted our tents, but soon stopped. This is the first rain since the August showers in the Panjab. Clouds have often gathered and threatened, but all predictions of snow and rain have been falsified. Hence, by a merciful Providence, an untold amount of suffering and sickness has been averted. Water here is abundant. There is a small village built in Afghan fashion, with dome-roofed mud houses like tombs.

Kila Fatiullah, 12 miles. There is great monotony in the scenery. To-day we passed some rather remarkable black limestone rocks, with mixture of conglomerate and sandstone. The people are well disposed towards us,

and, whatever their anticipations of our intentions, it is generally true, as the soldiers say, that it takes only one day to make them our friends.

Mel Manda, 12 miles. Jan. 5th. The news met us on our arrival of a cavalry action, which happened yesterday in the front. This being the first encounter with the enemy, created some excitement and impatience to push on.

Abdul Rahman, 22 miles. Jan. 6th. We are all ready for an early start by order of our Brigadier-General Lacy, but on reaching *Saifuddin*, 11 miles, an order came from the front to halt. As I was anxious to join the headquarters' camp, I marched on with Mr. C. who was in charge of the postal department. A few miles on we came to a pass between two hills with a small stream of water, and what looked like a cave in the rocks to the right. Following the path we entered a plain beyond, and in a ravine to the right I saw unmistakable signs of the recent action. The corpses of men and horses were lying about on the rough and broken ground, and here and there a hungry villager was prowling about in search of spoil.

It was a long march to Abdul Rahmán, and as daylight waned we recollected that we had no guards or arms for our own protection and that of the mails. We could just see some of the mounted forms of General Biddulph's rearguard on the horizon in front. Mr. C. therefore rode on and obtained a few Sepoys from Major Tulloch, who commanded the rearguard. There was, however, no information as to where we were to halt, and it became an anxious matter as to whether our camels could go much further. The track as we advanced was well marked by the poor broken-down camels of the column in front. Some of them I secured to the tails of our camels, and brought into camp, but as a feed of straw could not be got for love or money, they lost their last chance of surviving. About two hours after sunset we came to a large village, and heard all the unmistakable sounds of unloading and tent pitching. And now the difficulty was to find one's particular regiment out of so many. After a vain attempt I pitched my tent with Mr. C.'s at the headquarters' camp, and General Stewart kindly invited me to dinner.

Khushat, 15 miles. Jan. 7th. Every one was early astir, and there was a general hope that we should see something of the enemy. General Stewart's division took the lead. General Biddulph's was drawn up in line of march, but the order to advance was not given. During the suspense all eyes were directed to the kotal in front, where the flashes of the heliograph were unusually active. The message was soon interpreted. A rumour ran through the host, "It's all over! Kandahar has surrendered!" And many an expression of disgust and disappointment followed. There were no mutual congratulations upon the successful termination of a bloodless campaign. It seemed as though the last hope of distinction had gone. After all the toils of the Bolan, the sickness of Quetta, and the cold night duty of December, the troops had not even crossed swords with the Afghans!

Kandahar, 10 miles. January 8th. A very long day over a short march. The orders were for a parade of troops and march through Kandahar. Some delay occurred in crossing the River Tarnak, as the bank was steep, and there was no practicable road for artillery. The water was fordable, but intensely cold. A few miles on a small stream turns a water-mill, and then by a rapid ascent a ridge is attained, which gives a fine view of Kandahar, still five or six miles off. The city is well situated in a plain, surrounded by sharp rocky hills. From a distance one sees gardens and walls, surmounted by the domed shrine of Ahmad Shah, and the distant

view is the best. To-day, however, there was much to add impressiveness to the scene, in the appearance of the troops, for a finer army never entered Kandahar. The generals and staffs preceded, and were followed by the cavalry brigade, consisting of 15th Hussars, and 1st and 2nd P. C. Then came the R. H. A. and R. A. batteries, and the infantry regiments, headed by the 70th. The absence of brass bands was a felt want. As we approached the town the road became very tortuous, and at length took us over a stream by a solid masonry bridge, which was evidently a relic of the former campaign. Groups of citizens, with somewhat anxious, but subdued faces, lined the road. These were Mohammedans. But the Hindus, in red turbans and holiday dress, wore an unmistakable expression of welcome, and fraternized eagerly with their co-religionists amongst our camp-followers. One had asked me about his native place, mentioning a town I knew well near Pind Dadan Khan. At the gates some fruit-sellers made a tempting display of pomegranates and apples. As we filed through the bazaars there was not much to see, for the shops were all shut. The explanation was that for four days the town had been in a state of anarchy, and no one considered life or property safe.

The camp was pitched at some distance outside the city walls, the 25th N. I. only being quartered in the citadel. The night's rest was none the less welcome for the thought that the long tedious march on foot of 465 miles from the Indus to Kandahar was at length over. We have had abundant cause to acknowledge the good hand of our God over us in the removal of many difficulties which might have made the expedition a failure instead of a success.

January 9th. The city of Kandahar is by no means attractive from the inside. Its unhealthiness is everywhere asserted by bad drainage and bad smells. Hence the huge cemetery outside the walls. Nor has it any redeeming architectural features. There is nothing to look at, except the shrine of Ahmad Shah. Two long bazaars intersect the city, and are covered, where they cross each other, by arches of brick. They are wider than the bazaars of old Lahore, but cannot compare with those of Ispahan, or even of a second-rate Persian town. In the variety and excellence of their products they certainly compare favourably with those of the Panjab. Why should the Panjabi merchant allow himself to be passed by the Parsee and Kandahari? The latter will astonish you with his fertility of resources. He will show you Russian samovars and china tea-cups, skins from Astrakan, and carpets from Herat, mundahs and pastines of first-rate quality made on the spot, fur robes, and Damascene silks and blades, arms and accoutrements, both Native and European. But what struck me most was the profusion and variety of English uniforms and ammunition-boots hanging up in the shops. How they came there, and how, except amongst Europeans, they would find a market was a puzzling speculation. Men of the 70th Regiment, the R. A., and the cavalry soldier and Sepoy, each could put on his own particular uniform, and purchase it, if necessary, bran new at the market price.

Nor was there any slackness in the various departments of native industry. In the ironmongers' quarter, the goldsmiths', the potters', or the weavers', one might find creditable specimens of native art.

In several ways the Afghan seems more nearly allied to us in his tastes than the Panjabi. Afghan cookery is very superior. A good meal may be had at any time of the day in the streets of Kandahar. The baker is always ready with very excellent hot bread. The confectioner produces a variety

of superior sweetmeats. The cook has first-rate pillaws, kabobs, and fresh fried fish from the river.

Amongst the townspeople two very marked types of feature were conspicuous by contrast, the handsome aquiline Jewish type which one sees so often amongst the Povindah merchants who cross the Panjab plains, and the Mongolian type, flat-nosed and almond-eyed, which belongs especially to the Hazarah tribe. They all seemed to understand and speak Persian, but our Hindustani troops had great difficulty in making themselves intelligible.

THE JONES FUNDS.

MOST of our friends are aware that on two occasions the Church Missionary Society has received munificent gifts from W. C. Jones, Esq., of Warrington, in the form of trust funds, the interest of which is applicable to certain specified objects under the administration of the Committee. A brief statement of what these noble contributions to the missionary cause have enabled the Society already to do will no doubt be of interest.

In 1873 Mr. Jones transferred to certain trustees on behalf of the Society investments amounting to 20,000*l.*, to be called the WALTER JONES FUND, as a thank-offering for the recovery of a beloved son from dangerous sickness. The interest of this Fund was to be applied to the support of additional Native agency in India, Africa, Mauritius, and Palestine; and the result has been an important extension of work in all those fields. The very first use to which the money was put was—at Mr. Jones's own particular request—to relieve Bishop Crowther's Niger Bishopric Fund of the expense of what were then only tentative Missions at Brass and Bonny, so that that Fund might be available for other new ventures. What Brass and Bonny have now become all readers of the Society's publications well know. The results by Divine grace achieved at these two places are themselves abundant reward for the most munificent contribution. It was in the following year that the East Africa Mission was revived and developed under Mr. Price; and several of the agents at Frere Town and Rabai whose names are familiar to us, such as George David, Ishmael Semler, Isaac Nyondo, &c., are supported by the Walter Jones Fund. In India at the present time between forty and fifty Native missionaries (lay agents most of them, but including one or two ordained men) are enabled by this most useful auxiliary to the Society's resources to labour among their countrymen. In the year ending March 31st last, 331*l.* was expended on the Niger; 218*l.* in East Africa; 40*l.* in Palestine; 164*l.* in North India; 101*l.* in South India; and 265*l.* in Mauritius—but this last figure, we think, represents more than a year, while the 40*l.* in Palestine cannot represent the whole expenditure on account of the Fund there.

The second gift, which consisted of 35,000*l.* New Three per Cents was made in 1878, for the purpose of assisting the Native Churches in India in carrying on evangelistic work among the surrounding heathen.

This Fund is called the WILLIAM CHARLES JONES INDIAN NATIVE CHURCH MISSIONARY FUND; and the great distinction between it and the Walter Jones Fund is that while the agents under the latter are the *employés* of the Society itself, those under the new Fund will be commissioned and paid by the Native Church Councils; besides which its sphere will be India only. Attached to the Trust Deed of this Fund is a scheme for its administration, which lays down certain conditions upon which grants from it are to be made. A grant can be received by any Native Church Council in connexion with the C.M.S. Missions which raises from purely local sources at least two-fifths of the cost of maintaining religious worship and pastoral work in its district, and which has formed, or will form, a local Native Missionary Association, or other organization for purely evangelistic work among the heathen. In order that the grant may not supersede, but rather stimulate local effort, it is not to exceed in any one year the actual amount raised in that year by the Native Church itself for purely evangelistic work. Another clause provides that "the agents shall be godly and efficient men, communicant members of their Church, and shall have passed the examination required by the Missionary Conference of the District. They shall not in any way be employed in pastoral work, but the whole of their time shall be devoted to labouring among the heathen in regions where no other Protestant missionary effort is carried on."

Copies of the scheme were sent to the following Native Church Councils in India, and applications for grants invited:—

NORTH INDIA.

Bengal Native Church Council: Rev. J. Vaughan, Chairman; Mr. O. C. Dutt, Treasurer; Rev. P. M. Rudra, Secretary.

North-West Provinces Native Church Council: Rev. B. Davis, Chairman; G. E. Knox, Esq., Treasurer; Messrs. P. Das and L. Jeremy, Secretaries.

Panjab Native Church Council: Rev. R. Clark, Chairman; Mr. Mya Dass, Treasurer; Messrs. R. Ram, S. Singh, and Rev. M. Sadiq, Secretaries.

SOUTH INDIA.

Madras Native Church Council: Rev. W. T. Satthianadhan, Chairman; Mr. Samuel John, Secretary.

Tinnevelly District Councils.

Palamcotta: Bishop Sargent, Chairman; Mr. S. Devasagayam, Secretary.
Dohnavur: Bishop Sargent, Chairman; Mr. J. Moses, Secretary.
Surandei: Bishop Sargent, Chairman; Mr. A. David, Secretary.
Panneivilei: Bishop Sargent, Chairman; Mr. V. Gnanamuttu, Secretary.
Pannikulam: Bishop Sargent, Chairman; Rev. S. Vedakan, Secretary.
Nallur: Bishop Sargent, Chairman; Mr. T. Simeon, Secretary.
Suviseshapuram: Bishop Sargent, Chairman; Mr. S. Daniel, Secretary.
Mengnanapuram: Bishop Sargent, Chairman; Rev. J. David, Secretary.
Sivagasi: Rev. V. Vedhanayagam, Chairman; Mr. P. Sevaniadian, Secretary.

Travancore.

Cottayam (Northern Division) Native Church Council: Rev. R. H. Maddox, Chairman; Rev. A. Thoma, Secretary.

Mavelikara (Southern Division) Native Church Council: Rev. F. Bower, Chairman; Rev. P. Joseph, Secretary.

Telugu Mission.

Masulipatam Native Church Council: Rev. W. Clayton, Chairman; Mr. B. Senayya Garu, Secretary.

Ellore Native Church Council: Rev. F. N. Alexander, Chairman; Rev. G. Krishnayya, Secretary.

The North India Church Councils are as yet young, and have hardly yet faced the question of fulfilling the necessary conditions for grants. But no doubt all of them will claim good grants before very long; as also the Western India Council, which is only just formed.

In South India, however, applications have been made two years running by Church Councils fully meeting the conditions, and have been granted with unfeigned pleasure by the Committee. Taking the less advanced Missions first, we find that two of the District Councils in the Telugu Mission, Masulipatam and Ellore, have applied for grants, the former for Rs. 100, both in 1879 and 1880, and the latter in 1880 for a sum not named, but Rs. 220 was voted subject to certain inquiries. The Rev. F. W. N. Alexander wrote from Ellore: "I earnestly beg the Committee to allow us the largest grant possible, as our estimates have been considerably cut down, and that in the face of very promising openings now offering. I rejoice to tell you we have applications from several towns to begin new work, but are quite unable to do so for want of funds." An extract from the minutes of the Masulipatam Council held March 17th, 1880, shows what was done with the money voted to that district in the first year:—

MASULIPATAM, MARCH 17TH, 1880.

"It was agreed in 1879 to set aside Rs. 100, to be met by a similar sum from the William Jones Fund, for evangelistic work. The Rs. 100 were received in January last, and the Council was asked to appoint agents, and assign their work. After some discussion it was decided that one man should work, for this year, in the villages along the coast, as far as Gollapolium; that Peddapatnam, where some people were asking to be received as inquirers, would be a good head-quarters for him; but at present, till arrangements can be made, his station should be in Bunder. Gumnidi Yakob was appointed to the work, on a salary of Rs. 10: 8, including batta. As the sum to be spent on this new work was Rs. 200, and after paying Yakob Rs. 74 would be left in the hands of the Council, another man, Nadiri Nathanael, was chosen to work where little had been done hitherto, in the direction of Sallapully, as far as Avinagadda. No definite place was fixed upon for him to live in; but it was thought that after preaching a short time in the part assigned to him, a suitable place would be found. Nathanael's pay was fixed at Rs. 7, the extra Rs. 10 incurred to be met from the District Church Council. These agents will have to prepare their lessons, and write their journals monthly, as usual; but will be the servants of the District Church Council, not of the C.M.S."

The Madras Council, of which the Rev. W. T. Satthianadhan is Chairman, raises for its local Church objects considerably more than the two-fifths required by the Trust, and on its proposal to set apart Rs. 180 to pay half the stipend of an evangelist (Rs. 30 per mensem), the corresponding Rs. 180 has been gladly granted.

In Travancore also the conditions are fully met, and Rs. 600 has been twice voted to the Council for the Northern District, and Rs. 450 and 480 to that for the Southern District. The minutes of these Councils referring to their first consideration of the new resource opened to them are interesting:—

COTTAYAM, FEBRUARY 19TH, 1879.

"William Charles Jones's trust deed, with reference to the Native Church Missionary Fund, and the letter sent by the Parent Committee on the same subject,

were read and discussed. Rev. Oomen Mamen addressed the meeting in an interesting speech, urging the obligation on the part of the Council to offer hearty thanks to God for granting the liberality displayed by the pious donor of this munificent gift, and called upon the Native Church to unite in earnest prayers to God to bless him and his family with long life and prosperity in all his good efforts, and to stir up others to offer freely of their bounty in God's service. The whole subject was thus gone into, and the object fully explained to the meeting. It was subsequently resolved unanimously to set apart Rs. 600 as a grant from the Council, and to appoint out of the six Pastorates, five men to the special work of preaching the Gospel to the heathen—viz., Matthu, catechist of Pallam; Cherian, catechist of Changanacherry; Pothen, catechist of Cochin; Matthai, catechist of Olesha; and Ayip, catechist of Arpukarey. Mr. Koshi, the Cottayam delegate, suggested that if the catechist of Cottayam Pastorate might be also employed in the same work as the congregation, matters might be provided for by others; but it was proposed that the arrangement be confirmed only after consulting the Rev. W. J. Richards."

MAVELIKARA, JANUARY 22ND, 1879.

"The next subject taken into consideration was the William Charles Jones Indian Native Church Missionary Fund. It was felt to be so important that other matters were dealt with as quickly as possible in order to give time for the consideration of this important subject. A paper had previously been drawn up in Malayalim, explaining the object of the fund, &c. A copy was sent to each of the pastorates for consideration, so as to facilitate the discussion of the subject at the meeting of the Council. The reduction of one-twentieth per annum has made it very difficult for the people to go on with church building and meet the salaries of the agents; consequently, they feel hindered from coming forward and making the use of the fund they would wish to do. The Council felt, however, that there was one way they could do, and one too which would call out the energies of the Native Church. It is by setting five of the regular agents free from pastoral work to be engaged in direct evangelistic work, and to supply their places by unpaid lay agents and others. There are eight pastorates in the Council, and the Council propose to set free one agent from each of five pastorates, whose work it shall be to preach to the heathen. In this way they will be able to employ more men, and so carry on more work.

"The answers, therefore, the Council give to the four questions in the Secretaries' letter of November 21st, 1878, are:—

"i. The Council is now giving more than two-fifths of the cost of maintaining its religious worship and pastoral work, as will be seen by the enclosed account.

"ii. The Council is prepared to take up definite missionary work in unevangelized localities which still abound.

"iii. The Council will set aside Rs. 40 per mensem, i. e. Rs. 480 per annum.

"iv. The Council propose to employ five of its efficient agents for this work, and some others as opportunity serves. The place of the regular agents to be filled up by unpaid agents, schoolmasters, other regular readers, and the pastors.

"It is hoped this effort on the part of the Native Church will be kindly responded to by the William Charles Jones Indian Native Church Missionary Fund Committee; and also that the Parent Committee will very kindly help by remitting the proposed reduction of one-twentieth, and allow half of it to be set aside for evangelistic work, to be met by a corresponding grant from the William Charles Jones Indian Native Church Missionary Fund."

From Mavelicara, the Rev. F. Bower has sent some reports of the Native Pastors in whose districts the new evangelists have laboured. One of these districts is Kannit, where the sad schism took place a few years ago; and of it Mr. Bower says that the evangelists have preached in thirty-four villages, visited 100 houses, and addressed 2000 people. He adds, "This great work of evangelization will, I am persuaded, by God's blessing, be very beneficial to the Native Church

in fostering a missionary spirit, without which our religion is worth but little."

The majority of the grants, so far, however, have gone to Tinnevelly, as might be expected from the comparatively advanced state of the Native Church there. The minutes of the District Councils, adopted on first hearing of the new Fund, give pleasing evidence of the interest and the feelings of gratitude that have been awakened. Take three as specimens:—

PALAMCOTTA, JANUARY 2ND, 1879.

"The President informed the Council that Mr. Jones, a very liberal gentleman in England, has devoted a large sum of money to help the Native Church in India in efforts for the evangelization of the heathen. The Rev. A. H. Arden, the Secretary of the Madras Corresponding Committee, explained the conditions on which this aid was available, and stated that if this Council devote a sum for *bonâ fide* direct evangelistic work, that sum may be supplemented by an equal amount from the Jones Fund. The President observed that this was the plan he has all along advocated—viz., that if possible, evangelistic labourers should be employed in each district under each Church Council, as then only could the men so employed be under regular supervision, to keep up an interest in evangelizing the heathen throughout the Tinnevelly Mission. The Palamcotta Church Council, thoroughly approving this plan, resolved that Rs. 500 be set apart from the funds of the Council for this special object for one year, this sum being available according to the rule laid down by the Jones Fund that at least two fifths of the expenses of the pastoral work of the district must first be contributed by the Native Church of that district."

MENGNANAPURAM, JANUARY 4TH, 1879.

"The Council were happy to hear that a benevolent gentleman, W. C. Jones, Esq., has given the large sum of 35,000*l.* to the C.M.S., empowering them to spend the interest of that amount in employing men to preach the Gospel to the heathen in India. The Council would gladly take advantage of this timely aid, and beyond paying two-fifths of the salaries of their spiritual agents, they resolve to lay out Rs. 600 for the employment of five men on a salary of Rs. 10 each, for the carrying on of the work of evangelizing the heathen, and they hope the Committee will kindly grant them an equal amount to employing other five men on the same errand of mercy. The Council are thankful to state that 124 men of intelligence in the congregation are in the habit of visiting their heathen brethren in the neighbourhood of their several villages, and preaching the Gospel to them; and besides these, thirty-eight men and seven women have engaged to do what they can in the same way for the salvation of the heathen."

SUVISESHAPURAM, JANUARY 8TH, 1879.

"The President explained the conditions of the princely donation made by W. C. Jones, Esq., to promote the evangelistic efforts of the Native Church in India. The accounts were carefully examined with the view of ascertaining whether this District Church Council can claim any share in this bounty, and how much can be allotted to the setting apart men who shall be *bonâ fide* evangelists to the heathen. The Council had much pleasure in finding that something could be done in their part, and they resolved that Rs. 350 be set apart this year for this object. After a show of hands on all sides in favour of this measure, the President added, 'Is there any one that dissents?' When one unanimous voice arose, 'Who can dissent from so happy a measure as that proposed? and thankful we all should feel for the interest which Mr. Jones has shown towards the cause of Christ in this far-off heathen land.'"

Then take two instances, from two other of the Tinnevelly District Councils, of their review of the first year's work:—

SURANDEI, APRIL 5TH, 1880.

"The five Jones Fund evangelists appointed for this district were called in for the first time, and their reports were severally examined by the President before the Council, when it was observed that they all appear to have shown great care and diligence in their work. . . . The President informed the Council that he has received instructions from the Secretary of the Madras Corresponding Committee, to the effect that an application from this Council is required for grants for 1881 from the William Jones Fund, and which should reach England by next June, accompanied with a report of the work carried on by the evangelistic agents. Upon this, the Council turned their attention as to the amount of grant they should apply for next year, and observed that, as the amount of Native Church collections for 1879 exceeds that of the previous year by Rs. 245, they agreed to apply for the same amount as was allowed this year—Rs. 300."

PANNEIVILEI, MARCH 11TH, 1880.

"The diaries of the agents were examined, and they were instructed how to fill up the printed sheets with short notices of their daily work. Of the four agents thus employed two had sold but few tracts, whereas the other two had done well. The President thought that, allowing for the difference of localities and the class of hearers, the sale of tracts would in his estimation be a proof to some extent of the diligence and success of the preacher. In one case, six persons had been gained over to become Christians. In many other cases the people gave promises; and in one place they said, establish a school here and many of us will join you. In looking over the accounts of the year it is observable that, according to the increased rate of income by subscriptions from the people, we can claim for next year Rs. 100 more than has been now obtained from the Jones Fund. The present grant is only Rs. 300 for the year; next grant, we hope, will be Rs. 400. . . . The Rev. Mr. Isaac urged that something should be done for Nalankudy and the two neighbouring hamlets, where we have now sixty people, twenty-five of whom are recent converts. It is confidently stated that, if we appoint a teacher there, many others will join. Vedhanayagam Nadan objects that we have a Jones Fund agent in a place only two miles distant, and that he might be required to look after these hamlets. But as this would prevent his fairly performing his duty as Jones Fund agent, the Council declined to accept this suggestion, and think that this is a case in which trial should be made for a while, and the teacher should be required to keep a school. The Council then unanimously resolved to give these people a fair trial, and to appoint Surgunan on a salary of Rs. 7."

The grants to the nine District Councils in Tinnevelly amounted together in the first year to Rs. 2800, and in the second year (recently voted) to Rs. 4100. In six cases the second application was for an increased sum, indicating a growth of the work and of the readiness of the Native Christians to support it. Only one of the nine Districts has so far not applied.

The whole amount lately voted by the Committee for the second year's grants is Rs. 5680. This, of course, is not more than half the income of the fund; but as the new work of evangelization advances which has been so happily initiated, Mr. Jones's most generous and timely gift will find full employment, and before long it may prove to be a hard task to divide the interest among competing Native Churches. It is evident that both the William Charles Jones Fund and the Walter Jones Fund will, by God's blessing, be instruments of lasting good to the people of India.

THE EAST AFRICA MISSION.

FOR some time we have been awaiting a convenient opportunity to review the work carried on by the Church Missionary Society at Mombasa and in the neighbouring country, known as the "East Africa Mission"—which term has hitherto excluded, not only the Uganda enterprise, but also the stations at Mpwapwa and elsewhere on the road to the interior, though these are as truly East African work as that on the coast itself. The Committee are now taking steps to consolidate these Missions; but on the present occasion we confine our notice to Mombasa, including Frere Town, Kisulutini, &c. The paragraphs in our last two numbers respecting the recent threatened danger to these settlements—now, we trust, by the mercy of God averted—have caused some inquiries as to what is doing there in the way of missionary work; and it must be confessed that we have been somewhat relax of late in our supply, through the *Intelligencer*, of information from these quarters. In one sense this may indicate a cause for thankfulness. Happy is the nation that has no history; and it is when a Mission is through the Divine blessing going on quietly, fairly fulfilling the objects for which it was established, but not encountering special difficulties or presenting material for controversy, that it is liable in the multiplicity and variety of the Society's work to escape notice for a time. To some extent this has been latterly the case with Frere Town and Rabai. When Mr. Price went out in 1874 to establish the Freed Slave Settlement, his journals for the next two years were printed almost *in extenso* and read with keenest interest. He laid the foundations, and in more ways than one they were laid in troublous times. Since then the edifice has been rising, but the work has been no longer novel. None the less have the labourers been faithfully toiling on; and none the less have they deserved our sympathy.

It will assist those who may wish to take this opportunity to refresh their memories regarding the history of the Mission if we append a brief chronological summary of the principal incidents of the last six years:—

1874.	Oct. 10.	Rev. W. S. Price's expedition sailed for East Africa.
	Nov. 15.	Mr. Price landed at Mombasa.
1875.	Jan. 12.	Revolt at Mombasa against the Sultan of Zanzibar, and partial destruction of the town.
	Feb. 9.	Arrival of fifty-one Africans (ex-slaves) from Bombay.
	March 12.	Rev. J. Rebmann left Mombasa to return home, after thirty years in East Africa.
	April 24.	Death of Mr. Remington, one of Mr. Price's party.
	May 8.	Purchase of land for the new settlement of Frere Town.
	July 7.	Arrival of Dr. Forster and Mr. Harris.
	Aug. 22.	Baptism of eight Native converts from Giriama.
	Sept. 4.	31 rescued slaves from H.M.S. *London* landed at Frere Town.
	19.	240 rescued slaves from H.M.S. *Thetis* landed at Frere Town.
	Oct. 17.	Baptism of Abe Sidi, Giriama chief, and his wife.
	Nov. 14.	First Christian instruction to the freed slaves, by George David, Native catechist.
1876.	Jan. 2.	Arrival of forty Africans from Bombay.
	20.	Arrival of Rev. H. K. Binns and Mr. J. W. Handford.
	Feb. 27.	Twenty-five more freed slaves landed at Frere Town.
	April 1.	Arrival of twenty Africans from Bombay.
	18.	Sultan of Zanzibar's Proclamation against the Slave Trade.
	May 2.	Dr. Forster sailed for England.
	10.	Arrival of Rev. J. A. Lamb.
	23.	Threatened attack on Frere Town by slave-owners.

1876. June — About seventy more freed slaves landed at Frere Town.
June 9. Arrival of Commander Russell.
July 31. Mr. Price left for England.
Aug. 20. A Sunday-school established at Frere Town.
Oct. 4. Death of Mr. Rebmann at Kornthal, Wurtemburg.
1877. March 22. Arrival of Mr. J. R. Streeter.
Dr. Kirk visited Frere Town.
July 22. Mr. Lamb at Godoma. Baptism of seven more Giriama converts.
Sept. 30. Death of Mrs. Streeter, while on the voyage out to join her husband.
Oct. — Sixteen more freed slaves landed at Frere Town.
Nov. 20. Death of Mrs. Russell at Frere Town.
1878. Jan. 8. Commander Russell left for England.
March — Arrival of Mr. Streeter the second time (after his visit to England consequent on the death of his wife).
11. Invitation from the King of Chagga.
20. Mr. Lamb left for England.
Sept. 6. Visit of the Bishop of Mauritius.
Oct. 20. Arrival of Rev. H. K. Binns the second time, after a visit to England on account of health.
1879. Jan. 13. Visit of the Sultan of Zanzibar to Frere Town.
April 13. Easter Day. } Baptism of thirty-two adult freed slaves.
May — Journey of Mr. Streeter to Wadigo country, in consequence of the murder of a Native teacher.
June 1. Arrival of Rev. A. Menzies.
Sept. — Threatened attack on Rabai by slave-owners.
Oct. 3. Visit of Rev. J. S. Knight, chaplain of H.M.S. *London*, to Frere Town.
1880. March 28. Easter Day. } Baptism of nineteen adult freed slaves.
Sept. 10. Threatened attack on Frere Town by slave-owners.
12. Visit of H.M.S. *Wild Swan*.
Oct. 7. Dr. Kirk visited Mombasa.

The agents now engaged in the Mission are—at Frere Town, the Rev. A. Menzies; Mr. J. R. Streeter, Lay Superintendent; and Mr. J. W. Handford, schoolmaster; and at Kisulutini, the Rev. H. K. Binns. Mrs. Menzies, Mrs. Handford, and Mrs. Binns also do a most useful work.

The population of Frere Town is about 450 souls. Of these the great majority are the liberated slaves rescued some five years ago (and a few since) by the British cruisers and handed to the Mission by Dr. Kirk. There are also here some of the "Bombay Africans," i. e. ex-slaves landed by the cruisers in former years, before the East Coast Missions existed, at Bombay, and who have since immigrated to Mombasa. At Kisulutini or Rabai, fifteen miles inland, the old station of Krapf and Rebmann, there were, a year ago, some 300 souls connected with the Mission. These included (1) the majority (about seventy) of the Bombay Africans, (2) others of the lately liberated slaves, (3) some fifty of the Wanika natives of the country who have settled down as adherents of the Mission, and (4) a large number of fugitive slaves from Giriama and other surrounding districts. But since then, many runaway slaves from Mombasa itself (perhaps 100) have also settled at this station.

Of the Frere Town population, about one-fourth are children at school, rescued as children from the slave-ships. There are also forty or fifty young children born in the settlement, the male and female freed slaves having

been paired off by Mr. Price soon after their reception in 1875-6. The adults of this class number about 220. Some of them are still in the employment of the Mission, but most have been encouraged to cultivate small plots of ground allotted to them, and thus to support themselves. These plots or shambas are at a place called Mawani, three miles from the settlement, and here many of the people have from half an acre to two acres under cultivation. The staple article is mahogo; and they would have done better with it than they have had it not been for the ravages of wild pigs and porcupines, and for a succession of unduly dry seasons. "Oh, for one good year's rains!" wrote Mr. Streeter last year; "it would be the making of Frere Town." The poor creatures complained that they "worked hard and saw no sweetness in it." In addition to these shambas, however, Mr. Streeter has given them also smaller plots close to the settlement, for growing roots, keeping Mawani for corn; and on these plots several have now built houses for themselves, which are, in fact, part of Frere Town. Two years ago Mr. Streeter wrote, "The town is thriving. It would be no small thing for a village in England to have twelve new houses added to it." A year later, in January 1879, he wrote that the twelve had become forty—"famous ones," he says. "One especially," he adds; "I do not think any carpenter at home could put up such a one out of such material. The owner is one of Nature's own carpenters." He writes that self-support would be easy enough if the people lived like their neighbours, but (1) "to get an *honest* living," and (2) "to dress in a civilized manner," "will be no light matter." By "civilized dress" he of course does not mean a bad imitation of European clothes, but a simple native costume, only clean and decent; concerning which he remarks, "It is surprising to me to see how nicely our people look on Sundays; they manage to make their own dresses now." A sewing-class has been conducted by Mrs. Menzies, which has been eagerly attended by the women, on purpose that they might learn to make their husbands' clothes. But the wives do not all stop at home. "It is no uncommon sight," says Mr. Menzies, "to see the husband and wife together in the field, morning and evening, turning up the ground with large heavy hoes." Last spring there were "nice rains," and the people "worked famously." Encouraged by a fair rice crop last year, Mr. Streeter has this year planted five acres of English rice at Frere Town, and ten at Rabai.

The school has again and again been mentioned by visitors, naval men and others, as the brightest spot in the Mission. It has been carried on with untiring zeal for five years by Mr. Handford; and the results are certainly remarkable. A few months ago he sent home a bundle of papers written by the children at the last examination, which included dictation in both English and Suahili, translation from Suahili into English, answers to questions in grammar, geography, arithmetic (with sums fully worked out in compound fractions), Scripture, and the Church Catechism; and an autobiography of the candidate! Mr. Handford wrote, "The examination was conducted on the strictest principles." "Every child in the first class passed in reading, both English and Suahili, and in reading the English Bible they can very readily translate the passage read into Suahili, which, in the Scripture lesson, I frequently make them do, so as to insure their getting a thorough understanding of what they read." Their singing in parts, at sight, on the Tonic Sol-fa system, is highly spoken of by all who have heard them. These scholars, be it remembered, were, less than five years previously, slave children on board slave-ships, knowing neither English nor Suahili, but only the dialects of the countries (far to the south)

whence they were stolen. Efforts have also been made to give some industrial teaching to the elder boys; and two years ago Mr. Streeter reported by way of illustration, that some mason's work done by one of them was "first-rate, and such as would enable him to earn his living at Zanzibar." Each year some of them have been drafted from the school to manual employment; and we hope this important matter will in future receive still more attention. By means of the half-time system they might be got to work even before their simple school curriculum is over.

Here we may introduce a few lines from a letter of Mr. Streeter's, dated July 17th last, referring to some very appreciative visitors:—

> We also had one of H.M.S. *London* steam launches give us a call, in charge of Lieut. Cutfield, who, with his men, was delighted with the place. They went to the school, where Mr. Handford, who they thought must have worked very hard, as he has done, let the children read and sing to them. Of course these little black boys could beat the big white men, and they were so pleased that they were giving them some coppers; but I asked them not to do it, as it was not fair for the rest whom they had not heard, and they said, "True, sir." But, Jack Tar like, they were not to be beaten at the first shot; so they went outside and made a collection amongst themselves, and returned with 6*s.* or 7*s.*, so that there should be something for all. After that we went round amongst the different cottages, and these tars thought the freed slaves were better off than themselves, which I said was in a sense correct, but what was the reason why? which led to a quiet talk.

The services and classes on week-days and Sundays, and other agencies for Christian instruction, have been described in our pages several times: for instance, in Bishop Royston's most interesting report of his visit (*Intelligencer*, Dec. 1878); in a letter from the Rev. J. S. Knight, Chaplain of H.M.S. *London* (*Intell.*, March 1880); and in Mr. Menzies' last Annual Letter (*Intell.*, May 1880); and we need not further refer to them now. But some of the results of this teaching may be noticed. It will be remembered that there was a baptism of adult liberated slaves on Easter Day 1879, when 28 (and four elder girls) of them, after careful examination, and having given evidence of sincere faith in Christ and desire to lead godly lives, were solemnly admitted by Mr. Binns to the visible Church. Mr. Streeter wrote of them, in January 1880, eight months after, as follows:—

> You will be glad to know that those twenty-eight freed slaves, then enrolled under the banner of the cross, have, with only two slight exceptions, proved, as far as I know, faithful to their profession, and their good example has not been without influencing many others, for they have been a little band on whom one could partly rely at various meetings, especially at their own room, where we have assembled daily throughout the year for half an hour's instruction; and it is nice to see some of the men stand their big jembys and calabash of water outside the door, and, after a hymn and prayers and a few words of encouragement, shoulder their things and off to their own day's labour. George David also goes on Friday evenings, and, besides, they come to my house one night in the week for a turn at A B C.

On Easter Day 1880, nineteen more of the adult freed slaves, equally, we trust, true converts with the others, were baptized by Mr. Menzies. He writes as follows:—

> For some months we had been looking forward to Easter, as the time when we might hope to add to the usual joy of the season one over and above in the baptism of some more of the freed slaves, who had been carefully instructed during the year. Accordingly, on the Tuesday previous, eighteen from our

class of inquirers were selected, who had given the best evidence of an earnest desire to follow the Lord Jesus, by regular attendance at the class and consistent lives. And these, in their own way, severally expressed faith in the Saviour, and a sincere wish to be baptized in His name. Those we did not feel able to accept were directed to sit on a bench a little apart: and one of the women finding that she was excluded left the schoolroom and went home. She was afterwards found sitting in her house weeping, in great distress because she had not been accepted. I sent for her, and was so well pleased with her answers that I admitted her for baptism, so making our number nineteen. Her Christian name is Naomi. Of these nineteen adults there were six couples—husband and wife making public confession of their faith in Christ together. The others were also married men or women, but their partners had either already been baptized or were still unbaptized.

On Easter Sunday, after a hearty morning service, thirty-four of our number partook of the Lord's Supper together. The congregation numbered 205. In the afternoon 240 were present in the church to witness the baptism of their friends. The service was in Swahili, in order that the candidates might the better understand the nature of the rite and be able to take an intelligent interest in it. They stood around the Communion rails and replied to the questions in a loud, clear voice, and then knelt outside the rails to receive the outward sign of baptism at my hands, and a new name to commemorate the happy day that fixed their choice. They all looked very quiet, and impressed with the importance of the decision they had made. The men wore the European trousers and coat, which they are all desirous to have; and the women had a clean white cloth drawn neatly over the head, as it is worn in India. Many prayers have been offered for these people, both before and since their baptism. May the Lord keep them safe under His sheltering wings, and grant them daily grace to walk worthy of their high and holy calling!

On the first Sunday after Easter the infant children of several of those baptized on Easter Day were baptized; and a few of the men and women, baptized by Mr. Binns last year, were allowed to stand as the sponsors of these little ones. This service was also very interesting. These infants, with two from Godoma, and the nineteen adults on Easter Day, represent twenty-nine baptisms in two weeks. May the Lord Jesus vouchsafe of His infinite mercy to receive them all into His everlasting kingdom in the day of His appearing in glory!

Thus the seed so diligently sown by Mr. and Mrs. Price and Mr. and Mrs. Lamb, as well as by their successors and the Native catechists, has, through the grace of God the Holy Ghost, sprung up and borne fruit. The Sunday-school also, which is Mr. Streeter's especial share in the machinery of Christian instruction, can show, thank God, spiritual results. One Sunday, for example, he asked the children to try and write out little prayers of their own for their own use:—

The next Sunday I had nine brought. One was a collect, another a psalm, another from Church service, &c. One characteristic of a dear boy I copy exact:—

"O Lord, Almighty God, our Heavenly Father! help me to fight with devil, for the devil is too strong to me; forgive all my sins, take away my sinful heart, give me Thy Holy Spirit, lead me in Thy way, and when I die let my soul go to be with Thee for ever in Thy heavenly kingdom. O Lord! teach me to worship Thee, praise Thee, and serve Thee, and when I sleep I give my soul to Christ to keep. Take care of me this night. I done wrong many times; help me to do what is right. Hear me for the sake of our Lord Jesus Christ. Amen."

Remembering that these are written in English, and done entirely by themselves, it gives room to believe there is a work of grace going on in the hearts of many of the dear children. It is a treat to see them text-finding, and marking all principal ones. By-and-by we shall have, I trust, some really "precious Bibles."

Mr. Streeter's letter of July 17th last mentions the death of two of the boys, of both of whom he has good reason to believe that they had learned to love the Saviour, and were but removed to the "upper fold." After referring to his cook, one of the Bombay men, who had turned out a thief and had to be dismissed, he goes on:—

It is sweet to turn from such servants to another of my dear lads, Herbert Mabruki, who, after Luke's dismissal, became my headman, but after a short time he was taken with fever, which brought on abscess of the liver, and after a month's terrible suffering, in spite of all one who, as he said in his own letter to his old master, loved him like a son could do, he got weaker and weaker, and at last was called to our better home. His was a sweet sleep, for before going we had prayed and sung together, and he joined nicely, and told me he loved the Saviour, and was not afraid. By his life he has shown this, for after Mr. Menzies had spoken at the grave, I told the people, who were nearly all present, what a faithful servant he had been, how during two-and-half year's service I did not remember ever having occasion to speak an angry word to him, I never knew him do a wrong action or tell a lie, and that I believed the great wish of his heart was to love God and keep His commandments. I felt his loss much, for he was a trusting lad. He had told me of the little lassie whom he loved, but it would have been a waiting time, for she is the same sweet little maid who came to my house and cried when I was going on a journey. He had selected the spot he wished to build on, had three goats bought to help form a flock, and had over 2*l.* saved up, giving me part of his wages every month; besides he had several other nice things, some of which he left to his best friend, who, alas! yet why do I say alas? never had them, for the very next day he climbed a large mango-tree, and when throwing fruit down to smaller children below, the bough gave way, and he fell some forty feet, and in less than an hour breathed his last, being quite unconscious all the time; and so we lost another beautiful character, for all speak well of him out of school, and Mr. Handford highly in. Ernest he was by name, and earnest in his efforts after good; and though not one of our brightest lads, he was one of our most trustworthy, and his quiet plodding ways soon bid fair to put him in the front rank. Several times he had been to me wanting to come and live with me, but I told him he must wait, as I had as many as I could manage; and once when writing his name he said he did not want a heathen name, Farigalla, he liked Ernest, could I not give him another to match? So we had a few quiet words, as we often had in the Sunday-school class, and he went away wishing for the better name to be enrolled on high. So we lost in a few hours two strong, bright, promising youths; but our hopes were raised thereby, believing them to have been heavenly-minded lads, and trained for the realms of the blest.

Ernest did not have long to sing those sweet lines, "Oh, call my brother back to me;" for they were so-called brothers, and were the only two boys we had of their tribe, Wazaramo. We laid their bodies near each other: "Lovely and pleasant were they in their lives, and in death they were not divided." It was a sudden warning to all (no doubt needed, for we have not lost a school child for eighteen months) and a blow to many.

With all this, there is much in the colony to cause our brethren sorrow and anxiety. Neither Frere Town nor Kisulutini is a Garden of Eden. Mr. Streeter significantly refers to "the toddy-shops round the place, where some run up long scores, and Moabitish women in abundance." The Bombay Africans in particular are described by Mr. Menzies as "idle and slovenly in their habits," and the women as "spending much of their time in gossiping from house to house and sleeping when they should be working—opportunities which the devil is not slow to improve to their shame and hurt." The freed slaves, on the contrary, are "industrious and

hard working." The Mission truly needs our continual intercessions; while its happy results on the whole call for unfeigned thanksgiving.

We mentioned two months ago that both Frere Town and Kisulutini had been in imminent danger of attack from the Arab and Suahili slave-owners. It may be remembered that a similar alarm was experienced in Mr. Price's time. In May 1876, just after the Sultan's proclamation against the slave-trade and liberation of his own slaves, great excitement arose at Mombasa, really owing to those events, but finding its vent in threats of destroying the then young colony of Frere Town, whose influence was rightly regarded as inimical to slavery and oppression of all kinds. Mr. Price was able to show the malcontents that he had always dealt fairly by them, and had not, as they alleged, harboured their runaway slaves; but notwithstanding this, a night attack on the settlement was organized, and (apparently) was, under God, only averted by the prompt interposition of the Wali of Mombasa, who sent thirty soldiers across the estuary at midnight to protect the Mission, and next day arrested the ringleaders of the disturbance.

Much the same seems to have occurred in September last. Before, however, we refer further to the attack then threatened, we must give some letters which will lead up to it.

At Rabai, as already mentioned, about half the people more or less connected with the Mission are fugitive slaves. About one hundred are recent runaways from Mombasa or the immediate neighbourhood; but the majority are from Giriama and other districts fifty miles and more away; and the two classes must be carefully distinguished. How the latter came at Rabai will be learned from the following letters; as also that the station was in some danger in consequence a year and a half ago. First, Mr. Binns writes:—

Rabai, October 5th, 1879.

We have had some alarms here lately. You know, as I told you some time ago, we have a great many runaway slaves here from Giriama.

They number now nearly one hundred. Their owners are rather incensed against me, for allowing them to remain here, and last week several of them came and demanded their slaves or else money in their stead.

The answer I returned was, that all the slaves were at liberty to return if they wished; but I could not allow them to be taken by force from the Mission premises, where they had made sanctuary, neither could I give them money, as I had no authority or riches to redeem them.

They said they would come and fight us, and take them by force. And all our people got ready for battle. I sent to Mr. Harris, and he got some soldiers sent by the Wali for our protection. Such an affair disturbed the peace of our little village not a little; but I am thankful to say that our Heavenly Father was watching over us, and He caused them to hear a rumour of war in their own country, and so they went away. I do not think they will do us any harm, as some of their own chiefs are against their coming.

November 29th, 1879.

You heard of the attack with which we were threatened by disappointed slave-owners, and from which we were mercifully preserved. It would have been a sad thing if our flourishing little village had been destroyed, with all the nice little houses which the people have built for themselves. Our people are easily excited, and they would sooner die than be caught by their former masters.

For ourselves I have no fear, as I am convinced that our Heavenly Father will protect and take care of us. The Rabai tribe, amongst whom we are living, are friendly to us, and promised to help us in the late emergency. Those who trouble us most are coast Swahilis, who do not work, but live by cheating and stealing. They have begun upon the poor Rabais, and many of them have come to me to complain, but what can I do? Oh, for justice and

truth in this dark land! These Swahilis dare not trouble our people, but they are constantly bringing false claims for slaves who live here. Even if the slave came from quite a different quarter, they will say that he was sold some time ago, but was not paid for. This is a common case with them, and we have proved, on more than one occasion, that it is false. We can only look upward and pray that God will make His power known and felt in this dark place, and we must do our best to tell of His love for the poor benighted African. I trust we may not have any fighting, as it is not the work of a missionary to lead an attack, or to organize a defence.

Mr. Streeter further explains the matter:—

November 1st, 1879.

I had not been here long before I heard of what is rather a serious matter. You will remember my telling you about the Jilore people wanting to settle at Rabai, and how they kept coming over, and now and then some runaways from Giriama. I rather remonstrated with Brother Binns about receiving the latter, but he took a different view of the matter, right as regards our feelings and what ought to be, but wrong I am afraid as regards present laws. One master came to claim one, I think it was first in Jones's time, but as he was a bad man, and would have killed him, we would not give him up, and he went away satisfied. Some months after others of his came, and he came to see Mr. Binns about them; but we did not see our way clear to having them bound before our eyes, and dragged away; if he could go and persuade them, well and good; but he could not, so went away. This was some six months back. It appears he roused some other Wagiriama to come and take them by force, and while I was at Zanzibar some fifty came, and the whole place was greatly excited. Mr. Harris went over to the Wali, who at once sent up a party of soldiers to defend us, if necessary: the Wanika were also ready to help us. In the meantime the Masai went to the Giriama country, seized their cattle, &c., and they hurried back to see to their homes. There, I think, the matter may most likely rest, on their part, but the Wali wrote to the Sultan about it; he has gone to Dr. Kirk, and I have a letter from him on the subject. Shall endeavour to make as little of it as possible, for I could never give them up now, and I believe it has been worked between the Arab rulers because of their jealousy over our extending influence amongst the Wanika; and although you might think it would shut the Giriama country against us, still we do not, as they would so much rather have us than the Arabs; and, in proof that we are not much frightened, Mr. Handford has gone with only a cook and two boys to Godoma, which is in their country.

These runaways have been diligently brought under Christian instruction by Mr. Binns and his helpers. They are invited every morning to prayer and exposition of Scripture; and special classes are held three days in the week, and on Sundays. More than a year ago Mr. Binns mentioned that seventy or eighty of them attended regularly and were very well-behaved, and some already appeared to be intelligently desirous of baptism. They seem industrious, too. Two years ago, in addition to the twenty or thirty houses of the old village of Kisulutini, three long streets had sprung up, stretching away in different directions, all the huts having been built by the fugitives themselves.

The following extract from a private letter of Mr. Streeter's, dated last May, refers to these people at Rabai, and also mentions a typical case of receiving a fugitive woman at Frere Town, the narrative of which is as amusing as it is pathetic:—

As the poor slaves pass through to the different coast towns (for we are on the king's highway), and see what our people are getting for themselves, you may imagine their feelings. No wonder they run to us when their masters ill-

treat them, as they have to go through their daily toil of "labour in vain." There are now some 300 of them gathered together at Rabai, forming a nice village. Of course there are some bad characters, but amongst them are some fine fellows who would do anything for one that loved them, and are, I believe, really sincere in their endeavours to keep in the narrow way.

Mr. Binns not being well, I went up the other Sunday, and instead of a sermon gave them one of my old-fashioned infant addresses. It was a full church, and for an hour their faces beamed with delight. I won't tell you what they said about it, but I don't think they will forget how I urged them to try and be not only proud, as they are, of being Mzungu's (European's) men, but to try and be Mnungu's (God's) men. The week before I had had some good athletic games with them.

A fortnight back a woman came to me complaining of bad treatment. On inquiring into the case it appeared she had been tempted to run away from the island of Pemba by a man who promised to make her his wife, and they went up north to Melinde, where the fellow sold her, and she was brought down to Mombas and sold again, and from there she came here. Before the day was out five godless young ruffians, armed with guns and swords, came for her. On asking for the one that bought her they said he had not come; so I said, That's the man I want to see, and no other. The next morning they came over again with the master, but I was at breakfast, so told them to wait in the verandah. Meantime I was having my big room painted, and the ceiling being high, the men had to rig up a scaffold. This attracted the attention of the Swahili, who thought I was getting some posts ready to tie them to for a flogging, so one told the old man he was in for it, and just then up came a couple of policemen, and in came some more poles, so the old man was suddenly seized with a wish to retire. On finishing my breakfast I went out to try the case. On inquiring for the master he was nowhere to be found, for he had slipped down to the beach, seized a canoe, and put the silver streak between himself and me. I gave the young ruffians a good talking to, and the woman leave to stay here, and that she need not fear of being molested. Hers would have been a sad fate had I let her go; as it was, the next morn I was surprised at seeing a fine young fellow fall on his knees before me, and earnestly did he plead for this woman, whom he said was his wife, and that he wanted to come and live with her. I told him he must "be patient," as it was a matter that required some consideration, he being a Mohammedan. Every day for a week he came, bringing good food and presents for her. As he seemed an uncommon good Swahili, and a free man, I had a long talk with him about giving up his old ways and trying ours. He said he was ready, for he loved his wife. I told him to count the cost, and gave him a day to decide. The next morn he was over before 6 o'clock, and at the prayer-meeting, so I gave them a room to live in, a shamba to cultivate, and so far they are doing well, and are as happy as they can be.

What a curse slavery is to this country! Christianity cannot flourish where it is, for the masters will not allow their slaves to join the Book.

The following letters refer to the recent excitement amongst the slaves of Mombasa and the neighbourhood, and to the consequent danger to the Mission through the alarm of the masters at its increasing influence. They give some painful glimpses of the horrors still perpetrated on the East African coast:—

From Rev. A. Menzies.

June 18th, 1880.

A fortnight ago a large number of the better class of slaves turned out of Mombasa, and went off to some distant shambas, where they remained for three days feasting and firing guns, and consulting together. We have since heard that the masters of these slaves, and others in like case, are in great fear, not knowing what to make of this formidable gathering. The object of the meeting is kept a profound secret, and this secrecy adds fuel to the suspicion and dread that exists among the masters. It looks, to us, very like the dawning of an insurrection among the

more intelligent slaves. Whatever it may be, the Lord guide and overrule all for the advancement of His blessed kingdom of righteousness and peace.

July 15th, 1880.

Since I last wrote we were kept anxious for several days by tidings from Mombas that the Swahilis were arming for an attack on the settlement here and at Rabai. The intelligence had a certain amount of truth in it, sufficient to justify our getting ready to receive them. Mr. Streeter mustered our people, and armed a certain number of them, at the same time pointing them to Him who is our sure and never-failing defence; and next morning we had special prayer in the church together, and God heard us, and soon removed the cause for fear. The irritating cause of this threatened outbreak is the old sore of slavery. Our presence here is evidently very distasteful to the slave-owners. They find they cannot do as they would like, as in former days. They cannot now buy or sell or ill-treat slaves as they used to do, therefore their wrath is kindled against us, and had they the power they would quickly make an end of us. When the alarm was at its height we were told that in the event of an attack being made on Frere Town, the slaves would come over to us, and the freed slaves of Mombasa would fight for us, which I cannot doubt would have happened, for, as I told you in my last letter, there has been, and is still, manifest indication of a desire to be *free*, a desire which I can readily understand our presence so near, and our known aversion to slavery, will greatly strengthen. The Swahili slave-owners in the late trouble consented to await the result of a reference to the Sultan of Zanzibar, and the Wali wrote and sent two messengers, who have only just returned. We believe the reply was received two days ago, and has been read to the Swahilis, but we know nothing further at present. All is quiet, and we are preserved in peace, trusting in God our shield.

We have had encouraging tokens lately from Teita, from Giriama, and the Wadigo. Five men from the first-named place paid us a visit, and stayed among us several days. They were earnestly spoken to, and expressed a readiness to welcome a teacher among them. Abi Sidi was here last week, accompanied by a Christian brother and two other men. He brings the tidings that the other members of his family hitherto opposed to him and the word of God, are now wishful to be instructed and baptized—the slaves, too, who came and settled close to him, and a few months ago numbered seventeen, have now increased to forty-four, and it will not be long before the large village of escaped slaves in the Galla country, from which these have come, is broken up. The headman has paid Abi Sidi a visit lately to say he means to bring the remainder of the people soon and settle near him. Abi Sidi has told them all plainly that if they wish to stay with him they must learn to read God's word—which they are quite willing to do. The Wadigo, we hear, are likewise anxious to have a teacher in their country. We bless God for these signs of an awakening among the nations around us.

Sept. 10th, 1880.

Slavery is still the open sore in these parts, and while it is easy for those who are far away to direct that all runaway slaves must not be protected, but given back to their cruel masters, it is not so easy for those on the spot to give back these poor trembling slaves to almost certain death, and in any case to be further ill-treated. We are missionaries, some will say, and must not mix ourselves up with these slave questions, and make enemies of the masters. I reply we are Englishmen, as well as Christian missionaries, and cannot consent to fold our hands and see poor miserable wretches ill-used, and put to death for no other crime than running away from savage masters. One woman who was torn from her home far away in the interior, was being driven through the settlement one Sunday afternoon, and was detained for inquiry. The poor creature was rejoiced when she heard of her good fortune. She was, however, after all given up, we could not keep her; scarcely a fortnight passes, and we get tidings from Mombasa that she is dead, another victim to swell the catalogue of millions that have perished by this cursed slavery. Another woman is taken back, and is told by the Wali to return to her master. The poor creature falls on her knees, and begs and prays

the governor to buy her or kill her, but not to give her up to her master. Why this dread? because (we hear) she was thrown down on the ground, a country bed put upon her, and five or six men trampled on her. At a neighbouring station there are men who have been shockingly maltreated, one has had his toes burnt off by a slow fire, another was hung up by the heels for a day. These are samples of what slavery is doing for the poor people around us.

From Mr. J. R. Streeter.

July 17th, 1880.

There is a great movement going on against us at Mombas, like that alarm in Mr. Price's time. This time they said they really did intend destroying us, as we were getting like a big gourd with long runners, and they could not stand it any longer, and were going to pull it up by the roots. For three days there were great demonstrations, but we kept quiet, and it was not until an armed band appeared that I called our people together and took necessary precautions. The people of Mombas deputed Hamis Bin Said to come over, but as he was not sent by the Governor I declined having anything to say to him. As they found we were not to be frightened, and being in the right, and our people ready to die for their homes and the children, all so far has passed quietly, owing to the watchful care of Him in whom we trust. Those 2nd and 3rd Psalms were most comforting, and really I could not but think of their author. For you will remember how at first when there was much trouble God gave me strength in helping me have a hand in killing a lion; and during this very week of trouble I took Mr. Binns out to Mawani, and after seeing the shamba and goat-house, we returned through the woods. He was on ahead with a guide, I went further in, and when rounding a clump of bushes I saw about forty paces off, in tall grass, a fierce head with open jaws and eye fixed on me. I raised my gun and fired, and going quietly up to the spot there lay a beautiful leopard in a pool of blood, the bullet having entered his mouth, and he fell dead on the spot. I called for the others, and as it was getting dark Mr. Binns helped shoulder him until news reached our people, who turned out and made a great noise; they were all so glad, for to shoot an animal like that out in the open has not been done here before.

I am writing Dr. Kirk now about this insurrection, as another armed party went to the Methodist Mission at Ribe and got a runaway from there and bound him. Four days after I heard he was still bound and had no food; so as the master Bwana Mdogo, a great professing friend of mine, is our natural enemy, and where the insurgents gathered before, and one of the ringleaders this time, I determined to go and see what was going on there, as when I was at Zanzibar he caught a slave of his from Rabai, tied him up and flogged him to death on the spot as a sacrifice, and this man I feared would share a similar fate. I think he got scent of my coming, and two hours before we got there he had cleared over to Mombas with his slave; so I went round his place and had a talk with his other slaves, who say that altogether he has killed five people there, and the wife of the last man was still in heavy irons, and had had them put on when he was killed—so she told us. I bade her cheer up, help was nigh; and the next day I went over to the Wali, had the man and woman released, and the scoundrel is to be reported to the Sultan. I shall try hard to get an example made of him, as he is a ringleader against us, and just now the Swahili want to be up to mischief. I told you in my Annual Letter that now our people were planted out on their own account, it was having a great effect on those who passed through, and so I believe it has. On the 13th of last month the slaves had a great meeting at Mombas, should think there were over 1000 guns fired to protest against the tyranny of their masters, and I hear they talked of coming to me for protection; so the masters want to get us out of the way (me especially) before the evil day comes; but we live in hopes.

One more bit of good news is that Abe Sidi's two brothers, once bitter opponents, have joined the Book, his other brethren are now friendly, and Paulus is coming to learn with me like

Jeremiah. All is working together for good; but the grand promise of the Book cannot be fulfilled until slavery is broken.

The last paragraph of this extract, and also a paragraph in Mr. Menzies' letter of July 15th given above, refer to the Giriama people. Our readers will not have forgotten the deeply interesting movement amongst them which has been noticed several times in the Society's periodicals. It is clear that this movement is extending; and the accounts we have had from time to time of the little band of Christian converts in the Giriama country have been most encouraging. But the elders of the tribe, who seem hitherto not to have molested them, lately took alarm at the increasing influence of the white man and his "Book." Not only were an increasing number of their people giving up heathen customs; not only were their slaves running away and settling, as before mentioned, at Rabai under the wing of the Mission; but as Mr. Handford's missionary zeal had led him to propose going himself and living at Godoma (though this plan has not been carried out), Mr. Streeter purchased a piece of ground there with a view to putting up a Mission-house. The following section of Mr. Streeter's letter of July 17th (addressed to Mr. Wright, but received after his death), gives a very interesting account of a visit he paid the Giriama tribe in March, and not only describes his treaty of peace with the elders, but affords some pleasant glimpses of the Christian community:—

From Mr. J. R. Streeter.

July 17th.

Often you have written to those dear Godoma Christians, and now one writes what seems to me a wonderful letter. Would you like to hear how it came to be done?

You will remember how I went to their country, at Mr. Handford's request, to purchase a site, as he thought of settling there. I had written before and told him to get a good meeting of elders, so that the thing might be settled, like as on parchment; but on arrival at the spot there were but two present, but they said they were enough, and I bought the place. This caused a great deal of talk, as it would be sure to do; for it is not likely the Swahili would let the Mzungu settle in another part of what they call their country quietly. Then there was the trouble of the runaway slaves at Rabai, which, after they came to make war on us when I was at Zanzibar, hung like a heavy cloud over the place; and as the elders wished to see me again I thought the best thing was to go boldly up and meet them, and last March George and I went. It was rather hazardous work, but the promises of the Best of Books were our comfort, and we had a happy time there, many people coming all day long to our little hut, so that we had many opportunities of speaking a word for the Master, and George was busy besides teaching our Godoma brethren. On Sundays we had nice services, and never did I see more attentive congregations, and it was pleasing the next day to see three or four of the men whom I came across suddenly, sitting under a tree with their Barth's Bible Stories trying to find out more about what I had told them. It is a treat to be amongst these people, so anxious are they to learn.

Wednesday was the meeting of the elders, and at about three in the morning we were awakened by two coming to our hut with a plausible story; but we told them we wanted everything straight and above board, and they had better wait till daylight. During the early hours they began to assemble, as many came from a distance, it being their duty to go about listening to cases, something like circuit judges. At 8 o'clock we had a meeting first in the church. By 10 o'clock they sent to say they were ready, and there, under a fine spreading tree, where Mr. Binns thought of building his house three years ago, sat twenty-four elders, representatives of the whole Wagiriama country (comprising four parts, Godoma, Bale, Weruni, and Biria, and forming by far the strongest of the twelve tribes of which the Wanika are com-

posed; George estimates them at some 30,000). Six more of us made a goodly party, for, sad to say, those who join the Book are shut out from their privileges of eldership and citizenship, and have to submit to many indignities, but as they know they become citizens of a better country, it helps them bear their cross cheerfully. After I had opened parliament, two of their number arose, called each other by name several times, then began to talk to one another as is their custom, while the others listen, all occasionally repeating some of the sentences on which they are agreed. They seem great orators, gesticulate gracefully, now and then pointing vehemently with their wands (a long stick forked at one end, emblem of unity, and which serves for a rest) while the opposite party is speaking. It was a pretty scene, and carried one's mind back a 1000 years to our own forefathers. And so they carried on until 4 o'clock: no luncheon time. The result was (so far as they could say, until they had referred to their old chief, who is too infirm to leave his place, but who I know is very favourable to us, and whom I feel I must go and see soon):—

1. That they were angry with me for coming to their country and not letting them all know, so that they could have received me with proper honour. You can guess what that means. As to buying ground, no one could do that, it all belonged to God. You might build and work, &c., but when you had done with it you could not carry the ground away. No, the only thing that was wanted was leave from the elders. I told them I knew their custom, so had sent word beforehand, and what I paid the owner I reckoned he would make a feast with for them all. They then wanted to punish the man severely, but I interceded for him. Then they wanted to take the money and return it, but I said no, we did not want it, we desired to be just to all. Then they said we might come to their country, as they wished to know more of the Mzungu, and that I might choose any place I liked, not a little spot, but a large tract, and pay nothing for it, and they would do all they could to make us welcome.

2. About the slave difficulty at Rabai, we were now to consider that settled, and I promised not to receive any more, and if we established a Mission in their country, we were not to receive their slaves. That also I promised, unless it was a case of cruelty, when I should inquire into the matter; and I then gave them a strong lecture on the slave question.

3. The runaways at Fulladoyo, they now being pressed by the Wali of Takaungu to get them for him, I told them they should have nothing to do with; but it appears they have taken cloth to do so, and now they are in a fix, reckoning they are on Mzungu's ground, and not wishing to make him angry.

After a quiet talk then on higher things, in which George seemed to carry them all with him, his knowledge and ways of these people being most valuable, the meeting broke up, with many prayers and expressions of good feeling (one of the head ones presenting me with his wand, so that I might reckon myself an elder now).

The Fulladoyo case is still going on, as Salim the Wali had put in irons two of the Wagiriama freemen until he gets the slaves, who do not belong to him or his country, but they are reckoned fair game to be hunted down and flogged, killed, or sold. The father of one of the shut up men has just been to see me, in company of Abbe Sidi and others; but I could only advise them the same as I did the elders who came a month back. It appears that Salim, with whom I have had a talk, is tired of waiting, and has sent them a measure of corn and an arrow, i.e. peace or war, and they chose the corn, but how it will end I cannot say. From the first I told Abbe Sidi he kept these people at his own risk; but they would not go away, and as they were armed with guns he could not well drive them, and his sympathy being all on their side I don't suppose he tried very hard. His place now numbers forty-four, all learning from the Book. Three young men of the Wagiriama having just joined him; one of them came here so that he might be known to us. Abbe Sidi, as I have said before, is a fine character, and the C.M.S. may reckon him as one of the most valuable agents they have in this country, and the grand thing is his work is done from love.

While this meeting was going on, Jeremiah, with two of the slaves, came over to look for their leader, and as Jeremiah was anxious to learn to write, I gave

him letters which he partly knew, and the next day set him his first copy. The whole day long did he sit scribing away, and the next morning, before 6 o'clock, he was at the hut to get a fresh copy before we started home. At Easter he came to Frere Town with Abbe Sidi and their good wives, each bringing an infant to be received into Christ's flock. For Abbe Sidi's son John I stood godfather, as we care much for one another. After a few days' rest they all returned, excepting Jeremiah, who stayed with me to learn, and in five weeks he wrote the enclosed in a room by himself without any suggestions, and George has given a literal translation, so that it may come to you as original. I think it a beautiful letter, and clearly shows who is their Great Teacher, and why they get on as they do. He is a happy, trusting, gentle Christian, a model of perseverance.

We had a roughish journey back from Godoma, missing our proper sleeping place, and after tramping about in the dark came across a few huts. From the best one the owners kindly turned out, but not all the occupants, for the kitanda, or bedstead, was full of kunguni, besides a score or so of sheep and goats in the hut. I could stand an honest English pigsty or stable, but please keep me from goats; so after a restless half-hour I turned out in the open, and although our men were snugly ensconced, the watchman told them, and they came and formed a circle around me, and George also, for he would not leave me. Can you wonder at my caring for our people when I know how they care for me?

The letter referred to above, from the Giriama converts to the Society, is as follows. Have we for a long time had anything so touching?

Letter received by Mr. J. R. Streeter from the Giriama Christians; literally translated by George David.

We the Christians of Godoma do ask you, the bishops and our ministers. Because this affair if it be so, we are in trouble of a person to teach us. Do you not know that a sheep without a shepherd cannot be without being lost? Is it not so? But a sheep which has a shephord when it want to go into the forest, he will bring it back on the road, because it has his shepherd; he has it near, he cares for it. And if you wish a sheep which has a shepherd, well get us a person to teach us also, because we are in much trouble. O our master we do fall on your knees for the cause of being your right, so we do ask that you may have mercy on us, as God hath had mercy on us, and gave His Son Jesus Christ, so ye also have mercy on us likewise; so that we may know that we have our own shepherd. He feeds us. We know that a person cannot know just so, but by being taught he also will know, because he has been taught every day, he cannot be without knowing it. So if we have a person to teach us we shall rejoice much also, we shall be glad because every person's heart will be rejoicing for having a person to teach us. So we tell you that you may know that is the thing we need to our home. And all of this we do ask for the sake of Jesus our Saviour.

*The Recent Threatened Attack on Frere Town.**

We now come to the recent outbreak. It must be understood that this had no connexion with the Giriama fugitives at Rabai. Evidently their case had been settled by Mr. Streeter on the occasion already referred to in his letter of July 17th; besides which the Arab slave-owners of Mombasa would care little about them. The main cause of offence appears to have been threefold. (1) Another section of the Rabai settlers, as before mentioned, are recent runaways from Mombasa itself. (2) A few of this class (six or seven, Mr. Felkin says) had also been received and protected at Frere Town, the missionaries (rightly or wrongly) regarding the claims of

* The preceding pages of this article having been already circulated, in proof, among many friends of the Society, it may be well to inform them that what now follows is additional matter, embodying information subsequently received.

humanity paramount in their case. (3) On the road to Rabai, at a place called Jongvu, there is a station of the Methodist Mission; and here a considerable number of fugitives had been received. In addition to these provocations, it must be remembered that the very existence of these Missions is an eyesore to the slave-owners, and a cause of bitter discontent among their slaves. Frere Town is not a walled town or park, but an open village, and right through it runs the road from the ferry communicating with Mombasa; and passing up and down this road, master and slave alike see the comfort and happiness of the people on the settlement, the one with envious hatred and the other with not less envious longings.

Then, incidents have occurred which, to say the least, have not tended to conciliate the Arabs. The settlers at the three stations are not always easily controlled by the missionaries, and have sometimes involved them in awkward difficulties. For instance, last spring a female slave having run away from Mombasa and taken refuge at Rabai, her master obtained from Mr. Streeter a note requesting Mr. Binns to give her up. She refused to go; whereupon the man exclaimed, "Well, this place must be burnt down, and then no refuge will exist." On hearing this, the Rabai people, who were protecting the woman, fell upon her master and beat him, and were with difficulty prevented by Mr. Binns from doing him serious injury. So, when the storm was brewing in August, it must not be supposed that the people of Frere Town were content to be silent and leave the missionaries to negotiate with the Arabs. They have tongues of their own, and opportunities of using them, and they met the threats of the Arabs with counter expressions of hatred and defiance. Day by day the hostile feeling on both sides increased, and during the Ramadan fast a hundred young men at Mombasa, Mohammedans, took an oath "to *make soup* of the livers of Messrs. Ramshaw and Streeter, and to serve up Streeter's head for the first meal after Ramadan." (Mr. Ramshaw is the Methodist missionary.)

These and other particulars we learn from Mr. Felkin, who, as stated in previous numbers, paid a visit to Frere Town after handing the Waganda envoys over to Mr. Stokes at Zanzibar, and has since returned to England. He arrived there just when the attack on the Mission was expected, and took an active part in the negotiations which ensued between the slave-owners, the Wali of Mombasa, and the Mission,—which, however, came to nothing. The serious intentions of the Arabs may be gathered from the fact that they asked Mr. Felkin to leave Frere Town, as they did not want to kill him, being a stranger; and also that a Hindu, the chief of the custom-house, offered to take into his house, for safety, the two ladies, Mrs. Menzies and Mrs. Handford, who, however, "like Englishwomen, refused to go."

When all negotiations had failed, and there was no sign of any interposition on the part of Dr. Kirk, to whom Mr. Streeter had written when danger first appeared (which letter had reached the Consulate at Zanzibar before Mr. Felkin started for Frere Town), preparations were made for defence. The appearance of the new moon, which would close the Ramadan fast, was expected on the 5th September, and that day (Sunday), Mr. Felkin writes, was set apart for special prayer to God, and Mr. Menzies "gave two loving addresses setting forth the power of prayer." No attack, however, was made during the next two or three days. On the 7th Mr. Felkin went up to Rabai, and found both that place and the Methodist station at Jongvu in a state of defence. Returning the next day he heard the war-drums beating, and guns firing; and found that watch had been kept all night at Frere Town,

the Wali of Mombasa himself having sent over to warn them to be ready to fight. Mr. Streeter, overcome by labour and anxiety, had been struck down by fever, and was delirious. During the next two days there were constant alarms, but no attack. On the 10th, warning was given that two hundred men were approaching, and Streeter, says Mr. Felkin, "with a great effort pulled himself together," but succumbed again two hours after. It then appeared that the hostile force had gone on to the Methodist Mission, and were to attack it next day.* Next morning however they found there a strong stockade, which had, with the assistance of a friendly tribe, been put up in the night, and they saw an attack was hopeless.

In the meanwhile, matters were complicated by the unfortunate circumstance of an Arab, who was seen near Rabai with a slave, being killed by some of the runaways settled there. On news of this reaching Frere Town, Mr. Handford and George David hastened up to Rabai, and brought away seven of the men concerned in the murder (one escaped), who were at once sent over to Mombasa and delivered to the Wali.

All Saturday night, Sept. 11th, anxious watch was kept at Frere Town; but on the Sunday morning Mr. Menzies said, "To-day we will try and rest on the Lord, and think nothing of our troubles." "We had a very happy service," says Mr. Felkin, "and only Streeter's illness clouded the day."

Then came the deliverance. Mr. Felkin goes on, "We were just at dinner when the shout of 'A man-of-war' was heard, and on looking out we saw the ship. Mombasa saw too, and trembled." It was H.M.S. *Wild Swan*, bringing Lieut. Cutfield of the *London*, and his wife and children, on a visit to Frere Town. An "accidental" visit too: the ship was not sent by Dr. Kirk. No human arm was stretched out to save the settlement; but a Divine arm was. When the enemy was coming in like a flood, the Lord lifted up a standard against him.

The greatest interest was manifested in the Mission by the officers and sailors of the *Wild Swan*. On the Monday, the boats fetched off all the children in the schools, and a treat was given them on board, the sailors carrying them all over the ship. They sang the hymns and songs Mr. Handford has taught them. "The song of the 'Life-boat' gave the sailors great pleasure," says Mr. Felkin, "and after 'God save the Queen,' sung in four parts by the children, three cheers were given, and returned with right good-will by all on board."

The *Wild Swan* stayed three days only, but her appearance at such a moment had produced a most wholesome effect upon the Arabs, and no further attempt upon either of the Missions was made.

On Oct. 7th Dr. Kirk arrived at Mombasa, not however (as stated in our last number) in a British man-of-war, but in the Sultan's steam yacht, which had been lent him for a shooting excursion. Mr. Foster, the Consular Judge, who was with him, held a court at Mombasa, and summoned Mr. Streeter and Mr. Binns before him to answer charges made against them by the Arabs. We have not received particulars of what took place; but the result was, Mr. Felkin says, that "the runaway slaves must be given up, and that the Arabs had a right to take them back by force, even if they (the slaves) took refuge in the missionaries' own rooms. Cases of gross ill-usage were to be reported to the Wali, who was to use his discretion as to whether he punished the offenders or not."

The runaways on the three Mission stations were accordingly sent away.

* It was this to which Mr. Felkin referred in the passage quoted in our November number (p. 707), which we could not make out.

They fled into the country, and have since, Mr. Streeter writes, "been hunted about like wild beasts by five or six hundred armed Swahilis."

We have contented ourselves with presenting a bare narrative of this affair. Two remarks, however, may now be made.

(1) We must not be understood as justifying in every respect the action of the missionaries. It appears that they were blamed by Dr. Kirk for the countenance given to the runaway slaves; and undoubtedly they allowed their pity for the sufferings of these poor creatures to carry them further than the laws of the country or the Treaty rights of Englishmen permit. It is hard, nevertheless, to condemn them; but the Committee have instructed them in future not to receive fugitives except in such extreme cases as can be covered by no rule. Certainly they deserve our truest sympathy in their perplexities, and our thankfulness for the generally satisfactory state of the Mission, and the good work it is doing. And it is gratifying to find in the last Blue-Book on Slave Trade affairs, a despatch from Dr. Kirk to Lord Salisbury, dated November 12th, 1879, in which he speaks highly of Mr. Streeter, "to whose good management of the station at Mombasa," he says, "the Church Missionary Society is greatly indebted for the progress and improved prospects of the Mission."

(2) On the other hand, Frere Town is not an ordinary Mission, established by the Society solely on its own responsibility, and without consultation with the authorities. It was planned with the full approval of the British Government, after the Treaty proposed by Sir Bartle Frere to the Sultan of Zanzibar was finally agreed to. Several hundred exported slaves, liberated on the high seas by British ships, have been handed to the Mission under the authority of Dr. Kirk, upon whom lay the responsibility of disposing of them somehow. For these slaves the Foreign Office at one time held out hopes of a grant to the Society from funds voted by Parliament in connexion with the suppression of the slave trade, although no grant has in fact been made. In view of all these circumstances, and of the influence which such a colony of freed slaves was certain in time to have upon the domestic slavery prevailing around—an influence sure to lead to difficulties—the Society is fully entitled to claim from the Government and its representatives a reasonable amount of countenance and protection. We cannot doubt that Dr. Kirk, whose great services in connexion with the suppression of the export slave traffic are so well known, will readily respond to the encouragement we hope the Foreign Office will give him to visit the station somewhat oftener than once in three or four years. Some may call this "leaning on an arm of flesh," but few will dispute that the case is a peculiar one, and to be judged by itself.

However, from this recent danger, as we have already observed, no arm of flesh saved the Mission. "Not unto us, O Lord, not unto us, but unto Thy Name give the praise, for Thy mercy and for Thy truth's sake!" Let our prayers to that same Lord cease not until His right hand and His holy arm shall have gotten Him the victory, not only over the enemies of freedom, but over slavery itself and all its horrors; until multitudes of its victims shall be able to rejoice in a higher deliverance even than a freed slave settlement or a British man-of-war can give them, and say, in the literal and most striking words of St. Paul (Col. i. 13)—"Who hath *snatched* (ἐῤῥύσατο) us from the power of darkness, and hath *transplanted* (as in the migration of a tribe to a new home, μετέστησεν) us into the kingdom of the Son of His love (τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ).

AN OFFICIAL VIEW OF METLAKAHTLA.

ON former occasions we have had independent testimonies to the success of Metlakahtla, both as a Mission and as a centre of civilization. The following, however, for which we are indebtde to Admiral Prevost, is one of the best accounts of the settlement as it now is, at least in the second of these two aspects, which has been published. It is a letter written to a local journal in British Columbia by the Commissioner of Fisheries under the Colonial Government:—

Mr. Anderson, Commissioner of Fisheries, to the Editor of the "Colonist."

I had recently the opportunity, during the progress of an official tour on the north-west coast, of visiting the missionary settlement of Metlakahtla—of which the name, at least, is familiar to most of your local readers. I was thus enabled, during our stay of two days, to examine somewhat minutely into the condition of affairs there, and to satisfy myself on certain points regarding which I had previously been, I will not say doubtful—but puzzled—by the conflicting accounts which had from time to time reached me from various sources.

The position of this Mission is in lat. 54°, some twenty miles southward of Fort Simpson, and consequently not far from the Alaskan boundary. The spot has been, from time immemorial, one of the chief villages of the Chimmesyan tribe, and its selection by Mr. Duncan as his central point of operation was therefore well judged. The approach to the harbour is good; but there is a nasty reef near the entrance which requires buoying for the guidance of strangers. The extensive bay is dotted with islets, most of which are either wholly or partially under cultivation, and one is consecrated as a public cemetery. The site of the town itself is picturesque and commodious, while the forest has been widely cleared in all directions around.

Mr. Duncan, the head of the Mission, having boarded the *Rocket* before anchoring, we afterwards proceeded to visit the settlement, accompanied by that gentleman. On landing, our party was received by the Rev. Mr. Collison, his coadjutor, who, with his wife and family, has for several years been attached to the Mission, and who, having acquired considerable proficiency in the language, is evidently a valuable aid. A file of drilled volunteers, duly uniformed, and with drum and fife attending, stood under arms, saluting in good military fashion, as we passed onward. The head men of the village, forming its council, then welcomed us, and we were finally conducted to a large platform in the centre of the square, where chairs had been provided for our accommodation. In front of the platform, upon which also the elders were seated, the male residents, all neatly dressed in European costume, were assembled; and behind them, seated in gradation on the spacious steps which formed the approach to the church, which stood in the background, were the women of the village, all neatly dressed, some in simple black, others in varied colours.

The church, alluded to above, is an edifice, considering its surroundings and the means through which it has been erected, of really grand proportions. Its external style is good, though the general effect has been impaired by the shortening of the tower —a deviation from the original plan adopted at the suggestion of a friend from the supposed impossibility of raising the tower to the height originally designed, but which Mr. Duncan now regrets. Inside, the church is well fitted, with accommodation for about 1200 sitters, a choir and organ-loft, a neatly-carved pulpit, and every requirement, in short, for the intended purpose. The whole structure is of cedar, well finished in every way, and requiring only staining and varnishing to render its interior to the eye complete. It may be added that Mr. Duncan was the architect of the building; the mechanics and labourers, the natives around, receiving daily wages for their labour out of the common fund of the Mission.

Immediately at the landing, erected partly on piles on the verge of the tideway, is a large one-story building, well lighted with glazed windows, with spacious open fire-places, and other necessary accommodation for temporary lodging. This is intended for the reception, free of charge, of Indian visitors from abroad. It thus serves also as a market-house where any interchange or sale of commodities is carried on.

On another side, also close to the tideway, so that rubbish may be washed away, is an extensive range of workshops, where various industries are carried on. In one, the cooperage, barrels were being manufactured; in another, window-frames and other articles of house-joinery. But, without going into particulars, I may at once state that many of the ordinary requirements of the settlement were provided for in these workshops, and that in every branch proficiency appeared to be attained.

The mill, situated upon a small stream falling into the bay about a mile above the anchorage, is excellent in its way, and supplies lumber for all local demands. A large circular saw, worked by machinery driven by an enormous overshot water-wheel, does its work rapidly. Cedar (the *Thuja* cedar of which the canoes are made) is the timber chiefly sawn—a wood valuable for many purposes, easily wrought, and very durable. The sawyer, a very respectable Indian, resides with his wife and family close to the mill, and has a garden attached to his residence in a thrifty condition. A tannery, about a quarter of a mile in length, serves to convey the lumber to a convenient point for shipment. Beneath the mill, connected with the same machinery, is a turning-lathe. Large stanchions for ornamental purposes were here in progress of manufacture at the time of our visit.

At the outset the houses at Metlakahtla were placed without any regard to order, or, as our kind conductor graphically and somewhat amusingly described to us, "higgledy-piggledy." Now, however, a regular street system has been established, and the "higgledy-piggledy" style abandoned. Along the main street, lamps, after the fashion of the ordinary gas-lamp, have been erected, oil being used for the purpose of illumination. The plan adopted for the houses appears to be a good one under the circumstances. Two houses, each having an upper story, are erected side by side with an interval of some thirty feet between. Each of these houses receives its particular family, the interval between them being built over, one story in height, thus connecting the intermediate building, into which a door opens from both houses as well as from the front, forms a common room or hall of entrance to which both families have access, and in which a large open fire is jointly maintained for the common benefit.

The school-house attracted much of our attention. Neat, clean, spacious, and in every way well contrived for its object, it was not destitute of scholars, no fewer than 146 (69 boys, 77 girls) being assembled during our inspection. These children were neatly and cleanly dressed, and very decorous in their behaviour. They sang for us several hymns, concluding with the national anthem. Mr. Duncan afterwards put the elder boys through a course of manual drill, in which they were perfect. On the whole I, personally, and I believe I may safely say all my companions, left the school-room deeply impressed with the good effects of the tuition that was in progress.

Among the other points of interest was the public reading-room. This is a large chamber, well lighted and well warmed, in which the residents can assemble at leisure hours during the day, and in the evening to discuss their local politics, and study, if inclined or able, the printed intelligence from abroad. Of course, among the 800 or so of adults who compose, as I am told, the population of Metlakahtla, there are comparatively few, and these only of the rising generation, who are equal to the task of reading for edification. For the rest, however, the illustrated publications, of which there appears to be a copious supply, afford an endless source of amusement. The principle of the institution is admirable, and the effect produced, I do not question, in every way humanizing and beneficial. This reading-room is attached to the Mission residence with which it communicates. It is intended to place inside at the corners four large

carvings in wood representing the family devices of the four great divisions of the tribe. It is the intention, too, I believe, to form a museum of such relics of the past as can be collected, to be placed in a room adjacent.

The dwellings of the two resident missionaries, both neat and comfortable residences, are divided from each other by the interjacent reading-rooms before mentioned, and by a large office immediately in the rear of it, into which there is access from either dwelling by lateral doors, as well as by another door communicating with the reading-room.

Detached, at a proper distance, there is a large warehouse, with a well-fitted shop, provided with all necessaries for the supply of the settlement. A decent and respectful young man, Indian or half-caste, attends to the sales, and everything appeared to be conducted with diligence and regularity.

In the middle of the main square stands the jail or lock-up, intended for the temporary confinement of offenders. This is a substantial wooden building having two storeys; the lower divided into cells for night confinement, the upper used as a day-room.

I may here mention that Mr. Duncan, having for many years been in the Commission of the Peace, had for a long period to deal, single-handed, with many flagrant violations of the law. These he appears to have dealt with firmly and effectively; but his decisions, under such circumstances, met at times with much adverse criticism—the mere fact of his being a missionary alone causing, with many, an unfavourable prejudice. Fortunately for Mr. Duncan the appointment of other respectable magistrates at no great distance, whose co-operation in an emergency can be procured, relieved him from the probability of a renewal in the future of those insidious imputations to which he has heretofore been subjected.

I have perhaps said enough to indicate the general nature of the improvements, and the advance in civilization which have taken place in this interesting locality. If it be asked as to the conclusions at which I may have arrived regarding the moral and social aspect, I at once reply that the opinion I have formed is entirely favourable Decency of demeanour, and a general air of respectability pervade the community. The old men and women, weaned from their savage habits, have adopted the forms, and I trust the spirit, of a better condition of life; while the younger, benefiting by the education they receive, give promise of continued advance. I cannot express myself too strongly upon this point, nor overrate the wonderful success that has attended the exertions of Mr. Duncan. Withal, much as may have been alleged to the contrary, there is no apparent attempt at coercion in any way, beyond those salutary regulations and restrictions for internal government which are necessary in some shape for the welfare of every community. Each man's labour is his own; and the results of that labour, for whomsoever performed, is for his own benefit and that of his family. Thus a general independence appears to prevail, and a feeling of self-reliance is created which should produce the happiest effect. Nor is Mr. Duncan unaware of the substantial benefits which may accrue to the people from the establishment of salmon-canneries and other industries around them at which they may obtain profitable employment. But he is properly anxious to guard by all means in his power against the possibility of a contaminating intercourse, and in this anxiety he will doubtless be sustained by the right feeling of the respectable gentlemen who have embarked their capital in various enterprises around.

Certainly I had not adequately appreciated the importance of the work that has already been performed, and the bright promise which it holds out for the future. Nor in thus highly commending the results that have been obtained here and in the neighbourhood do I speak on inadequate grounds. Such commendation may come from me with peculiar emphasis, seeing that in my early youth I was in contact with people amid all the grim circumstances of their pristine barbarity, and can therefore contrast their former condition with that—so utterly different—in which I now behold them.

ALEX. C. ANDERSON.

Rosebank, August 20th, 1879.

THE MONTH.

WE rejoice to say that a Fund has been opened for the purpose of raising a memorial to the late beloved Honorary Secretary of the Society; and the object to which the Fund is to be devoted will, we believe, meet with general approval. That object is to provide a Mission steamer for East Africa. Other schemes were suggested to the Committee, but most of them involved the investment of the money raised and the employment of the interest only; and it is known that this form of memorial was not, as a rule, one that commended itself to Mr. Wright's own mind. On the other hand, the deep interest he always took in the East Africa and Nyanza Missions, and the large contributions he made towards them—the fact that it was he and his family who purchased the *Highland Lassie* and paid her working expenses for two years—the desire he was known to entertain to find some means of replacing her by a larger and more suitable vessel—and the great advantage that would accrue to the Missions on the coast from the presence of such a boat, both in the way of convenience, of speedy communication, of economy, and of efficient administration—all these circumstances combine to point to a "*Henry Wright*" steamer as the best possible memorial of Henry Wright's services.

The *Highland Lassie* has been very useful in fine weather and with favourable winds. But in the season of the monsoon she is useless without considerable alterations and a new boiler, which would be very expensive, and would absorb almost all the little cabin space the vessel has. The success of the Niger Mission steamer leads us to hope much from a boat of adequate size and steam power, although the sea and not a great river would be her water-way; and a *Henry Wright* on the East Coast seems the natural complement to a *Henry Venn* on the West Coast. She would be at the service of both the East Africa and Nyanza Missions, plying regularly between Zanzibar, Mombasa, and Saadani or Bagamoyo, and sometimes, if necessary, taking longer voyages. She would promote efficiency and economy of administration by acting as a kind of movable base and permanent head-office, as well as for the conveyance of mails, of supplies, and of the missionaries themselves. Possibly she might occasionally earn freight, and thus partly meet her expenses, like the *Henry Venn;* but apart from this, there can be no doubt she would ultimately save the Society much money.

The Committee ask for Five Thousand Pounds to purchase a good boat, and a further sum (perhaps 5000*l.* more) to provide a depreciation fund which would help to replace her in case of need and thus perpetuate the name as the names of the *Harmony* and the *John Williams* have been perpetuated in successive vessels on the Greenland coast and among the isles of the Pacific. We cannot think that there will be any difficulty in raising the amount required, by a combination of large and small gifts from both rich and poor friends of the Society—so many of whom will eagerly seize the opportunity of showing their thankfulness to God for Henry Wright's consecrated life and noble services to the missionary cause.

A SLIGHT change has been made in the arrangements for applying the special gifts lately made to the Society for the purpose of sending out additional missionaries this season. We mentioned before that the 1000*l.*

given by Mr. Crabb of Chelmsford had been allotted to meet the claims of East Africa, and was to be employed in sending thither the Rev. Theodore C. Wilson, brother of the Rev. C. T. Wilson of the Nyanza Mission. Mr. Theodore Wilson, however, has since been appointed to the Yoruba Mission, which much needs reinforcement, and to which have been appropriated the contributions of St. John's, Hampstead, St. Paul's, Onslow Square, and the friends of Mr. Barlow. Mr. Crabb's 1000*l.*, thus released, is now not to be applied to East Africa, but to the Punjab, which has suffered so much by the death of Mr. Gordon, the retirement of Mr. Baring, and the failure of certain plans for supplying these vacancies from the North-West Provinces; and the Rev. C. H. Merk, another of the Islington men detained for lack of funds, and a son of the late Rev. J. N. Merk, for many years the Society's missionary at Kangra, has been selected to go out at once. This reduces the number of still detained men to twelve.

The reason for withdrawing the allotment of a man to East Africa is that the proposed advance into the Teita country is not thought advisable at present; besides which, in the present unsettled prospects in Uganda and on the route thither, it is possible that one or more of the twelve missionaries now in Africa in connexion with the Nyanza Mission might be spared if necessary for Mombasa.

BISHOP MOULE sailed for China on Dec. 22nd. Being unable, owing to the pressure of business at the last, to attend the Committee on the day of its meeting, he wrote the following letter to them:—

Dorchester, 16th Dec., 1880.

It is a great sorrow to me that I have not been able, face to face, once more to express to the Committee my very hearty attachment to the known principles of the Church Missionary Society, and my sense of the kindness and considerateness I have always experienced at the hands of the Secretaries, and of the Committee whenever I have been in direct relation with it. I go out for the third time to China with great confidence in the reality of the spiritual work begun by my beloved predecessors, and carried on hitherto by my colleagues. "A little one has become a thousand" within my own experience; although the development into a "strong nation" is yet to come.

My earnest desire in my new office, as in my old, is to help forward, and to guide, if it may be, the growth of a really Chinese Church, the embryo of which, and more than embryo, is already in existence.

But whilst I am confident regarding the reality of the work,—and heartily desirous of furthering and not hindering it,—no one has better cause than I to know that *πρὸς ταῦτα οὐκ εἰμὶ ἱκανός.*

And I would fain, if I could, have responded to your invitation in the affirmative, and have knelt down with the Committee and been commended by them to the Spirit and Word of God, of whom alone the requisite ability can come.

I earnestly ask that such commendatory prayer for me and my charge may be offered on my behalf both by the collective Committee, and by its members individually.

MR. FELKIN has arrived from Mombasa, and has given the Committee a full report of the recent difficulties there in connexion with runaway slaves. A detailed account of the proceedings of the East Africa Mission during the last year or two, with Mr. Felkin's information, will be found in this present number of the *Intelligencer*.

MR. FELKIN has received a letter, *viâ* the Nile, from Mr. Pearson in Uganda, dated June 1st, which is three months later than our previous

news. Mtesa was in bad health, and friendly with neither Mr. Pearson nor with the four French priests, and the latter were anxious to get away. "A short time ago the houses where the royal tombs are were rebuilt, and when finished, more than two hundred people were sacrificed." "I have not a bead or a yard of cloth, and am subsisting on what I get from selling clothes, &c." "No one is allowed to come to learn to read."

On Nov. 30th, St. Andrew's Day, Bishop Moule held his first ordination at St. Mary's, Islington. The Rev. F. Glanvill, who is to sail shortly to join the Tamil Cooly Mission in Ceylon, and the Rev. I. J. Taylor, who is going to Japan as agent of the Bible Society, received priests' orders. Both are C.M.S. Islington men who were ordained deacons by the Bishop of London on June 11th. The sermon was preached by the Bishop's brother, the Rev. Handley C. G. Moule, Principal of Ridley Hall, Cambridge.

The Archbishop of Canterbury has conferred the Lambeth degree of D.D. on the Rev. W. Mason, Vicar of Long Horsley, Northumberland, for his services as a missionary in North-West America, and particularly for his translation of the Bible into the Cree language. Mr. Mason went out in 1840, under the Wesleyan Missionary Society, but subsequently joined the C.M.S., and was ordained by the Bishop of Rupert's Land in 1854.

The Waganda envoys, with the Rev. P. O'Flaherty and Mr. C. Stokes, left Mpwapwa for Uyui, *en route* for Uganda, on Oct. 21st. Some delay had occurred owing to the illness of Mr. O'Flaherty and the difficulty of obtaining porters.

Our letters from Mpwapwa, which are down to Oct. 31st, mention that the Sultan of Zanzibar's military expedition into the interior, referred to in our last, consists of 500 men under the command of Lieut. Matthews, an English naval officer whose services had been placed at the Sultan's disposal some time back for the suppression of the slave trade. The arms carried by this force are also those supplied by the British Government for the same purpose. How far this new employment of resources derived from England is legitimate, we will not commit ourselves hastily to say. It is just possible that a series of small military posts, which we hear Lieut. Matthews is forming on the road, may be of some service in the cause we all have at heart. On the other hand, as we said before, if war with Mirambo or any other African chieftain is intended, nothing but confusion and devastation can result; and with a view to the influence of the British Government being exercised in favour of peace with all except the slave-dealers, the C.M.S. and the London Missionary Society have agreed to make joint representations to the Foreign Office. Both societies are peculiarly concerned in the matter; ourselves, because of our station at Uyui and our road to the Victoria Nyanza; and the L.M.S., because of its Missions at Mirambo's capital and on Lake Tanganika.

All these events illustrate in the most wonderful way the rapidity with which Africa is opening up. One recent circumstance is peculiarly startling. On Oct. 28th, 1871, Mr. Stanley, after a long and perilous journey into the heart of the Dark Continent in search of the long-lost Livingstone, found him at Ujiji, just two years after the commission was given him, and ten

months after his arrival at Zanzibar. Nine years have elapsed since then. The news of one of the L.M.S. missionary parties reaching Ujiji was lately received in London in *thirty-five days!* Surely God has a gracious purpose to be fulfilled for Africa in this marvellous change.

WE regret to hear that Mrs. Crowther, wife of the Bishop, who had been long ill, died at Lagos on Oct. 19th. Adjai, afterwards Samuel Crowther, and Asano, afterwards Susanna Crowther, were children of the same tribe, kidnapped, rescued, and landed at Sierra Leone about the same time, and scholars at the same C.M.S. school. They were married in 1829, fifty-one years ago. The Bishop had been absent from home nearly six months, visiting the Upper Niger. On Oct. 17th, he returned to Lagos in the *Henry Venn*, and found his wife at the point of death. "It was," he says, "one of her earnest wishes, during her long illness, that she might die in my arms"; and so she did, although she was never conscious after his arrival. Much sympathy will be felt for the Bishop by his many friends in England.

THE *Auckland Church Gazette* reports the death, on Aug. 30th, of Mr. Philip Hanson King, who was a son of Mr. John King, one of the first band of C.M.S. missionaries in New Zealand. John King landed with Samuel Marsden at the Bay of Islands in December 1814, accompanied by his wife and this son, then an infant sixteen months old. Philip King was sent to England when fourteen years of age, to be trained as an industrial missionary, and was for a short time at the Church Missionary College. On his return to New Zealand he served the Society for some years, and then retired, to settle on some land he had purchased. He was afterwards one of Bishop Selwyn's Lay Readers, and, the Auckland *Gazette* says, "has ever done his best to further the work of the Church."

THE Rev. H. Evington, who has been alone at Osaka, Japan, during Mr. Warren's visit to England, sends an interesting account of recent baptisms, and of the death of his servant:—

Osaka, Aug. 23rd, 1880.

Since I last wrote to you the affairs of the Mission have gone on, for the most part, with very little change. We have had, however, one or two events worth noticing.

On Trinity Sunday morning I baptized one of those mentioned in my two last letters to you. The man who has come out boldly for Christ is yet silently opposed by his wife, who is urged on, I believe, by her mother. It was a morning of special joy to myself, for this man is the firstfruits of my three years' work in the city. Dr. Strachan, of the S.P.G. Mission in Madras, gave us a very stirring and faithful address, which I interpreted.

The remainder of that day will ever be impressed upon my mind. The afternoon Sunday-school was as usual. At the English evening service Dr. Strachan gave us some account of the work near Madras. I then accompanied Dr. Laning (American Episcopal Church) to see the child of one of our Christians, who proved to be ill with typhus. The doctor kindly offered her a room in his dispensary, which, after some little struggle with the prejudices of the mother, was accepted, and she is now restored. This was all but thirteen days after I wrote to you telling you of the death of one of our Christians; the girl's illness dated almost from the day of the funeral. But whilst she, in God's mercy, was spared, one more was numbered to be taken. My boy, who took my surplice from me at the close of the service in the native cemetery, had been very ill but a fortnight before, but was much better, and seemed to be gaining strength. But on the evening of the 21st he had another attack of

hæmorrhage of the stomach, and Saturday, 22nd, saw him laid very low. When I came back from visiting the sick girl I found that he had been crying and asking for me; and when I sat by his side, he took my hand in both of his and begged that I would not forget my promise—that I would baptize him. I did not fear the worst then, but said if there was any real cause to think that he would be taken from us, I should baptize him immediately. I asked him if his trust was in the Saviour, and he quoted Matt. xi. 28. I sat with him some time, and then, with his permission, left; but only to be in bed about two hours before I was called to see him die. At two o'clock he seemed almost gone, and I baptized him by the name Mark. He rallied, however, and was told that he had been placed amongst the members of the visible Church. He afterwards asked for 1 Cor. xv. to be read to him, and then, having asked me to show kindness to his wife, he asked them to be quiet that he might pass away in praise. One more slight struggle occurred, and he quietly passed away.

I am almost afraid to put my pen to the paper with reference to this man, for my heart is always so full that I am in danger of saying too much. To be brief, his history in connexion with me is that about twelve months last February he and his wife came as servants in my house. They were not Christians, nor even thought of being such, but they were faithful and considerate, and made my house feel like a home and not a lodging. The man had never been strong, and after my return from the north he had a first attack of the hæmorrhage, which made him think with some slight concern of his soul. They had both—he and his wife—been regular in attendance at morning and evening family prayers, and in the evenings, being alone, I had given them some general instruction in the elementary truths of Christianity; but I always warned them against the deception of seeking to become Christians or attend services merely to please me. However, he asked to be instructed, and was still more earnest after his second attack in January. The man was a faithful boy from the first, and of a very quiet, steady character, liked by all who had to do with him, and I trust that he is now among the ransomed souls above.

On August the 8th I received four more by baptism into Christ's Church. The first two—a man and his wife—who have been regular attendants during the whole of this year, give me great encouragement. They are as diligent in the use of the means of grace, both in chapel and at home, as any of our Christians. The man is a sawyer by trade, and I think that his wife does some little work in addition. The woman testifies to an entire change of character in her husband since he took an interest in Christianity; and some time ago she told me that they had both determined, come life, come death, to follow the Lord Jesus. He hesitated at first about the Sabbath; but I told him that when he had learnt the value of it, he would be quite willing to give it up, and from one month after that time his place has never been vacant. These are Mr. and Mrs. Takayama.

The next one was my late boy's wife, Osada Nami. She has shown a very clear acquaintance with much of Scriptural truth and the plan of salvation, and had been more or less under its influence before her husband's death. I should have kept her waiting a little longer, but her father insisted upon her going home for a time; and I thought that it would strengthen her for the conflict if she had boldly stood out and declared herself on the side of Christ. Her mother was present at her baptism, and has been instructed by me whilst staying with her daughter in my house. She wishes to learn and follow, but confesses that she has learnt but one thing, and that is, "There is one God, the Creator, who preserves us, and cares for us day by day, and He only is to be worshipped." She has ceased from the worship of idols; but whilst she confesses herself a sinner, there does not seem to be that deep conviction which leads to repentance, and the feeling of real need of a Saviour. May God grant that this may come by His Holy Spirit! Her determination thus far will help her daughter, who is now removed from Christian fellowship for a time. She needs our prayers.

The fourth candidate was the wife of the foreign police superintendent.

THE SOCIETY'S PUBLICATIONS.

THE Committee have just issued a circular drawing the attention of their friends throughout the country to the importance of promoting the circulation of the Society's Publications.

In the first place, it is evident that in the present day, when so many Christian enterprises compete for the support of the public, the continuous advance in the Society's Funds, which is absolutely required if the work to which God has been pleased to call it is to be vigorously prosecuted, can only be secured by making that work known. And the Committee feel that it only needs to be known more widely to elicit greatly increased sympathy and support and prayer.

In the second place, the larger the sale of the publications, the less expense will they be to the Society. A certain expenditure in circulating information is plainly legitimate; but it is desirable to keep this as low as possible consistently with the requirements of the case; and reduction can be made with an actual increase of efficiency by the simple expedient of extending the sale. A complaint was lately made by a correspondent of the *Record* newspaper that the Society spent, in the year 1879-80, 3287*l.* upon its publications. The analysis of this sum, which appears in the printed accounts, shows that about two thirds were expended upon the Annual Report and the other gratuitous issues which are absolutely necessary. The other third is the balance between the cost of the selling publications and their proceeds. This balance is much less unsatisfactory on examination than it at first sight appears. For instance, 206*l.* seems a large sum to be spent on the *Gleaner;* but it will be seen to be relatively not large when we find that it is the balance between 1452*l.*, the cost of production, and 1246*l.*, the proceeds of a sale averaging some 35,000 copies per month. Still, even this, and the losses on the *Intelligencer* and *Juvenile Instructor* also, might be materially reduced, or even turned into profits, if the Society's friends promoted the sale more actively. Meanwhile, it is a fact worth noting, and quite unique in the experience of missionary societies, that the C.M.S. received last year—over the counter, so to speak—no less than 2500*l.* by *bonâ fide* sales of its publications.

Concerning the three monthly periodicals just mentioned, it is needless to say more. Their annual volumes, however—those, at least, of the *Gleaner* and *Juvenile Instructor*,—make most attractive presents or prizes, and might well be much more largely used in this way than they are.

There are now two other annual publications which may be commended to the friends of the Society. The *Church Missionary* (Sheet) *Almanack* is now in its fourth year. More than forty thousand copies were sold of the first issue (1878), but this number has not increased in subsequent years, as might have been expected. It has been localized as a Parochial Almanack in about sixty parishes. The *Church Missionary Pocket Almanack and Kalendar* was produced a year ago for the first time; and it is evidently quite unknown as yet to the Society's friends generally. It contains, however, the most complete and compendious account of the Society and its work in a small space which has yet been issued (in addition to the ordinary features of such a publication), and will, it is believed, become a recognized *vade mecum* for all who wish to have that account in a handy form. (The edition for 1881 is of a more convenient shape than last year, and cheaper. It can also be had as a pocket-book.)

Attention may also be called to the new series of *Church Missionary Tracts* and *Leaflets*, first issued in connexion with the last Day of Intercession.

These have already attained a large circulation; and some of them will be found particularly suitable for distribution at meetings and otherwise. Also to the new *Selection of Hymns* for missionary meetings.

Of the larger publications, the *Church Missionary Atlas* is the most important; but the universal approval it has secured, and the fact that 1200 copies of a half-guinea book of the kind have been sold in two years, render further recommendation of it needless.

The books on the Society's Missions also sell fairly well. *The Lost Continent, or, Africa and the C.M.S.*, has had a considerable circulation. The first edition of 1000 copies of *The Story of the Fuh-kien Mission* was exhausted some time ago, and a new edition is in preparation. *The Story of the Chekiang Mission* is in its second edition, but the number printed was smaller. *Japan and the Japan Mission* and *Metlakahtla and the North Pacific Mission* are recent issues.

Other publications might be mentioned; but particulars of all will be found in the List lately issued, any number of copies of which may be obtained on application.

No difficulty can now be experienced in obtaining any of the Society's publications. They can be had direct from the Church Missionary House, or from Messrs. Seeley and Co.; but such orders must be accompanied by a remittance. There is, however, this advantage in ordering through the local booksellers, that thus the books or periodicals ordered become better known in the trade. Specimen copies of the Periodicals, Almanacks, Tracts, &c., can be had on application to the Church Missionary House.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From October 15th to December 15th, 1880.

Yoruba.—Rev. D. Olubi (Journal, half-year ending June, 1880, Kudeti); Mr. S. Johnson (2 Journals, half-year ending Dec., 1879, and June, 1880, Oke Aremo); Mr. W. S. Allen (Journal, half-year ending June, 1880); Mr. D. O. Williams (Journal, half-year ending June, 1880, Ido); Mr. A. F. Foster (Journal, half-year ending Dec., 1879, Iseyin); Mr. J. Okusende (Journal, half-year ending June, 1880, Ogunpa).

Niger.—Rev. E. Phillips, Rev. S. Perry (Annual Letters).

Mediterranean.—Rev. J. Huber (Journal for quarter ending Sept. 30th, 1880); Rev. F. Bellamy (Journal of a Missionary Tour on the East of Jordan and Hauran, July and Aug., 1880); Rev. J. R. L. Hall, Rev. W. T. Pilter (Annual Letters).

Persia.—Rev. R. Bruce (Journal Extracts, Nov. 13th to Nov. 25th).

North India.—Mr. P. M. Zenker, Rev. F. T. Cole (Annual Letters).

Punjab.—Report of Kotgur for 1879 (printed).

Japan.—Rev. H. Maundrell (Account of Visit to the Interior of Kiu-Shiu).

N.-W. America.—Rev. J. Hines (Journal, March 1st to June 30th, 1880); Rev. E. J. Peck (Journal, Jan. 11th to Aug. 8th, 1880); Rev. G. S. Winter (Annual Letter).

NOTES OF THE MONTH.

ORDINATIONS.

The Rev. Dr. G. E. Moule was consecrated Bishop of Mid-China in St. Paul's Cathedral, on Oct. 28, 1880.—On Nov. 30, the Rev. F. Glanvill was admitted to Priest's Orders by the Right Rev. Bishop Moule, acting under a commission from the Bishop of London.

RETURN HOME OF MISSIONARIES.

Nyanza.—Mr. R. W. Felkin left Mombasa on Oct. 9, and arrived in England on Nov. 30.

South India.—The Rev. R. H. and Mrs. Maddox left India on Oct. 16, and arrived in England on Nov. 13.

DEPARTURE OF MISSIONARIES.

Western India.—Rev. J. G. Deimler left Genoa on Nov. 24 for Bombay.

Mrs. Crowther, wife of Bishop Crowther, died at Lagos on Oct. 19, aged 70 years.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, November 8th.—The usual annual grant of 100*l.* was made to the Directors of the Strangers' Home for Asiatics, for the purpose of continuing their missionary efforts among the heathen to be found in London and large provincial towns.

Committee of Correspondence, November 16th.—A letter was read from the Rev. L. Nicholson, who had entered the Society's service in 1857, and finally returned home in 1879, stating that the condition of his health precluded his return to the mission-field, and that he had accepted the living of Osmaston. The Committee expressed their regret at Mr. Nicholson's resignation, and their appreciation of the faithful manner in which he had served the Society in the West Africa and Yoruba Missions.

A letter was read from the Rev. R. H. Weakley, who had entered the Society's service in the year 1860, and had now accepted a chaplaincy at Stockholm, together with work in connexion with the Bible Society there. The Committee received Mr. Weakley's resignation with regret, and expressed their appreciation of his faithful services in connexion with the Turkish Mission.

General Committee (Special), November 16th.—A Report was presented from the Sub-Committee appointed September 13th to consider the steps to be taken in consequence of the death of the Rev. H. Wright, making certain proposals for better arrangements for conducting the foreign business of the Committee of Correspondence by means of three Sub-Committees, each to be charged with a group of Missions. After full discussion the scheme was adopted.

A Report was presented from the Victoria Nyanza Sub-Committee with reference to various questions referred to them, and resolutions thereon were agreed to. (1) On the subject of the reception of escaped slaves, the Committee sympathized with their Missionaries in the tender feelings which the sufferings of the fugitive slaves must call forth, and recognized the propriety of their doing their utmost to alleviate the sufferings brought under their notice; but considered that while the status of domestic slavery continues in East Africa under Mohammedan and heathen masters, the efforts of the Society's agents must be principally directed both by persuasion and example to win the slave-owners to some acknowledgment of the claims of humanity. It was further resolved that the Missionaries be directed, in accordance with the Report on the Fugitive Slave Question, to explain fully to the Wali of Mombasa, and request him to make it publicly known, that the missionary settlements at Frere Town and Rabai being in the territory of the Sayid of Zanzibar, no slave escaping thither would be retained, save where the claims of humanity might require it; but that either the slave would be induced to return to his master, or the Wali be informed of the event. The Secretaries were instructed to inform H.M. Secretary of State for Foreign Affairs of the difficulties in which the Missionaries at Frere Town had been placed, of the instructions now agreed upon to be given to the Missionaries, and also of the Committee's hope that Dr. Kirk might be enabled to visit the station periodically. They were further directed to forward a copy of the instructions with regard to escaped slaves to Dr. Kirk, and to ask him to represent to the Sultan of Zanzibar the cruelties practised on the slaves attempting to escape, and

beg him to empower all slaves in his dominions to lay complaints of ill-usage before proper officers. (2) A proposal was agreed to for encouraging the Missionaries at Mpwapwa and Rabai to reach the Wakamba tribe. (3) The inadequate power and capacity of the steamer *Highland Lassie* having been considered, and the difficulty and expense attending upon any plan for improving her, and also the great need both to the East Africa and Nyanza Missions of a steamer on the coast, it was referred to a Sub-Committee for further consideration whether a new steamer might not be provided as a memorial to the late Rev. Henry Wright. (4) The Committee arranged to consult with the London Missionary Society as to taking action in reference to the proposed movement of the Sultan of Zanzibar against Mirambo. (5) The Secretaries were directed to inform the Society's Missionaries in Uganda that they should abstain from building a boat for King Mtesa if they had reason to apprehend that it would be wrongly used; and also that they should have nothing to do with the dhow which was being constructed on the Lake by the Arabs.

Committee of Correspondence, November 23rd.—A further Report was presented from the Victoria Nyanza Sub-Committee, making various recommendations. The Committee agreed that under present circumstances it was not advisable to make the advance into the Teita country which had been proposed; also that the Rev. Theodore C. Wilson be transferred from the East Africa Mission, to which he had been appointed, to the Yoruba Mission. The Secretaries were directed to convey the thanks of the Committee to Captain Brownrigg of H.M.S. *London*, and Captain Hulton of H.M.S. *Dragon*, for the great kindness which they had shown to the Waganda envoys.

Letters were read from the Rev. D. Brodie, formerly a Missionary of the Society in the Punjab, and from the Rev. A. E. Cowley, also for a time in the Society's service in Sindh and now in connexion with the Colonial Church in Manitoba, both offering to return to India. The Committee, while appreciating the offers now made, directed that Mr. Brodie be informed that his return could not be contemplated this year, and that Mr. Cowley be corresponded with and his offer brought up again hereafter.

A letter was read from the Rev. R. C. Macdonald, for twenty years a Missionary of the Society in South India, and latterly Joint Secretary of the Madras Corresponding Committee, stating that the condition of his wife's health would prevent his return to India. The Committee expressed their regret at Mr. Macdonald's retirement, and for its cause, and their appreciation of his devoted and valuable services in Tinnevelly and Madras since 1859.

General Committee (Special), November 30th.—A Report was presented from the Sub-Committee appointed Nov. 16th to consider the question of a memorial to the late Rev. H. Wright. They reported that they had considered various proposals, and recommended the adoption of the suggestion from the Victoria Nyanza Sub-Committee to provide for the East Africa and Nyanza Missions a steamer on the East African coast. They referred at length to the need of such a steamer, and to its suitability as a memorial. After full discussion the Committee resolved, in token of their deep esteem for Mr. Wright's self-denying exertions, and in view of the deep interest taken by him in the East Africa Mission—of his efforts to supply a Mission steamer for the development and extension of that work—and of the inadequacy of the existing Mission steamer, the *Highland Lassie*,—that a fund be opened

for the purpose of receiving special contributions for the construction of a Mission steamer to be called the *Henry Wright*, provided the scheme commended itself to the members of Mr. Wright's family.

The Committee took leave of the Rev. Trevor Bomford, proceeding to join the Punjab and Sindh Mission and to labour at Multan. Mr. Bomford, having acknowledged the Committee's instructions delivered by the Rev. W. Gray, was addressed by Bishop Perry and Sir W. Hill, and commended in prayer to the favour and protection of Almighty God by the Rev. H. Sharpe.

Reference having been made to previous minutes respecting additional Missionaries to be sent out this year, and to the special need of the Punjab Mission at the present time, it was resolved to appropriate the sum of 1000*l.*, received from R. H. Crabb, Esq., to the purpose of supplying another Missionary to the Punjab; and the Rev. C. H. Merk, one of the recently ordained men kept at home, was designated accordingly to that Mission.

The Rev. R. H. Maddox, having returned home from the Travancore Mission, had an interview with the Committee, and conversation was held with him on the prospects of that Mission, with which he himself had been connected since 1863. Mr. Maddox drew attention especially to the Itinerancy which had been set on foot in the territory between Cottayam and Trichur, and to the good results of it, and pleaded that every effort should be used that it might be efficiently sustained.

Committee of Correspondence, December 7th.—A Report was presented from the Niger Sub-Committee respecting a report recently received from the Rev. J. B. Wood of his visit to stations on the river. Mr. J. H. Ashcroft, being in attendance, was introduced to the Committee, and conversation was held with him as to the position and prospects of the Niger Mission.

The Right Rev. Bishop Horden, having arrived in England on the 17th November, and being present, gave information respecting the work of the Society in the Diocese of Moosonee, and brought to the notice of the Committee certain translations which he was anxious to carry through the press. The Secretaries were directed to communicate with the Bible Society and the S.P.C.K., with a view to the printing of the translations of St. Luke's Gospel and the Prayer Book in the Esquimaux language.

A letter was read from the Rev. H. C. Squires, Bombay, stating that a Native Church Council and Fund was about to be formed for the Society's congregations in Western India, and would hold its first social and devotional meeting at Nasik in December. The Committee received this intelligence with satisfaction, and appointed the Rev. H. C. Squires to be chairman of the Western India Native Church Council.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for preservation, progress, and blessing, during another year. Prayer that 1881 may witness a great increase in missionary interest at home and in missionary success abroad.

Thanksgiving for much good effected by the East Africa Mission. Prayer that the arm of the Lord may still be stretched out for its defence; that continual grace and wisdom may be vouchsafed to the missionaries; and that slavery in Africa may soon come to an end. (Pp. 33-49, 60.)

Prayer for God's blessing on the plans for providing a Mission steamer as a memorial to the late Rev. H. Wright. (P. 53.)

Prayer for Bishop Moule and the Missions under his charge in China. (P. 54.)

Contribution List.

In the following list of receipts from Nov. 11th to Dec. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Flitton	22	4	2
Silsoe	3	18	6
Woburn	8	2	0
Berkshire: Faringdon	15	0	0
Letcombe Regis	27	17	5
Buckinghamshire: Brill and Boarstall	1	15	6
Ellesborough	2	0	6
Lower Winchendon	1	1	2
Maddesdon	2	2	3
Swanbourne	23	10	10
Weston Turville	29	13	0
Cambridgeshire, &c	200	0	0
Newmarket: All Saints'	60	10	8
Cheshire: Birkenhead	40	0	0
Macclesfield	100	0	0
Wrenbury	7	0	0
Cumberland: Thursby and Rosley	9	8	9
Derbyshire: Derbyshire, North-West	20	0	0
Heanor and Aldecar	32	4	9
Ilkeston	1	10	0
Ripley: Parish Church	6	11	9
Devonshire: Devon and Exeter	100	0	0
Kentisbeare	2	2	6
Plymouth and S. W. Devon	50	0	0
Dorsetshire: Blandford	4	7	6
Bredy, Little	23	0	0
Buckland Ripers	1	0	0
Corfe Castle	10	0	0
Mappowder	1	15	3
Stickland	2	11	3
Durham: Gateshead	80	0	0
Essex: Grays		10	7
Ongar	35	0	0
Theydon Garnon	4	12	8
Gloucestershire: Chipping Campden	19	7	10
Southrop	5	15	8
Hampshire: Baughurst	4	10	11
Bramley	1	1	3
Bramshaw	5	17	2
Brockenhurst	1	10	0
Buriton	1	3	9
Fareham	137	0	0
Langrish	8	15	6
Lymington	24	14	10
Meon Valley	10	0	0
Pennington	6	2	2
Petersfield	6	1	0
Southampton	160	0	0
Tadley	2	9	2
Guernsey	30	0	0
Herefordshire	35	0	0
Hertfordshire: Herts, East	150	0	0
Shenley	19	12	7
Kent: Bexley Heath	21	19	4
Blackheath	93	7	10
Cliffe	1	15	0
Hoo: St. Mary's	5	8	5
Kent, South	199	10	0
Maidstone and Mid Kent	100	0	0
Tonbridge	90	0	0
Woolwich	39	1	8
Lancashire: Adlington	15	12	0
Bretherton	6	2	9
Croston	9	1	5
Heysham: Parish Church	9	0	0
Liverpool, &c	200	0	0
Tarleton	1	19	0
Leicestershire: Lutterworth	10	0	0
Lincolnshire: Barkwith, West		18	10
Branston	2	12	3
Fleet	4	6	8
High Toynton	4	8	0
Killingholme	2	12	0
Marsham-on-the-Hill	4	7	0
Middle Rasen		17	8
Oxcombe	1	16	6
Sutton, Long	4	11	8
Middlesex:			
City of London: All Hallows the Great and Less	11	11	6
St. Michael's, Cornhill	27	4	0
St. Stephen's, Coleman Street	65	0	0
Ashford	8	10	3
Bethnal Green: St. James the Less	5	17	3
Bloomsbury: Christ Church, Woburn Square	12	5	6
St. George's	50	8	3
Brentford, Old: St. George's	3	11	3
Chelsea, Upper: Holy Trinity	12	0	0
St. Matthew's	6	8	9
Edmonton, Upper	19	9	0
Finchley: Parish Church	36	0	0
Hornsey Rise: St. Saviour's	1	2	6
Hoxton: St. John's	1	2	6
Kilburn: St. Mary's	21	11	6
London, South-West: St. Paul's, Onslow Square	5	0	0
Paddington: Christ Church	100	0	0
St. Paul's	9	7	6
Staines	7	11	1
St. Pancras: St. Jude's	5	0	0
Stepney: St. Benet's	5	10	0
Trent	26	15	1
Monmouthshire: Abergavenny	38	0	5
Chepstow	34	16	6
Llansoy		13	6
Shirenewton	11	18	4
Norfolk: Norfolk and Norwich	1000	0	0
Northamptonshire: Boddington	10	17	8
Easton Neston	7	2	9
Higham Ferrers	5	10	9
Werrington-cum-Walton	4	3	0
Northumberland: North Northumberland, &c	30	6	0
Nottinghamshire: Mansfield	11	16	10
Oxfordshire: Holwell	1	5	0
Oxford	1	1	0
Shropshire: Hinstock	8	4	10
Selattyn	4	2	0
Somersetshire: Biddisham	8	18	0
Brompton Ralph	2	0	0
Cutcombe	5	10	0
Enmore	4	1	0
Midsomer Norton	1	10	0
Staffordshire: Fazeley	18	5	0
Fenton	1	12	9
Hixon	1	15	0
Kidsgrove	10	0	0
Lichfield	45	0	0
Tean, Upper	2	2	0
Suffolk: Beccles, &c	40	0	0
Bungay	10	18	7
Gildeston	3	3	8
Woodbridge	20	0	0
Surrey: Bermondsey: St. James'	21	12	3
Brixton: St. Matthew's Juvenile Association	17	1	0
Byfleet	7	17	9
Croydon	135	7	0
Kew	5	16	0
Kingston, &c	25	14	3

Lambeth: St. John's	31	17	5
St. Mary's	9	1	5
Lingfield	8	6	8
Peckham: St. Mark's	15	14	8
Surbiton: Christ Church	140	0	0
Tulse Hill: Holy Trinity	6	13	1
Walworth: St. Stephen's	2	5	0
Wandsworth	26	10	7
Wimbledon: Emmanuel	18	1	6
Sussex: Colgate	7	5	2
Dallington	13	7	4
Slaugham	19	3	7
Stonegate	92	12	11
Warwickshire: Fenny Compton	3	2	6
Marton	7	5	9
Oldbury	7	14	10
Preston Bagot		12	6
Studley Ladies	5	0	0
Westmoreland: Casterton	259	1	2
Holme	8	13	0
Levens	23	18	6
Milnthorpe	7	1	6
Morland	11	9	0
Wiltshire: Ashton, West	6	8	0
East Knoyle	13	7	6
Stanton	2	7	0
Wraxall, South	1	5	4
Worcestershire: Abberly Hall	21	8	4
Areley Kings	20	17	5
Halesowen	35	0	0
Malvern: Christ Church	17	9	9
The Quinton	32	14	0
Worcester	4	0	0
Yorkshire: Arthington	3	13	6
Batley: Parish Church	2	6	8
Brownhill	3	12	3
Goole	6	8	0
Hull, &c	400	0	0
Oughtershaw	35	13	6
Pontefract	80	0	0
Rylstone	5	14	0

ASSOCIATIONS IN WALES.

Brecknockshire: Llangattock	15	10	9
Cardiganshire: Llangoedmore	2	0	0
Glamorganshire: Neath and Llantwit	11	13	1
Montgomeryshire: Kerry	11	10	2

BENEFACTIONS.

A. M. D.	5	0	0
A. Y. Z.	5	0	0
Bousfield, Chas. H., Esq.	20	0	0
Brown, Miss, Aldbourne	10	0	0
Brown, Miss Elizabeth, Aldbourne	10	0	0
Buxton, Sir T. Fowell, Bart.	100	0	0
Buxton, T. Fowell, Esq., Easneye	300	0	0
D.	5	17	6
Dishon, Rev. H. C., Teignmouth (*in acknowledgment of Mercies received*)	5	0	0
Dixon, Henry, Esq., Tunbridge Wells	10	0	0
Dixon, Miss ditto	15	0	0
Dixon, Miss E. A. ditto	15	0	0
Dixon, Miss M. E. ditto	15	0	0
Falwasser, Miss, Bath	10	0	0
Friend, per Mr. G. Holberton and Miss Edlin	5	0	0
Gibson, H., Esq., Ongar	20	0	0
Gore, Miss, Hove	20	0	0
Goudge, H., Esq., Blackheath	10	10	0
Greene, Mrs., Norwich	50	0	0
Hamilton, F. A., Esq., Founder's Court	100	0	0
Harden, Mrs. J. W.	30	0	0
Hull, Mrs. E. M., Hazlewood (*Sale of Work*)	10	0	0
Hull, Mrs., Brighton	10	0	0
In Memoriam, Oct. 13th, 1880	10	0	0
Jervis, P. O., Esq., Uttoxeter	10	0	0
Muller, per W., Esq. (*for Foo-chow*)	25	0	0
Noble, R. H., Esq., Reading	5	0	0
North Country Parson	10	0	0
Quarterman, Rev. John K., Woolwich	500	0	0
S. H.	50	0	0
Smale, Mr. Ed., Skewen	5	0	0
Stern, Rev. S., Kallnach	6	0	0
St. Mary's, in Memoriam	303	0	0
St. Peter's, Eaton Square (*for Krishnagher*)	500	0	0
Thankoffering for Mercies received	15	0	0
Tilson, Rev. Sir Tilson Marsh Lushington, Bart., Guildford	200	0	0
Tithe	20	0	0
T. P. H.	20	0	0
Trower, Mrs. Henry, Gloucester Square	5	0	0
Yorke, The Misses, Pau	8	0	0

COLLECTIONS.

Brooke-Pechell, Lady, Alton (*Miss. Box*)		15	6
Christ Church Sunday-school, Soulbury	1	1	0
Crossle, Mrs. L. and Pupils (*Miss. Box*)		15	0
Elliott, Miss E. Leyton (*Miss. Box*)	1	0	0
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THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

FEBRUARY, 1881.

THE CALL OF OPPORTUNITY AND THE CALL OF DIFFICULTY.

A Sermon preached in St. Paul's Cathedral, at the Consecration of Bishop Moule for Mid China, Bishop Scott for North China, and Bishop Nuttall for Jamaica, on St. Simon and St. Jude's Day, 28th October, 1880.

By the Ven. T. T. Perowne, B.D.

Archdeacon of Norwich.

"A great door and effectual is opened unto me, and there are many adversaries."
1 *Corinthians* xvi. 9.

THE first and greatest of missionary Bishops thus states the reasons which determined his choice of a sphere of action and marked out for him his field of labour. From the days of his wonderful conversion there never was a question whose servant he was. No nobler example of whole-hearted devotion to his Lord is to be found in the long roll of the followers of Christ. "Whose I am, and Whom I serve," was the epitome of his life; "Lord, what wilt Thou have me to do?" the ruling question of his course.

Nor was the nature of his service more doubtful, either as regards its general character, or as regards the special department to which he was appointed. "Separated unto the Gospel of God," is his description of himself: "separated," as he had come to know, in the purpose of God, even from his birth; "separated" in due time, by the laying on of hands in the divinely-constituted order of the Church. And not that only, but separated to one of the two great branches into which the work of the ministry was then divided: called to be an Apostle of Jesus Christ, but called also to be the Apostle of *the Gentiles*: "counting not his life dear unto himself that he might finish . . . . the ministry which he had received of the Lord Jesus," and that a ministry to "preach among *the Gentiles* the unsearchable riches of Christ."

Yet, within these broad, though well-defined, limits, there was room, and there was need, for further guidance and direction. The whole heathen world was, so to speak, St. Paul's missionary diocese. To all who knew not Christ and His salvation he counted himself a debtor. Over many a Christian Church already planted by himself, or inviting his care and culture, his spirit yearned. Even now Macedonia was awaiting his tour of apostolic visitation; Corinth was expecting his longer presence and abode; Jerusalem was the nearer goal of his

purpose in the Spirit; and beyond lay Rome, the centre of the civilized world, the proper sphere as he felt it to be of the Apostle of the Gentiles. And yet, all this notwithstanding, he will tarry still at Ephesus; and that though three years of his life have already been devoted to that Church and city, and it is not his custom to continue long in the same place, for to plant, and not to water, to lay the foundation, and leave others to build upon it, is his vocation.

What then are the considerations which influence this decision? Why does he thus determine to tarry at Ephesus until Pentecost? What are the circumstances in which he hears the Master's voice thus directing him, and gathers assuredly that this is the Master's will concerning him? They are circumstances, brethren, which in kind, if not in degree, fall within the experience of us all, and so bring home the lesson of the text to every Christian.

Not now, as at other times, does the Lord Jesus appear to His servant in vision or in trance, and command him to depart or encourage him to remain. Not now does the Spirit, by mysterious and extraordinary intimations, control his steps, urging him onward there, forbidding him to enter here. In the ordinary course of that never-failing Providence, which is now as ever the handmaid of His grace; by that ordering of events in which the purged ear hears now as ever the voice behind it saying, "This is the way, walk ye in it," the Master's call came. It was *the Call of Opportunity*, "a great door, and effectual opened," and *the Call of Difficulty*, "there are many adversaries," that summoned St. Paul to his continued work at Ephesus.

How loud was the Call of Opportunity, how great the door that was opened to him there, the history of the Acts helps us to understand. Wide and diverse as had already been his labours, many and important as were the centres of human activity and thought, of the world's commerce and enterprise and art and philosophy and religion, in which he had already found himself—Jerusalem and Antioch, Corinth and Athens,—there had probably been none as yet of such varied and far-reaching influence as that which he at present occupied.

Ephesus was the greatest city of Asia Minor, and the capital of Proconsular Asia. "It was the Marseilles of the Ægean, the hostelry and emporium of east and west." Its harbour of Panormus was a forest of masts. The trade of the Mediterranean congregated there. By land it was open by great roads to the traffic of the interior. Its marts were crowded with the produce and with the merchants of many countries. Its great goddess Diana, whose temple was the admiration of ages, all Asia and the world worshipped. It was the stronghold of sorcery and superstition. "Ephesian writings," and "silver shrines" or images of the Ephesian goddess and her temple, had a world-wide fame as amulets or charms.

Ephesus was moreover within the classic region which had been the cradle and home of Grecian art and culture. There the historian had written and the poet sung and the philosopher taught. There the painter and the sculptor had studied their immortal arts. Thither, in St.

Paul's day, men of business and of letters, the votaries of pleasure and of religion were alike attracted. The subtle, voluptuous Greek, the shrewd, practical Roman, the unimpassioned, self-contained Oriental, met and consorted there. A chord struck at Ephesus would vibrate to many lands. The deep stirring of the waters there would extend in ever-widening circles to the regions round about.

And so it came to pass that when this great open door was entered, this large opportunity embraced; when St. Paul, having striven in vain to make the synagogue his starting-point, preached bravely on for the space of two years, in the hired school of a heathen sophist, that Gospel which is the power of God unto salvation to every one that believeth, that message of which he himself gave afterwards the summary, "Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ";—so it came to pass that "all they that dwelt in Asia heard the word of the Lord."

But the door thus opened was not only great. The vast field on which it opened was not one that could be cultivated without labour, like those fertile tracts of virgin soil, where you do but stir the surface and it yields a rich return. Here was no treasure above ground, which the careless foot might light on and the idle hand gather. The history of St. Paul at Ephesus is a history of toil and effort, of ceaseless activity and unwearying energy. It is the record of success and of victory; but of success dearly achieved, and of victory hardly won. "Effectual" (ἐνεργὴς), giving scope for and requiring, employing and rewarding, every power of mind and body, aptly describes the nature of the work which he prosecuted there. From the first day of his coming, throughout the whole time of his stay, by night as well as by day, privately from house to house as well as publicly in the school of Tyrannus, to Gentile as well as to Jew, in all the fulness of the Gospel message, in all its adaptation to the varied wants of his hearers, declaring the whole counsel of God, keeping back nothing that was profitable, had he taught and preached and testified. And as though that were not enough, the intervals of such toil were filled up with hard manual labour, as his hands, stitching the coarse hair cloth of his humble trade, ministered not only to his own necessities but to them that were with him. "Effectual," too, in its results, no less than in its efforts, his labour was. The elders of Ephesus—a Native ministry thus early called forth and organized—bore witness to the growth and prosperity of the Church. Unwonted miracles, resembling and yet surpassing the cure wrought by the hem of the garment of the Great Healer—"greater works" even than that—swallowed up, like the rod of Moses, the lying wonders with which that superstitious city abounded. The signal discomfiture of those who profanely ventured to enrol the name of the Lord Jesus among the charms and spells of their un-Christian exorcism caused that name to be magnified on every side. The costly conflagration, in which the cherished treasures of covetousness and superstition were sacrificed at the feet of Jesus, rose like a beacon to proclaim afar the victories of the cross. "So mightily grew the word of God and prevailed."

What wonder, if in an opening such as this, so attractive by the scope which it afforded, so encouraging by the success which attended it, the holy Apostle recognized a call to remain at Ephesus. Yet, as if to remove all doubt and put an end to all misgivings as to his path of duty, the call was reiterated and enforced by the presence of that antagonism and opposition which ever attend sincere and successful work for God upon earth. The Call of Opportunity was seconded by the Call of Difficulty. A great door and effectual was opened, "*and there were many adversaries.*" Here again the history serves to fill in the picture. And the page is wet with tears. The Jews, who at the outset had driven him from their synagogue, vexed him throughout his whole stay with "many tears and temptations," through their ceaseless machinations against him. The flock, which for his Master's love was dear to him as his own soul, and which was the priceless purchase of that Master's blood, was threatened, not only with grievous wolves in the future, but with perils great and imminent in the present; so that "by the space of three years he ceased not to warn every one night and day with tears." The vast heathen city, with its foul orgies, its reeking pollution, its nameless abominations, made him the true "weeping philosopher," as they vexed his righteous soul from day to day with their unlawful deeds. The conflict which he had waged at Ephesus against Satan and his kingdom was drawing to a terrible crisis when he wrote these words of the text. Crowds were flocking to the city from every quarter to celebrate the approaching Artemisia or festival of Diana. The provincial assizes were not improbably being held there also. The waning influence of idolatry before the teaching of Paul, "that they were no gods which were made with hands," became apparent in the diminished trade of Demetrius and his fellows. Superstition and avarice were alike aroused. The strong man armed felt that his goods were no longer at peace; the Stronger than he had come upon him, and desperate was the struggle with which he yielded up his prey. So fierce was the strife, that even before the great crisis came, the Apostle can only compare it to fighting with wild beasts in the arena. So imminent was the danger, that he looks back upon it when it is over with thankfulness to God, who had delivered him from so great a death. Yet, so far from flinching or drawing back, he heard in all this but a clearer summons and a louder call to remain steadfast at his post. Like the brave and indomitable ruler of his people of old time, his question in face of difficulty and danger and death itself was, Should such a man as I flee? Nay, "but I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries."

Opportunity and difficulty—if these, then, constitute still for us, as they did then for St. Paul, the call of God, where to-day in the Church at home is that call not heard? to what Christian Englishman does it not at this moment loudly and distinctly come? Opportunity of doing work for God and extending Christ's kingdom among men, where is it not? In the press, in the pulpit, in the frequent services of the sanctuary, in the multiplied activities of Christian benevolence and Christian enterprise, in the facilities of locomotion and of intercourse, in the in-

fluence of England's Church and England's Empire on the churches of Christendom and on the nations of the earth, in the high places of Church and of State, in every country parish, and in every English home, where is there not opportunity? Oh, surely, from apathy and from sloth, from luxury and from self-indulgence, from day-dreams and from illusions, to diligence and to energy, to self-denial and to effort, to thought and to prayer, by the love of Him who died for us, by the preciousness of the souls for which He died, by the lengthening shadows of the day of labour, by the exceeding glory of the day of reward, the Call of Opportunity is awakening every one of us to-day.

And if by difficulty God also speaks to men, if that too is His summons to His servants to cast away craven fear and enfeebling doubt, and, strong in His strength, and bold at His bidding, and wise in His wisdom, to fight manfully under His banner against His enemies and theirs; then deaf indeed must be the ear, and dull indeed the heart, that hears not that call speaking to it now. Not now to dwell on that chiefest difficulty of all, "his own vain heart," where does not difficulty meet the faithful servant of Christ to-day? There is difficulty, and that not small, in the very choice and adjustment between contending claims on thought and time and labour. There is difficulty, saddest and heaviest difficulty of all, in our divided counsels, our unhappy divisions, our want of unity and brotherly love. There is difficulty in our feeble hold of principle and our tenacious grasp of prejudice; in our concession where we should be firm, and our stoutness where we ought to concede. There is difficulty in error of doctrine and in viciousness of life; in the darkening form of superstition and in the brazen front of unbelief. There is difficulty in the mightier working of the "mystery of lawlessness" and in the failing strength of the power that withholds. There is difficulty in the gathering forces of the enemy, as though the last great conflict were at hand which shall usher in the everlasting day. To the Church at home, as to the Apostle at Ephesus, the Call of Opportunity and the Call of Difficulty is this day addressed.

But the solemn service in which we are now engaged invites us to turn our thoughts for a few moments to that call, in its relation to the Church in the colonies and the Church in heathen lands.

Of our brethren who are now to be admitted to the holy office of Bishops, and enrolled in the number of our Reverend Fathers in God, one is called to preside over the Church in Jamaica. That opportunity and that difficulty await and invite him there who can doubt? The Church in Jamaica, since it was disestablished ten years ago, has laboured energetically and not unsuccessfully, to maintain and extend its work throughout the island. It has recognized the duty and the privilege of self-support and self-extension. But the task has proved too great for local resources adequately to achieve. To raise the endowment of the Bishopric to the modest and barely necessary amount which alone is contemplated, to provide for the efficient training of catechists and clergy, and for the temporary support of clergy in newly-organized parishes, are the objects which churchmen in Jamaica are using every effort to attain, and towards the accomplishment of which they appeal

to churchmen in England for sympathy and aid. But these general wants are for the time almost forgotten under the urgent pressure of a great calamity. The destructive hurricane which swept over the island in August last, wrecking churches and schools and parsonages, and destroying the fruits of the earth and property of every kind, adds urgent emphasis to the appeal for help. To trade with great opportunities, to grapple with great difficulties, with many of which a long experience has made him familiar, with the happy omen that he is chosen from among themselves, if with some natural misgiving at the unwonted course they were taking, yet by the decisive voice and with the generous welcome and acceptance of the Church which he is to rule and care for, the newly-consecrated Bishop of Jamaica will go forth to his work to-day. He asks, and he will not ask in vain, that the prayers and sympathy and gifts of the Mother Church in England may accompany him as he goes.

And assuredly to our brethren who are returning with new authority and new responsibility, to higher functions and wider labours, in the vast missionary field of China, the Call of Opportunity and the Call of Difficulty comes no less powerfully to-day. Is there not opportunity—at once a great door and effectual—indicated by the growth of a single mission in the lifetime of a single missionary, the first Bishop of Ningpo whom one of our brethren is to succeed to-day? In the year 1851, not thirty years ago, the first three converts were baptized. Now, the Native Christians of the C.M.S. in China number 4000, and among them are twelve Native clergy, of whom nine are still alive, and four were admitted by Bishop Russell to holy orders during the seven or eight years of his episcopate. Is there not opportunity in the promising movement in the Great Valley, a Native offshoot of the Church, planted by Native agency, and in the noble work of those two young Englishmen who, in the Training College at Ningpo, are educating Native lads and young men in Chinese scholarship, in Western literature, and, above all, in the knowledge and in the practice of Christian truth and doctrine, and then exercising them in evangelistic work under their own eye in the villages of the populous district of Ningpo? Is there not opportunity in the remarkable circumstances which have led to the formation of a new Bishopric in China, to which the first Bishop is to be consecrated to-day? The offer to the Society for the Propagation of the Gospel—a fruit of the first Day of Intercession for Missions—of 1000*l.* a year for five years on condition of new work being undertaken, the second simultaneous offer of half that sum annually "for China," the consequent beginning of work there six years ago, the recent gift of 10,000*l.* by one of the same donors for the endowment of a North China Bishopric—is there not in all this an open door, and the manifest call of a great opportunity?

And here, again, opportunity and difficulty do indeed go hand in hand. China, with its vast extent of territory, with its untold millions of immortal souls, with its authentic history reaching back long centuries before the Christian era, with its three great national religions of scarcely later origin which like a threefold cord bind the thoughts

and lives of almost the whole population, with its difficult language and its contempt for innovation and change, China open to the Gospel of Christ, and ready to receive the good tidings of great joy—oh! who shall say whether the Call of Opportunity or the Call of Difficulty is greatest here?

The need is very great. The call is very urgent. *Men* are needed. It is the earnest desire and aim of both Bishops and of both our Church Societies, and of all their agents, to promote as soon as possible the healthy independence of the Chinese Church, by teaching the duty of self-support, and by training and ordaining Native clergy. But meanwhile we must go over and help them. Men are wanted—men of God, men of faith, men of prayer, men of self-denial, men of varied gifts and attainments, men whose hearts the love of Christ has touched, and whom the Holy Spirit of God is sanctifying and enabling. Money is wanted, not the leavings of our luxury and pomp, of our covetousness and greed of gain, but "the firstfruits of all our increase," the plentiful sowing that shall issue in plentiful reaping; yea, even the depth of our poverty abounding to the riches of our liberality.

The difficulties are great. Would God we had not made them greater. There is no greater hindrance to Christian Missions in China than the trade in that noxious drug which Christian England has forced upon an unwilling heathen government and people. You tell me—and who can deny the force of the argument from the lips of a native of China?—you tell me that Christian England has sent you to me with the exceeding boon of the Gospel of Christ, but how can this be when it is she who has sent me the terrible bane of opium? Out of the same mouth can there proceed both blessing and cursing? Doth a fountain send forth at the same place both sweet water and bitter? The Gospel of blessing and the curse of opium, can the same hands bring me them both? Is it too much to hope, to pray, to strive for, that the national conscience may in this matter be enlightened and aroused? Would it not be a triumph of Christian statesmanship to devise means—even costly means, if so it must be—to wipe away this reproach from our country, and to abolish a traffic which has been no real boon to India, and a terrible wrong to China?

The Call of Opportunity and the Call of Difficulty—yes, they are sounding around us and within, but, brethren, the call to what? To toil and labour, to self-denial and privation, to the severing of tender ties, and the surrender of hallowed associations, to solitude it may be and want of sympathy, to danger perhaps and even death itself? Yes! but not in these things only does the true burden of the call lie. They are not these things that in holiest moments make the spirit faint, and the heart die down, and the hand almost withdraw itself from the accepted task.

It is the thought of the everlasting issues that wait upon our work, of the strict and solemn account that must one day be given before the judgment-seat of Christ, of the blood that will be required at the hand of the watchman if he slumber at his post, and give not timely warning.

It is this that makes us ask, "Who is sufficient for these things"?—this, combined with the sense of our own utter weakness, that almost drives us to exclaim, "O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send."

Yet here in the call itself is at once our comfort and our strength. It is the Master's call, and it is His call to each one of us individually in the vocation and ministry which He has given us. The door is not opened by me. It is opened to me. My hand has not made, much less forced, the opening. To me, and not to another, the call to occupy it is addressed. He has made it for me, and me for it. Let me not fear to enter, for He will assuredly be with me. The command, Stretch forth thy hand and take this work for Me, is itself the pledge and promise of all needful grace and strength and wisdom. The word of command from His lips is to faithful hearts the word of healing virtue and enabling power. Weakness in ourselves is no barrier to great work for Him, nay, to be faithful in weakness by His grace is to earn the reward of greater opportunity. "These things saith He that openeth, and no one shutteth, Behold, I have set before thee an open door, and no one can shut it, for thou hast but little strength, and yet hast kept My word, and has not denied My name."

It is He—we know Him by the pierced side and the thorn-clad brow, by the many crowns He wears, and by the sceptre of the universe which He sways—it is He who has opened to us the "great door and effectual." It is He who is calling us to enter, by the Call of Opportunity and the Call of Difficulty. It is He who will be with us alway even unto the end. It is He who gives, and who is, our "exceeding great reward." And, brethren, is not that enough?

JAPAN.

Japan: its History, Traditions, and Religions; with the Narrative of a Visit. By Sir Edward J. Reed, K.C.B., F.R.S., M.P., &c. London, Murray, 1880.
Unbeaten Tracks in Japan. By Isabella L. Bird. London, Murray, 1880.
Old and New Japan; or, a Decade of Japanese Progress. By Sir Rutherford Alcock, K.C.B. *Contemporary Review*, November, 1880.

SUNDRY articles on Japan have appeared, from time to time, in our own pages. As might naturally be expected, these have mainly consisted of valuable communications from our missionaries, recounting the obstacles to and the progress of their work. Their hopes and fears, their difficulties and their facilities, have been placed before all friends of Missions to excite their sympathy and to stimulate their prayers. A careful study even of these statements would help largely to furnish some idea of the strange kingdom so long hidden from outside observation, but which, not the least marvel of our own days, is now revealed to our contemplation. But, in addition to more direct missionary information, there have been, in these statements, accounts given of the manners, customs, and religious beliefs of the Japanese, which have placed missionary

readers, beyond all others, in a position to understand what Japan was, and what it has so recently now become. Still, as some most interesting works have recently been published by independent persons who have had favourable opportunities for forming judgments, it may not be amiss to add their observations to those we have already accumulated, especially in so far as they directly, or indirectly, bear upon the all-important work which Christians have undertaken in that remote, and hitherto unknown, nook of our lost world.

The writers of the books whose titles are prefixed to this article are very various. One is an eminent naval architect, who has attained high distinction, and has a seat in Parliament. Another is an adventurous lady, who, by her previous travels, had fairly qualified herself by experience for so arduous an undertaking as travelling through the interior and remote districts of Japan. The last was our Minister at what he termed the "Capital of the Tycoon," at a most critical period in the history of Japan. Although only a magazine article, and not an elaborate work, it deserves notice. As a matter of criticism, while we acknowledge the abstract value of the materials which Sir Edward Reed has brought together, particularly in his first volume, we cannot place a very high estimate on his production. In a book obviously intended for general readers he has been too unmindful that, like Milton, "he has set out on his way by night, and has travelled through a region of smooth and idle dreams;" nor has he been as sensible of "how wearisome it is to read of so many bare and reasonless actions, so many names of kings, one after another, acting little more than mute persons in a scene," and sprinkling his work unduly with "rugged names of places unknown." We suspect that most persons have come to the end of his first volume by a very rapid process. Nor is the wearisomeness of the first part redeemed by the importance of the second. Sir E. Reed's stay in Japan was short, and he saw what he could in the time under very favourable circumstances, perhaps too favourable to enable him to form a judicious estimate of a people so entirely strange to him. On the whole, therefore, we distinctly prefer Miss Bird's most useful and interesting production. She was next the people, and saw a good deal of them as they were. Her remarks are sensible and discriminating. Criticism, however, is not our province, and we therefore now proceed to digest and place before our readers so much of the contents of the volumes under review as may help them to take an intelligent interest in the labours of our missionaries in a land so strange as Japan.

There is one chief respect in which Japan presents a strange problem to all interested in the country; after the self-imposed seclusion of centuries, no sooner has it emerged from its isolation, and taken its place among the comity of nations, than it has, with an avidity unparalleled, embraced every kind of European and American novelty that could be presented to it. We constantly hear of the impassiveness and immobility of Eastern nations. The "unchanging East" is a proverbial expression with a vast amount of truth in it. We have now for centuries had dealings with India, and for a long time been

ts masters, but except in what may be termed isolated cases the people cling to their ancient customs, their mode of life, their dress, and we are still, in the midst of them, outside strangers. It is an important fact that Christianity, confined as its progress has been, has more than anything else brought us into intimate relations with the people of India, and established a bond of union between us. Our government, our laws, our military system, our railroads leave the people where they were. They submit to them, or use them, but the Hindu still remains the Hindu, the Brahman the Brahman; very few are Anglicized by them. Still smaller has been our success in the vast empire of China. Even the Turks and the Arabs, comparatively at our doors, are little affected by Western ideas and Western civilization. All these nations differ widely in origin, in religious creed, in climate and customs, in modes of government; but in one point all agree, they are almost impervious to anything like an amalgamation with Europe. How rapid the changes have been in Japan may be gathered from the following extract from Miss Bird:—

> On turning to Chambers's admirable *Encyclopædia*, I find that the edition of 1863 states that there are two Emperors, Spiritual and Secular, that Japan is ruled by an aristocracy of hereditary *daimiyô*, that the weapons used by the army are matchlocks and even bows and arrows, that the navy is composed of war junks, that the iron cash is the only circulating medium, that the most remarkable of existing customs is *hara kiri*, that only men of rank can enter a city on horseback, and that the area of the empire is estimated at 265,000 square miles.

Of all these statements, substantially correct sixteen years ago, there is truth now only in the last.* How has it come to pass that the Japanese are so solitary an exception to all other dwellers in the East?

In answering this inquiry, some clue might be furnished if it could be satisfactorily proved that the Japanese are a race in their origin wholly distinct from all other Asiatics, having little or nothing in common with them. At present the true origin of the Japanese is a question involved in much obscurity, and hotly debated amongst learned men. Japanese legends are too wild and too extravagant to throw much, if any, light upon it. The amount of chaff is so disproportionate to the few grains of wheat that the most diligent searchers in this direction give the task up in despair. Sir Edward Reed supplies us with the different theories now current. Dr. Kæmpfer, in his great work on Japan (1727), rejects the legends which would make the Japanese to be of Chinese origin, "grounding his disbelief upon the dissimilarity of the early languages, religions, and modes of life of the two countries." His own theory is that they descended from the inhabitants of Babylon, and that their language is one of those which "an all-wise Providence thought fit to infuse into the minds of the vain builders of the Babylonian town." According to him the

* Hakodate, which in 1859 had only a population of 6000 people, is now a flourishing city of 37,000; it is a great centre of missionary operation, the Greeks, Romanists, Church Missionary Society, and American Methodist Episcopal Church having agents there (Bird's *Japan*).

Japanese passed through Persia, then along the shores of the Caspian, and by the banks of the Oxus to its source. Thence they crossed China, descended the Amoor, and found their way southward to Korea, and across to Japan. Another, and a favourite theory is, that the Japanese have descended from the Ainos. This is grounded on resemblances in language between the Ainos and the Japanese; upon similarity of peculiar ideas, customs, and superstitions. On this theory the Ainos would be identical with an aboriginal race of whom traces are to be found "in the stone age of Japan." The nobility are supposed to be of an origin distinct from the people, but that origin is not explained. Another learned man, from their physical conformation, opines that "the Mantchus and the Koreans are the nearest congeners of the Japanese." He considers it certain that they are a Tungusic race, and that the Korea is the route by which they made their passage from their ancient Mantchurian seats. Sir Edward Reed adduces a new theory, propounded by Mr. Hyde Clarke, who traces the origin of the Japanese to an ancient Turano-African empire. He says,—

My learned friend Mr. Hyde Clarke, whose ethnological and philological researches are well known, has long had his attention drawn to the Japanese language, and after many labours has discovered relations between that and the languages of Ashantee and Western Africa. His expectations of finding a solution of the main problem were discouraged by the vast ethnological differences between the peoples; but having, on ethnological grounds, "to distinguish a white race earlier on the field of history than the Aryans," he has, in accordance with his readings of history, looked for this race in High Africa—"regions as healthy as those of High Asia, from which the Aryan migrations are held to have proceeded." Pursuing this line of inquiry, he has arrived at the opinion that it is in an ancient Turano-African empire that the origin of the Japanese should be sought.

Whatever may ultimately prove to be the value of Mr. Hyde Clarke's speculations, we do not hesitate to record on our pages, with due acknowledgment, a portion of the memorandum in which he embodies his views:—

These labours have been directed to the explanation of the position of the races of early culture, the Abkad-Babylonians, the Egyptians, Lydians, Etruscans, the founders of the Chinese and Japanese empires, and also those of the North American mounds and monuments of the civilization of Mexico and Peru.

In carrying out this undertaking it was necessary for me on ethnological grounds to distinguish a white race earlier in the field of history than the Aryans. Lately it has seemed most consistent with the course of historical events, and in conformity with all the incidents, to look for the seat of this Turanian white race in High Africa, in regions as healthy as those of High Asia, from which the Aryan migrations are held to have proceeded.

The first conquests of these Turano-Africans were evidently made in Central Africa, because the languages of all the leading states and nations, Pulo, Bornu, Mandenga, &c., afford to this day the identical words of the early dead languages, as well as of those living languages that are considered to be allied with them. Thus the Abkad words in the vocabularies of M. Lenormant will be found, and also the Ugro-Altaic illustrations.

It was also from the West African regions that migrations were made to North, Central, and South America, in continuation of earlier migrations. So to this standard are brought the languages and mythology of America. If a linguistic

map be made down of this Atlantic hemisphere, then the languages of America will be found to converge towards West Africa, and from that point the living and dead languages spread out again. As to the mythology and also language, a monograph will be found in my memoir on Siva and Serpent-worship, founded on the Bribri and other languages of Central America.

That the Egyptian language and civilization had the same origin is evident from the fact that the Egyptian and Coptic words (and also those of the allied language of the Ude of the Caucasus) are found on the same area. This has been long looked for on the supposition that the Egyptians propagated culture in Africa, whereas the reverse was the case. The researches have not, however, borne full fruit, as they were not rightly directed. Leo Reinisch, in attempting to establish a Tibbu or Teda origin, has supplied a mass of matter on the relations between Egyptian and the languages of West, Central, and South Africa. Professor Owen is decidedly of opinion that the early ruling race in Egypt was of a high type.

The tide of migration and conquest flowed to Babylonia. As already stated, the language is of the Turano-African class. The same is to be said for the early occupants of Asia Minor, Syria, Greece, Italy, and Spain.

With regard to India, the Naga languages now spoken by inferior hill-tribes belong to the class cited, and in sequence to them are the Kolarian languages and the Dravidian. So close does the Kolarian come to one African type that the Mundala dialect of the Kol has been traced by me word for word with the Houssa of Africa to a great extent.

The fall of these Turano-African empires in succession, and over a long epoch, completely altered the condition of mankind. The dawn of history shows us the Semites first, and the Aryans afterwards, engaged in this task. Syria and Babylonia were conquered by the Semites, while the Aryans became masters of Greece, Italy, and Spain at a later period, and then of Asia Minor and Greece, and afterwards of India.

The Egyptians, profiting by the weakness of their masters, established their own government. Ethiopia lingered, but the African states must early have fallen into the possession of the black natives, however long white dynasties continued to reign.

The knowledge of ascertained historical events and of actual facts prepares us to apply this knowledge to the case of the Japanese. The conquerors of the islands were of the same class as the other conquerors, and they found a local population of one or more races. At that distance from their centre, and consisting of bands of seamen and soldiers, gradually recruited, they would have few women of their own kin, and would intermarry with the natives. In time the ruling caste would cease to be separate from the main body of the people.

These positions Mr. Hyde Clarke supports with a table of comparative languages, inserted at the end of the volume. Pending the settlement of these questions, if they can be definitively adjusted, there is apparently evidence of the distinctness of the Japanese from other Asiatics, or their very early separation from them, which may serve, in some measure, to account for the very different reception which they have given to European civilization. In this particular they more resemble what we might imagine to have been the dwellers in America previous to the Spanish conquest, not that we pretend to assert that they have any identity with them. The whole question, however, is full of interest to learned inquirers, and has its hopeful aspect in reference to Christianity.

Probably all our readers are aware that the religions of Japan are Shintoism and Buddhism. The religious notions of the Ainos are most vague, and destitute of cohesion. "They have no temples, and

they have neither priests, sacrifices, nor worship." The following is Miss Bird's description :—

Apparently through all traditional time their *cultus* has been the rudest and most primitive form of nature worship, the attaching of a vague sacredness to trees, rivers, rocks, and mountains, and of vague notions of power for good or evil to the sea, the forest, the fire, and the sun and moon. I cannot make out that they possess a trace of the deification of ancestors, though their rude nature worship may well have been the primitive form of Japanese Shinto. The solitary exception to their adoration of animate and inanimate nature appears to be the reverence paid to Yoshitsuné to whom they believe they are greatly indebted, and who, it is supposed by some, will yet interfere on their behalf. Their gods, that is, the outward symbols of their religion, corresponding most likely with the Shinto *gohei*, are wands and posts of peeled wood, whittled nearly to the top, from which the pendent shavings fall down in white curls. These are not only set up in their houses, sometimes to the number of twenty, but on precipices, banks of rivers and streams, and mountain passes, and such wands are thrown into the rivers as the boatmen descend rapids and dangerous places. Since my baggage horse fell over an acclivity on the trail from Sarufuto, four such wands have been placed there. It is nonsense to write of the religious ideas of a people who have none, and of beliefs among people who are merely adult children. The traveller who formulates an Aino creed must "evolve it from his inner consciousness." I have taken infinite trouble to learn from themselves what their religious notions are, and Shinondi tells me that they have told me all they know, and the whole sum is a few vague fears and hopes, and a suspicion that there are things outside themselves more powerful than themselves, whose good influences may be obtained, or whose evil influences may be averted, by libations of *saké*.

For nearly a thousand years the Shinto was the only religious faith of the Japanese. There is a doubt, however, whether it is a genuine product of Japanese soil. The Japanese call their ancient religion *Kami no michi* (the way of the gods) ; foreigners, adopting the Chinese form, call it Shinto. On the restoration of the Mikado to full temporal power in 1868, it became once more the State religion. Miss Bird says,—

Thus the Shinto religion is closely interwoven with the theory of government. The Mikado's throne is founded on a religious fiction. He is the lineal descendant of the gods, nay, he is himself a god, and in virtue of his godhead, his palace is a temple. His heavenly origin has been, through all historic days, the foundation of Japanese government, and it and the duty of obeying his commands without questioning, whether they are right or wrong, are the highest of Shinto dogmas.

The learned Japanese scholar, Mr. Ernest Satow, maintains that "if we can separate it from the spurious counterfeits and adulterations which are presented to us as Shinto, we shall probably arrive at a natural religion in a very early stage of development, which perhaps originated quite independently of any other natural religion known to us, and that certainly would be of value as showing one way in which a natural religion may spring up." According to General Le Gendre, in his *Progressive Japan*, the religion of the Japanese "consists in the belief that the productive ethereal spirit being expanded through the whole universe, every part is in some degree impregnated with it; and therefore every part is in some measure the seat of the deity; whence local gods and goddesses are everywhere worshipped, and consequently multiplied without end. Like the ancient Romans and the Greeks, they acknowledge a Supreme Being, the first, the supreme,

the intellectual, by which men have been reclaimed from rudeness and barbarism to elegance and refinement, and been taught through privileged men and women, not only to live with more comfort, but to die with better hopes." The forms of Shinto worship are simple, and it has the merit of insisting upon cleanliness, which has made the bath a national institution; it also inculcates respect for life, reverence for ancestors and imitation of their worthy deeds; the temples are simple, constructed of wood and thatched. There are said to be about 98,000 of them in Japan, including wayside shrines. The intervention of no priest is needed, and both sexes are capable of offering prayers. The future of Shintoism is not encouraging for its votaries: "As a religion it is nearly extinct, and as an engine of government its power is on the wane. Western science is upsetting its cosmogony, Western philosophy its mythology, and the lack of an ethical code makes it powerless even among a people of such easy morals as the Japanese." The treatment of Shintoism by the ruling powers is a most remarkable instance of the rapid revolutions occurring now in Japan, almost unprecedented even in our University Commissions. As we have said, it was restored as the State religion in 1868, but Miss Bird tells us,—

There is an appropriation of about 44,000*l.* annually for Shinto shrines, and of 14,000*l.* for public worship. In the old order the department which dealt with the affairs of the earthly and heavenly gods held the highest place in the order of official precedence; but so out of harmony was it with the new *régime*, that within four years of its re-establishment it descended from a dignity superior to that of the Council of State into a department subordinate thereto. Within a year the department for administering the affairs of the celestial and terrestrial gods sank into being a Board of Religious Instruction, and early in 1877 underwent the further humiliation of being quietly transferred to a sub-department of the Ministry of the Interior. Thus, in less than ten years, the oldest and most solemn institution in the State has passed out of existence, and it is difficult to understand how the dogma of the divine origin and relationship of the Mikado, and the identification of politics with religion, survive the change.

Buddhism need not long detain us. Most persons nowadays have at least a superficial notion of its creed or no creed. There is probably no subject on which so much learned and ignorant talk is just now so prevalent. In Japan it is an exotic religion introduced about A.D. 600. It made its way partly by State patronage, partly by force of arms. "The Emperor Shirakawa, who was contemporary with our William the Conqueror, was a devoted Buddhist and caused more than fifty thousand pagodas and statues of Buddha to be erected" (Reed's *Japan*). The thirteenth century of the Christian era is the golden age of Japanese Buddhism. Thenceforward, until quite recently, it became an integral part of the Japanese empire. In the census of 1875 there were returned 207,669 Buddhist *religieux*, of whom 148,807 were males, and 58,862 females. There are more than 67,800 temples. Japanese Buddhism is divided into several sects; one of which at least rejects celibacy, penance, fastings, seclusions, pilgrimages, &c., forming a kind of Protestant Buddhism.* According to Sir Edward Reed, one of these

* Miss Bird supplies a very interesting chapter recounting her interview with Mr. Akamatz, the present leader of these Protestant Buddhists, who has studied what is termed philosophy in England.

learned priests entertains hopes of converting Europe to the Buddhist faith! Judging from appearances displayed by certain literary coteries he might not altogether despair of a limited amount of success among persons "professing themselves to be wise." The following is Miss Bird's account of Buddhist worship in Hakodate. It will be seen how completely it differs from the simplicity of Shinto ceremonial; it is moreover peculiarly interesting to English Christians, as showing the strong identity which exists between this form of idolatry and the superstitious worship of the Church of Rome. Indeed, except for the indication we have given, if the extract were supplied simply and apart from all connexion, and with the omission of the words Buddhist and Buddha in one or two places, the probable surmise would be that it described Romish ceremonial:—

Since the missionaries arrived here, the Buddhists, as at Niigata, have established daily services in one or other of the large temples which form one side of one of the streets, and I have been to see them nearly every day. The large temple is well filled every afternoon with men and women, all of the poorer classes, and as quiet and orderly as they can be. They occupy the part railed off from the holier place, in which the priests minister. Very low and sweet, though heard all over the city, is the sound of the great bronze bell which summons the hearers, and exactly at three the priests fold back the heavily-gilded doors of the chancel and light the candles and lamps which shed a "dim religious light" through the gorgeous interior, revealing the high altar, covered with an altar-cloth of green brocade, and side altars hung with white brocade embroidered with gold. On the low altar incense ascends between vases of white flowers, and a dreamy sensuousness pervades the whole building. Four priests in chasubles of black silk gauze, over pure white cassocks, with green brocade squares of a large size hanging behind them by a shoulder-strap of green silk, kneel with their backs to the people, and in front of them eight more similarly dressed, except that the brocade squares which hang behind them are alternately green and brown, and embroidered in silver. Before each is a low, lacquer desk for the service-books, and the sweet-toned bells which accompany service. Two more priests kneel at the sides of the altar. A bell sounds, fourteen shaven heads are bowed three times to the earth, more lamps are lighted; a bell sounds again, and then litanies are chanted monotonously, with bells tinkling, and the people responding at intervals, in a tongue to them unknown, *Namu Amida Butsu*. After an hour the priests glide away in procession, and one of those who have hitherto been kneeling at the altar mounts a square pulpit just within the rail which separates them from the people, sits down, not in Japanese fashion, but cross-legged, after the manner of the founder of his faith, and preaches for an hour with much energy.

On the whole, the Niigata temples are ecclesiastical and devotional-looking, and if a few of the Buddhist insignia were removed, they might be used for Christian worship without alteration. Their brass vessels are very beautiful, and their chalices, flagons, lamps, and candlesticks are classical in form and severely simple.

On the altars are draped, standing figures of Buddha with glories round their heads, in gorgeous shrines, looking like Madonnas, and below them the altar-pieces previously mentioned, fresh flowers in the vases, and the curling smoke of incense diffusing a dreamy fragrance. Antique lamps, burning low and never extinguished, hang in front of the shrine. The fumes of incense, the tinkling of small bells, lighted candles on the high altar, the shaven crowns and flowing vestments of the priests, the prostrations and processions, the chanting of litanies in an unknown tongue, the "chancel rail," the dim light, and many other resemblances, both slight and important, recall the gorgeousness of the Roman ritual. From whence came the patterns of all these shrines, lamps, candlesticks, and brazen vessels, which Buddhist, Ritualist, Greek, and Romanist alike use, the tongues of flame in the

temples, the holy water, the garments of the officiating priests, the candles and flowers on the altar, the white robes of the pilgrims, and all the other coincident affinities which daily startle one? Even the shops of the shrine-makers look like "ecclesiastical decoration" shops in Oxford Street.

The next point for consideration which will interest our readers is what is the moral condition of Japan. It has for centuries had its religious teachers, among which have been conspicuous and dominant Buddhist priests, whose creed in the opinion of some is so replete with moral teaching. Indeed, if it is not successful in inculcating morality, it is and must be nothing, for it is devoid of religious sanctions. It is in point of fact much the sort of creed which some would wish to water down Christianity into, removing from it the peculiar dogmas which distinguish the Gospel and give it influence over the souls of men.

Upon this point we get little information from Sir E. Reed's volumes. His visit was of brief duration and was largely taken up with official receptions and interchanging of courtesies with persons of distinction. His book abounds with interesting details of the material progress of the country, and the rapid reforms which are assimilating Japan with the advanced civilization of Europe. Those who are interested in these matters can consult his work with advantage. They will find much calculated to give us a high idea of the intelligence of the Japanese and of their singular capacity for appropriating what is valuable in other countries. Like Miss Bird, he testifies constantly to the courteous manners of the people, and what may be described as their extreme amiability. There are some accounts of "the supreme blessing of education" which is making way under Government auspices, but this is all. But what Sir E. Reed has wholly pretermitted finds some place in Miss Bird's more thorough-going and exhaustive view of the country. In her judgment "the Japanese have no notion of sin." Again, the notion of eternal life is more likely to suggest to them a curse than "a gift of God." It is not easy to see how, where there is no notion of sin, there can be any national system of morality. Elsewhere Miss Bird speaks of the nation as "sunk in immorality." The subject is not a pleasant one, and can only be very lightly skimmed over by a Christian lady. Enough, however, incidentally transpires in her pages to lead to the conclusion that morality as understood in Christian countries has no existence. Some efforts have been made since foreigners have been domiciled in the country to abolish usages which cannot be further alluded to. What may be termed the unconscious existence of these in previous times, surpassing in impropriety the habits of all other civilized nations, may be assumed as proof positive that where there is no national sense of sin, there is, and can be, no national morality. "The life is neither truthful nor pure." But we gladly dismiss the unpleasant subject. What then has been the result of Japanese religion?—

Japanese religious art has done much to please the eye, yet the impression, on the whole, is one of profound melancholy. The religious zeal which covered the land with temples and monasteries, terraced mountain sides in stone, and ascended them by colossal flights of stone stairs, has perished. Myth and Nature worship

are reduced to rubbing and clapping the hands, and throwing *rin* upon temple floors. Buddhism, degenerate and idolatrous, is losing its hold over men's fears, and prostrate Buddhas and decaying shrines are seen all over the land. The chill of an atheistic materialism rests upon the upper classes; an advancing education bids religion and morality stand aside, the clang of the new material progress drowns the still, small voice of Christ, the old faiths are dying, the religious instincts are failing, and religious cravings scarcely exist. Even at its best and highest there is an intense mournfulness about Japanese Buddhism, pointing, as it does, to an unattainable perfection, and holding up the terrors of hell to those who fall short of it, but recognizing no availing "sacrifice for sin," no "merciful and faithful High Priest," no Father in heaven yearning over mankind with an infinite love, no higher destiny than practical annihilation, being "without hope, and without God in the world."

Our next inquiry will be what, according to these recent and outside observers, are the hindrances to the reception of Christianity on the part of so receptive a people as the Japanese, and what in their judgment are its prospects? It must be noted that both writers, unlike so many other European travellers, speak kindly and respectfully of Christian missionaries. There is none of the vulgar and supercilious ignorance which leads many who profess to be Christians to find in Christian Missions only a topic for what they deem witticisms. It is difficult to gather out of Sir E. Reed more than a passing allusion, coupled with a hope for the prosperity of the work. Christianity in Japan was plainly not comprehended in his programme; he perhaps felt himself incompetent to speculate upon what has to develope itself in the future, and is not to superficial observers important in the present. Even the exertions of the Russians in this respect are passed over. It is very different with Miss Bird; she evidently took an intelligent interest in the subject, and has some valuable remarks upon it. The hindrances then to the reception of Christianity do not come from any real power in either of the forms of religion which hitherto have prevailed in the country. They still exist, but seem incapable of maintaining themselves effectually. The temples are yet resorted to, but there is no real heart in the creeds. Custom preserves a certain amount of outward observances, but Japanese themselves, who have studied the subject, admit that the creeds of the country are creeds outworn. Nor is there now any extent of official recognition which might serve to buttress up a falling edifice. It is not then in any vigorous opposition, such as is still exerted by the Brahminical priesthood in India or by the Chinese literati, that hindrances to the reception of Christianity are to be sought. In this direction little is to apprehended. With reference to Shintoism Miss Bird observes:—

Its lack of a moral code, of general definiteness, and of teachings concerning a future state, sufficiently explain the easy conquest which Buddhism made of nearly the whole nation, and the ascendency which it still retains over the uneducated. Shinto, with its absence of a ritual, of doctrinal teaching, of sensuousness, of definite objects of worship, is rather a system than a religion. It is hollow and empty; it has literally nothing in it which can influence men's lives; it appeals to no instincts of good or evil, and promises no definite destiny; and all attempts to resuscitate it, either as a bulwark against Christianity, or as a substitute for Buddhism (which contains many of the elements of a religion, and much to gratify, if not to satisfy, many of the cravings of human nature), must necessarily fail.

If surprise is excited that such a religion should retain any sort of hold upon a people so intelligent as the Japanese, she attributes it simply to "the general indifference to any religion which pervades Japan." Buddhism she speaks of as "a dead faith, for dead it surely is." It is in other directions that hindrances must be sought. She sums them up as follows:—

> The chief obstacles in the way of Christianity are, if I judge correctly, the general deadness of the religious instinct and of religious cravings, the connexion of the national faiths with the Japanese reverence for ancestors, a blank atheism among the most influential classes, a universal immorality which shrinks from a gospel of self-denial, and the spread of an agnostic philosophy imported from England, while the acts of "Christian" nations and the lives of "Christian" men are regarded as a more faithful commentary on the Law of Sinai and the Sermon on the Mount than that which is put upon them by the missionaries.

Japan then presents to the Christian mind a spectacle corresponding to that which was witnessed by the prophet when the hand of the Lord was upon him, and carried him in the spirit of the Lord and set him down in the midst of the valley of bones, which were very many in the open valley and very dry. Intellectually, mechanically, and politically, Japan is instinct with life and promise; morally and religiously the country is dead. But little time has elapsed since Christianity as "a pure religion and undefiled," not a caricature of Buddhism, has found admission into the land. There has been a faint sound of prophecy from some few proclaiming the truth. Has there been any shaking among the bones, even although they may not yet have come together? We think there has, and we will now proceed to indicate what we think are the first pulsations of spiritual life. In the first place, there are symptoms of alarm and reformation among the priests, if not among the votaries of pre-existing creeds. The historian Gibbon remarks, that "the genius and power of Julian were unequal to the enterprise of restoring a religion (Paganism) which was destitute of theological principles, of moral precepts and ecclesiastical discipline, which rapidly hastened to decay and dissolution, and was not susceptible of any solid or consistent reformation." Still he made the attempt. Nor was he singular. Neoplatonism was a further effort to restore heathenism. It has been remarked that in this conflict between Christianity and Paganism, "consciously or unconsciously the reformation of Heathenism was evidently guided by the influence of Christianity, and the latter became to such a degree the mainspring of the movement that reformed heathenism adopted features borrowed from Christianity, and even grew to be an imitation of it."* Something of this indication of the influence of Christianity, feebly as it is still represented in Japan, has been already manifest. We have seen from Miss Bird's account how, since Christian missionaries have established themselves in Japanese cities, Buddhist priests have to resuscitate their waning superstitions superadded vigorous preaching to their ceremonial routine. There has also, as we have already noted, been legal restraint upon licentious customs which had flourished in rank luxuriance

* Ullhorn, *Conflict of Christianity*, p. 330.

previous to the presence of Christian missionaries, although not of professing Christians, in Japan. There are symptoms that darkness is receding before light. Still more remarkable is the attitude of Mr. Akamatz, which has for its object "a new reformation and the re-establishment of Buddhism as a moral power in Japan." He is described by Miss Bird as "a priest of great intellect, high culture, indomitable energy, wide popularity, and far-reaching ambition for the future of his faith." But how is he attempting to restore it? He has "spent some years in England, studying Sanskrit and Christianity, and is known to the Japanese as the English-speaking priest!" Miss Bird's account of her interview with him is full of interest. He seems, however, rather than Christianity to have studied Mill, Herbert Spencer, Huxley, Darwin, and others, as the best means of enabling him to revivify his dead superstition. In them he has found what he deems congenial materials for his task of setting up Dagon once more in the presence of the Ark of God. We think then that in this attempted galvanism of old idolatries, and the partial and outward reformation of the unblushing weaknesses which accompanied them, we are entitled to come to the conclusion that Christianity has already produced in Japan indirect influence remarkably corresponding in character with what accompanied it in the first ages of our era. These were the first successes of the Christian faith in Rome and Greece; it was precisely in this manner that the decaying superstitions of those countries gathered themselves up for a final struggle with their new and mighty antagonist; these convulsive efforts preluded there the death of Paganism and the triumph of Christianity, although the struggle lasted for nearly three centuries. The analogy is indeed all but perfect, and is full of hopefulness for those who can afford both to wait and to labour for the salvation of the Lord.

There is, however, another, and a very anxious question, and that is what, notwithstanding the brilliant efforts which Japan is making to assume a position among the civilized nations of the earth, is the prospect of the permanence of a people so wholly given up to destructive immorality? It would be, of course, a most foolhardy thing to prophesy dogmatically concerning the future of a nation now numbering more than thirty-four millions. But there are only too palpable indications that, as in Pagan Rome, so in Japan, there are "latent causes of decay and corruption." There is "slow and secret poison in the vitals of the empire." Wherewithal shall this decay be arrested? Will the Buddhas, erect without noses, moss and lichen covered, and still more often prostrate among grass and weeds, which are passed by hundreds in a single day's journey (Bird, vol. 1, p. 174), be potential? Or will the European agnosticism, which can only say, "Let us eat and drink, for to-morrow we die," regenerate thirty-four millions who are sceptics, or materialists, or absolutely sunk in childish and degrading superstitions, out of which the religious significance, such as it was, has been lost? It is for English and American Christians to consider for how much of the difficulty in the way of the Gospel in Japan they are themselves responsible.

But what are the prospects of Christianity? It may be well here to adduce the testimony of the Buddhist priest and reformer Akamatz. His testimony is impartial, for it is that of a Japanese, an able and educated antagonist. Miss Bird asked him what he thought of the prospects of Christianity in Japan, and among much else he said,—

"There have been missionaries called Protestants in Japan for fifteen years, there are now over 100, and they count 1600 baptized persons. The college here is sending out young *samurai* to preach, very ardent, and well equipped for teaching; Christianity may make great progress in some of the country parts of Japan, for many are *weary, weary, weary, and it is easy*, and they will be disposed to receive it; but not in the large towns."

There are then, weary souls in Japan. There is a Saviour who has invited such: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The views of this heathen teacher are too remarkable to be passed over from the mouth of an avowed enemy. They are full of solemn warning:—

After speaking a great deal of the demerits of Christianity, he said that he considered that a far more powerful influence than it is now working in Japan in "the English philosophy," as taught by Mill, Herbert Spencer, and others, while the scientific writings of Huxley, and Darwin's *Origin of Species*, are stimulating inquiries "which Christianity cannot answer." These books are translated, and the higher education, rapidly extending, is enabling the young men to acquaint themselves with a wide range of similar works in English. Besides this, he said, there are English, Scotch, and German teachers who assail Christianity openly in their lectures, and teach an undisguised materialism. "The Confucian philosophy is being rapidly replaced here by your English philosophy," he said. "This philosophy is threatening your beliefs at home, your priests are adapting their teaching, perhaps their creeds, to it. *God and immortality are quickly disappearing in England*, so men grow more wicked, and despise your doctrines of purity, which are not consistent. Jesus Christ is first abandoned, yet men say they believe in God, yet not as Creator but Father, then they no longer believe in God. It may be well just now, but it will not be well soon, for without immortality there will be no righteousness. In Japan this philosophy threatens both Buddhism and Christianity; it is your own philosophy which Christianity will have to fight here among the educated, and not Shinto or Buddhism. Buddhism may yet revive; it teaches men purity, it shows that the end of righteousness is rest; purity is the plain road to rest; the moral teachings of Buddha are higher than those of Christ. Christ's precepts are powerless. Do men keep them in England?" Mr. Akamatz said a great deal that was very interesting regarding the tendencies of religious thought in England. He has deeply studied one or two branches of our literature, and is evidently a deep, though a metaphysical thinker, as well as a student of Christianity. Can this priest, who is regarded as the ablest and most enlightened man in the Buddhist hierarchy, truly believe in his own metaphysic and in the doctrine of prolonged metempsychosis?

It was twilight when we left the palace of Hidéyoshi and returned to the vast, dim temple, where four lamps, burning low, feebly lit the gorgeousness of the sanctuary and the figure of Buddha, serene for ever within his golden shrine. Is it the Hindu teacher in his passionless repose, who, from the dimness of the dead ages, offers men an immortality of unconsciousness, or is it the eternal Son of God, the living Brother of our humanity, who in the living present offers to "the weary" rest and service in an endless life, and fellowship in His final triumph over evil, who shall mould the religious future of Japan?

On the immediate prospects of Christianity in Japan, Miss Bird is not sanguine. She holds "that the religious faculty appears to be

lost out of the Japanese nature." Also that "it is a complete mistake to suppose that because the old faiths are decaying, Japan is ripe for the introduction of a new religion." At present all that is not material is "rejected as of no account." A highly educated and thoughtful Japanese, who had studied in America, when asked by her if he had studied religion, replied, "No; I had no time for anything that had not a practical bearing." Still, while Miss Bird is not sanguine about a rapid spread of Christianity, she says,—

It is destined to be a power in moulding the future of Japan, I do not doubt. Among favourable signs are that it is received as a life rather than as a doctrine, and that various forms of immorality are recognized as incompatible with it. It is tending to bind men together, irrespectively of class, in a true democracy, in a very surprising way. The small Christian congregations are pecuniarily independent, and are vigorous in their efforts. The Kobe congregation, numbering 350 members, besides contributing nearly 1000 dollars to erect a church, sustaining its own poor, providing medicine and advice for its indigent sick, and paying its own pastor, engages in various forms of benevolent effort, and compensates Christians who are too poor to abstain from work on Sunday for the loss of the day's wages. At Osaka the Native Christians have established a Christian school for their girls. The Christian students in Kiyoto are intensely zealous, preach through the country in their vacations, and aim at nothing less than the Christianizing of Japan. Christian women go among the villages as voluntary missionaries to their own sex. Missionaries and students who itinerate in the interior find, as a result of medical or other missionary effort, that companies of persons meet to read such of the Scriptures as are translated, and every true convert appears anxious to bring others within the pale of the Christian society.

There may be indirect influence against Christianity; but overtly quiet toleration is the maxim of the Government, and the profession of Christianity does not involve the loss of official position. The edicts against Christianity have been removed from public places. In some parts the influence of the "new way" is extending itself through its reception by people of education and position. These persons exert themselves on its behalf. Miss Bird quotes a remarkable instance of the working of Christianity among the people, without direct missionary interference, while it is attributable to the power of the Word of God:—

Several copies of such of the New Testament books as have been translated, and some other Christian books, were given some time ago by Mr. Neesima to the officer of the prison at Otsu, who, not caring to keep them, gave them to a man imprisoned for manslaughter, but a scholar. A few months ago a fire broke out, and 100 incarcerated persons, instead of trying to escape, helped to put out the flames, and to a man remained to undergo the rest of their sentences. This curious circumstance led to an inquiry as to its cause, and it turned out that the scholar had been so impressed with the truth of Christianity that he had taught it to his fellow-captives, and Christian principle, combined with his personal influence, restrained them from defrauding justice. The scholar was afterwards pardoned, but remained in Otsu to teach more of the "new way" to the prisoners.

Throughout Miss Bird's volumes Christian missionaries are spoken of in a most respectful and friendly tone. She availed herself of opportunities of making their acquaintance, and bears willing testimony

to the holiness, the purity, and the usefulness of their lives. They are, indeed in Japan, lights shining in dark places. Speaking of them generally she declares :—

> The days when a missionary was "dished up for dinner" at foreign tables are perhaps past, but the anti-missionary spirit is strong, and the missionaries give a great deal of positive and negative offence, some of which might, perhaps, be avoided. They would doubtless readily confess faults, defects, and mistakes, but with all these, I believe them to be a thoroughly sincere, conscientious, upright, and zealous body of men and women, all working, as they best know how, for the spread of Christianity, and far more anxious to build up a pure Church than to multiply nominal converts. The agents of the different sects abstain from even the appearance of rivalry, and meet for friendly counsel, and instead of perpetuating such separating names as Episcopalians, Baptists, Congregationalists, &c., "the disciples are called CHRISTIANS FIRST." [The capitals are Miss Bird's.]
>
> Without indulging in any unreasonable expectations, it cannot be doubted that the teaching of this large body of persons, and the example of the unquestionable purity of their lives, is paving the way for the reception of the Christianity preached by Japanese evangelists with the eloquence of conviction, and that every true convert is not only a convert but a propagandist, and a centre of the higher morality in which lies the great hope for the future of Japan.

And again :—

> The practical sagacity with which the Americans manage their Missions is worthy of notice. So far from seeking for a quantity of converts, they are mainly solicitous for quality. They might indeed baptize hundreds where they are content with tens. The same remark applies to Dr. Palm and the missionaries of the C.M.S. at Hakodate and Niigata. There are hundreds of men and women scattered throughout this neighbourhood who are practically Christians, who even meet together to read the Bible, and who subscribe for Christian objects, but have never received baptism.

The following is Miss Bird's description of the labours of Mr. Dening :—

> The steamy atmosphere [in Sept. 1878] does not affect Mr. Dening's missionary zeal, which is perfectly indefatigable. Besides the two Sunday preachings and two weekly preachings at Ono and Arikawa, and two weekly preachings and three Bible-classes in Hakodate in addition, he is going to open a new station at Nanai, where there are many *samurai*, and it is from among these, and not from among the common people—in whom the religious instinct and the spirit of religious inquiry seem quite dead—that converts have been made. The foundation-stone of an English Episcopal Church has been laid since I returned, by Mr. Eusden, H.B.M.'s Consul, in the presence of the eight Japanese converts, whose names were placed in a cavity in the stone, and a few others, with a considerable crowd of Native onlookers. It shows the toleration granted to Christianity that this small body of Christians should have been able to purchase a site on the main street on which to erect a conspicuous religious edifice.

Of Mr. Fyson, and of Dr. Palm of the Edinburgh Medical Mission, she says,—

> I have the highest respect for both the Niigata missionaries. They are true, honest, conscientious men, not sanguine or enthusiastic, but given up to the work of making Christianity known in the way which seems best to each of them, because they believe it to be the work indicated by the Master. They are alike incapable of dressing up "cases for reports," of magnifying trifling encouragements, of suppressing serious discouragements, or of responding in any unrighteous

way to the pressure brought to bear upon missionaries by persons at home, who are naturally anxious for results. Dr. Palm, for some time a childless widower, has had it in his power to itinerate regularly and extensively among the populous towns and villages contained within the treaty limits of twenty-five miles. Mr. and Mrs. Fyson offer what is very important in this land of loose morals, the example of a virtuous Christian home, in which servants are treated with consideration and justice, and in which a singularly sensitive conscientiousness penetrates even the smallest details. The missionaries are accused of speaking atrocious Japanese, and of treating the most sacred themes in the lowest coolie vernacular; but Mr. Fyson aims at scholarship, and Ito, who is well educated, but abhors missionaries, says, that though he is not fluent, "the Japanese that he has is really good." Mrs. Fyson speaks colloquial Japanese readily, and besides having a Bible-class, is on very friendly terms with many of her female neighbours, who talk to her confidentially, and in whom she feels a great interest. Her real regard for the Japanese women, and the sympathetic, womanly way in which she enters not only into their difficulties, but into their different notions of morals, please me much.

We have been, throughout this article, most anxious to present Japan, not as seen by missionaries, but as it presents itself to independent observers. We have therefore pretermitted much corroborative of missionary accounts which have appeared in our pages. It is for this reason that we do not here introduce any account of Miss Bird's most interesting description of her visit amongst the Ainos, "The peaceable savages who stand in the same relation to their Japanese subjugators as the Red Indians to the Americans, the Takkooses to the Malays, and the Veddas to the Sinhalese." They are in number about 12,000 and are believed to be decreasing (this, however, Miss Bird doubts—she would augment the numbers); a people having no written characters, no literature, no history, and very few traditions. Our readers must be familiar with them, from Mr. Dening's accounts in our own pages. But they will do well to refer to Miss Bird's volumes for the further and valuable information which she communicates concerning this strange people, held by some to be the aborigines of Japan.

The general conclusion will, we think, be that "although there are many adversaries, yet that there is promise in Japan for faithful and persevering labour." There is matter for thankfulness to Almighty God for the progress which has already been made during the brief period that has elapsed since there has been free access for Christianity to Japan, and the Lord has made a way for His servants to proclaim Him who "can open the blind eyes, and bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Few who study the subject will, we think, be indisposed to concur with Miss Bird's verdict that, notwithstanding all obstacles, "any one who attempts to forecast the future of Japan without any reference to Christianity is making a very serious mistake."

K.

AMONG THE DRUSES OF THE HAURAN.

THOSE of our readers, and they must be many, who watch with interest the operations of the Palestine Exploration Fund, will have noticed with much satisfaction the resolution of the Committee of that Fund to undertake the survey of Eastern Palestine. Western Palestine being now completely surveyed, and a magnificent map, in twenty-six sheets, on the scale of an inch to a mile, actually published, it is right and natural that the scarcely less interesting Trans-Jordanic country should be taken in hand. In the meanwhile, the attention of the reading public has been drawn to one large section of that country by the publication of Mr. Lawrence Oliphant's *Land of Gilead*. The present time, therefore, is opportune to remind the friends of the Church Missionary Society that, among the many fields of missionary labour occupied with their aid, one, and not the least important in its way, is Eastern Palestine. These smaller branches of the work are very apt to remain unnoticed while we are rightly directing the larger flow of our sympathies towards the great Missions in Africa and India and China. Those of us who occasionally remember the less prominent fields must take comfort in the thought that there is One in whose hand "are all the corners of the earth," and that wherever among the remotest of those "corners" the solitary travelling missionary or the humble schoolmaster is quietly sowing the good seed, there too shall the fruit in due time be found.

The work of the Church Missionary Society "on the other side Jordan" is small enough; but not too small, we trust, to claim a share in the sympathy and prayers of the Society's friends. It consists of (1) a small Protestant congregation, with a Native pastor, at Salt, (2) five small schools in the Druse villages of the Hauran. Of the former we presented an account in the *Intelligencer* of June last, in the shape of a report from the Rev. Chalil Jamal. The latter is described at length in the journal subjoined, of a missionary tour through the Hauran taken in August by the Rev. Franklin Bellamy. Some "Notes" on the same country and work, by Mr. Bellamy, appeared in the *Intelligencer* of September 1877; and the two accounts should be compared.

Trans-Jordanic Palestine is usually divided into three parts, Moab, Gilead, and Bashan, corresponding nearly to the three portions, as usually coloured in our Scripture maps, of Reuben (with independent Moab), Gad, and the half-tribe of Manasseh. Mr. Lawrence Oliphant's recent work, *The Land of Gilead*, is mainly confined to the second or central section. For the southern section, Canan Tristram's *Land of Moab* is the recognized authority. Of the northern section, Bashan, we have few detailed accounts; and it is with this that we have at present to do.

Bashan again may be divided into four parts, singularly distinct from one another in physical characteristics, and recognized in the Greek and Roman period as separate provinces. (1) *Jaulan*, the vast table-land, 3000 feet high, lying east of the Lake of Galilee and the Waters of Merom,—the pasturage of the "wild bulls of Bashan."

It is the *Golan* of Scripture, the *Gaulonitis* of the Romans. (2) *El Lejah*, the strange district called *Argob* in the Old Testament and *Trachonitis* in the New, whose physical features are almost without parallel on the face of the earth; of which more presently. (3) *Hauran*, called *Auranitis* by the Greeks, but now still bearing the same name it bore in Ezekiel's days (Ezek. xlvii. 16); "a vast open plain," says Dr. Tristram, "of surpassing fertility and luxuriant verdure"—"the fairest and richest portion of Bashan"—lying south and east from Jaulan and El Lejah. (4) *Bathaniyeh* (*Batanæa* of the Greeks), a small hilly district to the east again, beyond which stretches the great Syrian desert. Most travellers who visit Bashan at all—and not many do—see only some small portions of the first and third of these divisions. Mr. Bellamy's journey extended over the second, third, and fourth. Almost all the places he mentions are marked in Van de Velde's map, and will be found in some of the better atlases, such as Keith Johnston's *Royal;* but most ordinary maps of Palestine do not reach so far east as Mr. Bellamy's furthest point in that direction, which was some seventy miles east of the Lake of Galilee as the crow flies.

This remote district is inhabited by those remarkable people the Druses, described by Dr. Porter, in his *Giant Cities of Bashan*, as "physically the finest race in Western Asia." Their religion, neither Christian, Mohammedan, nor (in the ordinary sense) heathen, is still little known and less understood; but as will be seen from Mr. Bellamy's journal, they are willing that their children should be taught out of the Christian Scriptures if in this way they can get something of an education to put them on a level with their Christian neighbours—not a very high level, as our readers well know. A few years ago, Mrs. Parry, wife of the Rev. Dr. Parry, who took great interest in the Druses and made several journeys into the country from Damascus, established schools in five of the villages; and after her death they were for some time carried on and occasionally visited by Mr. Mackintosh, of the British Syrian Schools at Damascus. In 1876 the Church Missionary Society undertook the charge of these schools, and since then they have been two or three times visited by Mr. Bellamy, as well as by Mr. Mackintosh. There appear from the journal to be still five schools in operation, though not at the same five places as they were five years ago. Then they were at Suweideh, Kharaba, Mejdel, Atil, and Sleim. Now they are at Ezra, Lahiteh, Kunawat, Atil, and Kharaba.

The journal begins at El Husn, a village in Ajlun (Mount Gilead), some twenty miles S.E. of the Lake of Galilee; and from thence Mr. Bellamy travelled N.E. to Ezra, which is usually spelt Ed'ra, and is the ancient Edrei, where Og was defeated by the Israelites (Numb. xxi. 33). This place is at the south-east angle of El Lejah; and here we find the first of the five schools.

Journal of the Rev. F. Bellamy.

The last week of July I joined my son (who had been making a tour in Ajlun, south of Hauran) at El Husn, and spent a Sunday there. It is true, that in a certain sense there is an open door for us, that is, the people and the

Government do not oppose us, nay, the people ask us to come; but in the sense that they desire us for the Gospel's sake, from any love to the Truth, as opposed to ignorance and the corruption of the truth of the Gospel—in this sense the door is not open.

At El Husn the people are Greeks and Moslems. The Greek bishop has lately opened a school there. I visited it and was pleased with the answering of the children.

The people are willing for us to come because they expect great things from us. There is the prestige of the English name, the liberal spending of money, and there is political influence. They have, those who call themselves Protestants, been incautiously candid enough to make an unreserved confession to my son; they have told him that their object in joining us was the hope of having some one who would fight their government battles, and that we should pay some one who should have a seat in the Mejlis. On the other hand, for the preaching of the Gospel, however clearly or interestingly it may be put, there is no eager ear, but sleepy heads, that too gladly welcome the conclusion to turn to their everyday talk of their oxen or their crops.

From El Husn, I turned my horse's head northward to Ezra, a large ruined city of the Greek Empire of Syria at the south-west edge of El Leja (Argob or Trachonitis). I reached it on the second day, sleeping at Mazareeb, a fort and watering-place on the Haj road.

I cannot describe the gloom which overshadows the mind on dwelling in this desolate region. It is truly in many senses the land of the shadow of death. The stones and rocks are black, the land is deep in blinding dust, and of the works of man nothing remains but ruins, but such ruins as no time can extinguish. The stone of the country is as hard as iron, it rings like metal. Each stone used in building has been cut. In Ezra the church remains in good preservation, it is covered by a dome which is almost perfect. But churches, mosques, or temples have no worshippers. The great reservoir is full of water as when the rich city was full of people, and now a few ignorant Christians seem to hide themselves among the massive ruins. Here, in a room no larger than the sleeping cabin of a yacht, in a narrow court, spanned by an arch, entered by low stone doors, high up over fallen stones, lives, as lonely as a hermit, Girgius Nukkar, our schoolmaster. He is a native of Mosul, educated under the Americans of the Syrian Mission. He wandered to England, where he remained nearly two years, and found a merciful refuge in the Strangers' Home for Asiatics. Weary as he is of the deadness, and dulness, and want of sympathy of the nominal Christians around him, he yet shrinks from leaving Ezra, as he says for the love of the boys, who have become deeply attached to him. Of the adults he has no hope, but of the children he has much. I gathered as before as many of the people as I could to listen to the examination. Fifteen men were present. M. Hanna Jisr spoke to them admirably both during and after the examination.

The Greek priest of Kharaba makes an occasional visit to the Christians of Ezra and performs mass in the ruined church. The Gospel as spoken by us seemed to awake no interest, not even the least curiosity, on the part of the people. The master gives me the same report; he cannot arouse them from their indifference.

Each of our masters should be provided with a Prayer Book, and it would be a very good thing to have the Creed, the Lord's Prayer, and the Ten Commandments printed on a single folding sheet for use in these schools.

It is not necessary here to quote the descriptions given by travellers of the extraordinary region next traversed by Mr. Bellamy. El Lejah is an island of black basalt rock, about the size of the Isle of Wight, in the midst of the great grassy plateau of Bashan. It is called in the Old Testament the "*region*" (*chebel*, i. e. rope) of "*Argob*" (i. e. a heap of stones), which exactly describes it, as being encircled by a rocky shore, "like some mighty Titanic wall in ruins." Not less significant are the Greek name Trachonitis (stony) and the modern name Lejah (place of refuge). For ages it has been, and still is, a refuge for out-

laws of every kind. In vain have the Turks repeatedly striven to subdue it; and Ibrahim Pasha suffered a heavy repulse when he attempted to penetrate its recesses. In this wild region were once "threescore great cities with walls and brazen bars" (1 Kings iv. 13); and here are the wonderful remains to which Dr. Porter gave the name of the "giant cities of Bashan." These remains include many Greek and Roman ruins; but distinct from them are the Cyclopean buildings of remote antiquity with their roofs and doors of huge basalt slabs. Across the Lejah Mr. Bellamy now takes us, to Lahiteh, where we find the second school:—

The next school to be inspected was at Lahiteh, on the north-east edge of the El Leja. To reach it I must either make a circuit of the wall of this wonderful region, or make a straight line through its centre. As very few persons have ever seen the inside of Trachonitis, I was tempted to make the trial, and I engaged two Arabs to take me within sight of the first town on my road—Harran. As the Druses have made themselves masters of El Leja, and keep the Bedouins in awe, I felt tolerably safe. About three hours' riding over rocks and stones brought us under the walls of Harran. The Druse sheikh heard of our arrival, and he came out and pressed us to accept the hospitality of his guest-room. We rested here about two hours. We found enough readers to encourage us to give some Gospel tracts, and M. Hanna Jisr told the purpose of our journey. We accepted the invitation of the sheikh to visit the wonderful ruins of the city. Some of the stone doors were double, and nearly six feet high.

The sheikh of the next town, Lebbeen, happened to be present, on his way home, so we were able to avail ourselves of his company. Without a guide it is impossible to find a way among the rocks. This place was very surprising for the massive character of its ruins —all of cut black basalt. There were many Greek inscriptions. A church also had been converted into a mosque, but Christians and Moslems had all disappeared. There were stone window shutters, stone cupboards. It is a puzzle how such buildings were overthrown. The destroyer must have set about his work with a purpose. The massive stone roofs made without earth or mortar have been thrown down, and to visit these buildings is like climbing over a quarry of ready cut stones, many of which, especially the long thin slabs used for roofs, ring like brass.

We went to Dama, in the centre of El Leja, for the night, the Sheikh of Lebbeen accompanying us in sight of it. We put up in the guest-room, a large square building, the roof of long flat slabs of basalt, the materials of ancient rooms, supported on arches. Many years pass by before a European traveller penetrates to the centre of El Leja or Trachonitis, so we were the objects of curiosity. But wherever we went among the Druses we were welcome as Englishmen; this holds without exception, and is a proof among many others that the system of Druse organization of religion and of government must be very close and strict. English Eastern foreign policy is known and talked about; the names of Gladstone, Beaconsfield, Derby, we have heard in these lonely places; and wherever we went among these Druses it was the one remark, "We Druses are English," "We are the servants of the English," "We are under your Government." After our supper had been served, and curiosity was satisfied, M. Hanna Jisr spoke capitally to the people assembled in the guest-room on the subject of the religion of the English, which we hoped they would embrace if they called themselves by our name.

The guest-room supplies the place of a club and newspaper. It is open to all comers, and so is well adapted to the purpose we had in view.

At Dama I administered medicine, and gave away a few Gospel tracts to those who could read. The desire for education I found here as great as anywhere. I suppose the stimulus is from the Americans of Beyrout, and the fear that in the race with the Christians the Druse will be left behind; and this, too, is certain to my mind. The Chris-

tian, as such, is linked to the progress of Western Christendom. The Druse, by his religion, is severed from it. His women do not hold the position that women do in Christendom, not even the position of women in Eastern Christendom, which is so badly influenced by the presence and power of Islam. The Druse is jealous of the progress that Christians in the East are making under the influence of Christian Missions, hence his eagerness for our schools: the schools of the Greek Church have no attraction for him because they are not English. He desires to link himself with the strongest power. But so long as the adults of the Druse hold aloof from Christianity, they have no chance in the race. This must be pressed upon them. I was most candid in doing so. I told them that instead of being the head they would be the tail; that while we respect and admire their bravery, their spirit of liberty and independence, and although they alone of the races of the Eastern Turkish Empire seemed to possess the power of combination and organization for political purposes, for defence, and for opposition of Turkish oppression; yet all these fine qualities would not prevent them being left behind in the race of improvement so long as they continued to reject Christianity. That if they admired the English and wished to partake of English blessings they must submit to the religion of Jesus Christ, which is the religion of England, and the cause of England's greatness.

At Dama I engaged another guide to lead me through the rest of El Leja to Lahiteh, which is on its north-east edge, where we have a school.

On our way we rested at Majadil, a very poor place, among ruins. Here again the Druse made the same professions of attachment to England; we had a hearty welcome and a dinner of bread and rice. I gave medicine and medical advice, and M. Hanna Jisr spoke on religion to the sheikh and the people who were in the guest-room.

We reached Lahiteh about three hours before sunset. While we were debating about a place to pitch our sleeping tent the sheikh with many of his people came to welcome us, and appointed a convenient spot for us, the roof of a house adjoining the summer guest-room. During our stay here there were seldom less than twenty persons present. The first evening after supper we had plenty of profitable conversation on many subjects, in which I was able to join and also to suggest to M. Hanna Jisr, who was never weary, nor forgetful of the purpose of our journey.

The next day was Sunday. I examined the school. Many of the people attended patiently and with interest the whole time. We commenced by the schoolmaster reading a portion of Scripture, and a prayer by H. Jisr.

There were thirty-five children present, ten absent. This school has only been opened about eighteen months. The children repeated the Lord's Prayer. In the Ten Commandments they are weak. Every child that could read I heard read in the Scriptures or the *Peep of Day*. They are also instructed in the First Catechism, published by the American press. As a matter of course they learn writing and arithmetic. As to geography they have no maps. Some of the children repeated the greater part of Matthew v. by memory.

It is really surprising that with such poverty of teaching materials so much has been accomplished. No desks or seats, no black-board, no maps. It is very desirable to introduce singing of Christian hymns into these schools. I recommend here as elsewhere the Creed, Lord's Prayer, and Ten Commandments printed on a small folded sheet or card.

The history of the master of Lahiteh school is also encouraging. He is a Christian Bedouin, born in a tent among a tribe settled in Jaulan, east of the Lake of Galilee. He is twenty-one years of age. When about fifteen years old, of his own accord he forsook his family to attend a neighbouring American school. Here he remained two years. He so approved himself to his teachers that he was passed on to the Abeih school for preparing masters. Here he remained four years under the Rev. W. Pond, who baptized him and admitted him to the Lord's Supper. He has just returned from a visit to his family after an absence of six years. He was well received, and invited to remain among his people to teach them.

Before quitting Lahiteh I took oppor-

tunity for Hanna Jisr to speak to the sheikh in the presence of the people about the school and its requirements, about the social improvement of the people, and the Christian religion as its basis. But to the latter subject they are not awake. They indifferently acquiesce in our statements. We distributed some tracts and little books to such as could read, among these the sheikh's son who attends the school.

I administered also much medicine.

Having thus crossed the Lejah from S.W. to N.E., we turn southward again, and skirt the eastern edge of the black rocky shore on the way to Kunawat and the Druse Mountain :—

Leaving Lahiteh we started on our ride to Kunawat. Saying good-bye to stony El Leja we descended into the great plain of Hauran on our way to Jebel ed Druse, or the Druse Mountain.

We halted for an hour in the guest-room of El Hayyat; M. Hanna spoke and preached to the people. They were indifferent and uninterested. He addressed some Bedouins, and they could not successfully fence his reasoning about their robberies and murders. There were some Christians present; one of them said he possessed a New Testament which he had purchased at Damascus.

We put up for the night in the guest-room of El Hit.

Here the very unusual incident occurred of a visit paid to us by two Druse ladies, relatives of the sheikh. They had both lived in Damascus, and one of them had received some instruction in the British Syrian School there. It was interesting yet sad to hear the admiration for everything English, and the pleading for education for their children. Here, said one of the ladies, in El Hayyat and El Hit, are more than fifty children old enough to go to school, and yet there is no one to teach them.

At El Hit we found a Greek priest resident; with him, the sheikh and three other men, for several hours in the evening, we conversed about England, geography, and the relative position of the various European kingdoms, India, English politics, a railway to India, and the curse of Islam and of the Turkish Government.

El Hit, like all the other places inhabited by Druses in Hauran, is an ancient ruined Greek city. There were many inscriptions on stone labels. The same gloomy appearance is characteristic of them all. Treeless, without gardens, earth and stones black as iron, ruins everywhere. If one wants to test the effects of Islam, come to Hauran: Christianity builds and Islam destroys.

Travelling among the Druses and halting at the guest-rooms, I could buy no food. I must eat what I could get, and when I could get it. Being thus the recipient of bounty I found a few good pocket-knives and cutting-out scissors very useful presents. Some kind ladies, through Mrs. Malaher, had sent me a few for this journey. Here I made a present of a pair of scissors each to the Druse ladies who visited us. Covetousness seems to be a prevailing vice with non-Christian and half-civilized people. Quite inconsiderate of the wants of a traveller, many of my most necessary things were the objects of the greed of my hosts; and the too liberal gifts, selfishly scattered by rich travellers, tend to excite cupidity and raise expectations. Here I had much trouble with the sheikh, who wanted my revolver, and even fired it without my permission.

From El Hit I rode along the plain southward, with the Leja on the west at my right hand, to Shahba, a great ruined city on the south-eastern edge of El Leja. I had rested here for a night on a former visit to the schools. I found the people in a pitiable state of ignorance and idleness, yet, like all the Druses, longing for education and English alliance; the sheikh told me there were fifty children fit to attend school. To the Christian religion I found only indifference when I had the opportunity of speaking in the guest-room. I made here only a midday halt to ask for a little food. English arms to fight the Turks and keep the thieving Bedouin at a distance is what the Druse wants. The ruins of Shahba are enormous and magnificent, comprising a fine system of water-works. There are four gateways in a fair state of preservation, and the pavement of flag-stones is in many places perfect; outside the city all is

rocks and stones black with the marks of volcanic fires, pumice-stone and ashes. Not a garden, tree or shrub is to be seen; yet there are proofs to the practised eye that the land was once closely cultivated. The heat was here dreadful and I suffered in my eyes.

We arrived at Sleim, at the foot of the Druse Mountain, about four in the afternoon. I knew the sheikh, having visited him three years ago when we had a school here. As usual I found him sitting in an open court surrounded by stone benches, and about twenty men around him. Had I been a prince he could not have treated me with more consideration. He had been most kind and liberal in his treatment of our excellent schoolmaster, and had taken a real interest in our school. I had promised him three years ago, in accordance with his request, a binocular spy glass. Happily for me I had kept my promise, for he reminded me of it before I had been seated a quarter of an hour. For supper he invited about thirty men to do me the honour of their presence, and instead of my being obliged to make a hasty feed out of the one enormous tray from which all eat, he provided me with separate dishes, and suited as well as he could my European palate. The Druses nearly all eat with spoons of wood or metal, which is a great improvement on the Arab custom of plunging the hand into the mess. At night I had little rest from heat and vermin of every sort, although I had the precaution of a tiny wooden camp bed. Many of the adults had taken advantage of our school, among them the sheikh's son, but I could not discover that Christianity had taken root with any one. M. Hanna Jisr spoke when opportunity offered, and distributed tracts to the readers, but I observed no curiosity to hear or inquire.

Here I was bothered to give, or to supply arms. I found it necessary during this journey among the Druses to make it quite clear as to how the money is raised in England for the schools which are established among them. They wonder why we do not at once give a school to almost every Druse settlement. The fact of their being to some extent under British protection has led them to the opinion that our Government supplies the money for the schools. Besides correcting this false impression, I was then naturally led to explain that the schools were a direct Christian effort; that if we could not teach Christianity we should at once abandon the schools; that our hope is that the Druses—if not the parents, yet the children—will become Christians; that we could only open schools as the means were supplied by a few of the Christian people of England, whose interest was directed to the welfare of the Druses.

A glance at the map will show that to the south-east of the Lejah a hilly country rises, and that the hills culminate in the Jebel Hauran, or Druse Mountain, the "Hill of Bashan" of Scripture; and, "an high hill" it is, as the 68th Psalm says. "The finest view in all Palestine" Mr. Bellamy calls the prospect from Kunawat, the Kenath of Scripture, which is the head-quarters of the Druse people, and the most important place now in the Hauran. It is here we find the third school:—

Leaving Sleim, we now gladly mounted the hills of the Druse Mountain and soon got into cooler air. Our path was through the dry bed of a mountain torrent, and in an hour and a quarter we reached Kunawat. I found that we were now about 2000 feet above the level of the sea. Sheikh Fendi soon came to us in the public divan, and assigned us a place for our sleeping-tent, on the flat roof of an ancient building, surrounded by a dwarf wall, commanding certainly the finest view in all Palestine, down, over rolling hills, green with the stumps of trees which once made a great forest, on to the great plain of Bashan, which looked like the sea. This and the green, so unusual in this ruined land, recalled visions of England. The delusion becomes complete earlier in the year, when the plain is full of corn, which, waving under the breeze, makes a changing light and movement, like a summer ocean. In the midst of this sea-like plain lay the island of El Leja, about twenty miles long, from north to south. The view was bounded on the

west by the beautiful pyramid of Hermon and the hills of Galilee.

Sheikh Fendi sent us our supper of rice and sour milk.

Kunawat is one of our school-stations, and as it is conveniently situated with regard to other places where we either have schools or friends, and as our schoolmaster, with his family, is settled here, I found it both convenient and desirable to stay here for a week. So we slept in the tent, but had our meals with the schoolmaster. The sheikh has allotted him as a residence an ancient Greek mausoleum, which opens on to the public way by two huge doorways, which once were closed by iron bars. I had but little rest all day from savage and persistent flies, and from fleas that swarm in the dust and rubbish that has been accumulating in this ruined city, I suppose if not since the conquest of Islam, yet at least since, according to the tradition of the people, the final destruction of those beautiful cities by Tamerlane.

Kunawat is the Kenath of Numbers xxxii. 42, and was included in the possessions of the Tribe of Manasseh. It stands on an extensive mountain platform sheltered on the east by a semicircle of hills. It is cut by a deep, picturesque, rocky valley, through which a torrent of water rushes in the winter, and which leaves in deep pools a supply for the summer months. The ruins of Kunawat are unusually magnificent. Some fine buildings tower over the precipices of the rocky valley of the torrent. There is outside the town a temple of Corinthian style with seven columns standing. The pavement in some places, from the extraordinary hardness of the stone, is literally as good as new, and fit for London streets. Very much of it is buried deep below rubbish of long ages' growth. A very fine piece of pavement is enclosed as a threshing-floor: this keeps the corn perfectly free from dirt and small pieces of earth and stones.

Sheikh Hussein, the head of the Druse religion, resides in Kunawat. I paid my respects to him, and in the evening he invited me to sup with some guests on the roof of his house. Afterwards Sheikh Fendi entertained me in his public divan, and sung songs, accompanying himself on a one-stringed fiddle.

I was not able to examine our school here; it was the vacation, and the children were absent, or engaged on the threshing-floors. I visited the schoolroom. It has not an article of furniture of any description. It was first a heathen temple; it may have been a place of Christian worship; it has been a mosque; when given to us it was a stable for sheep and cattle.

On Sunday we had morning prayers at the Master's house, but besides our own party there were only two strangers, a Christian resident in Kunawat, and a Druse, who says he is in heart a Christian. The Master, during the day, read and explained the Scriptures to three Druses who called on us. At evening prayer no stranger was present. On our way to the sleeping tent we passed through the guest-room: the sheikh was again entertaining his friends with songs. Before we left for our tent M. Hanna Jisr had the opportunity of speaking about Christianity, but his words evoked only a cold assent.

On Monday the sheikh invited us to sup with him. During the evening M. Hanna Jisr spoke twice to the assembled guests about our holy religion, but, as elsewhere, they have not the hearing ear; they have no curiosity to inquire about Christianity.

I became very ill at Kunawat and even feared I should not be able to pursue my journey. I found that the cause was attempting to sleep at night without a covering. I had come away without any. Kunawat is cooler than Nazareth. The sheikh kindly lent me a quilt, and in a day or two I was quite restored.

Next we have visits, during the stay at Kunawat, to Suweideh and Atil, at the former of which places there was a school for a time, and, at the latter, one now (the fourth):—

At Suweideh we once had a school. The Turkish Government, since the fighting of last winter, have given the Druse of Hauran a governor of their own people, Seyd Talhook. I had been introduced to him last winter. His son speaks English. In Beyrout Seyd Talhook has seen civilization; he is intimate

with many of the American missionaries there and in the Lebanon. On Tuesday, the 17th of August, I rode to Suweideh to pay him my respects. Whether he is in heart a Druse, I cannot say, but he is most careful in his attention to the rites of their religion. The Sheikh of Suweideh, who has authority under Seyd Talhook, is most anxious that we should reopen the school at Suweideh. He told me that there are 200 children old enough to attend. There are many Christians also here, but they have neither priest nor school.

I have received a letter from Nejem al Atrash, the great Sheikh of Orman, who wrote to me three years ago when I was in charge of Nazareth, asking the C.M.S. to open a school at Orman. He has invited me to visit him. I have written to say that I hope to do myself that honour in the end of the week.

On my return to Kunawat in the evening from Suweideh, I had an important conversation with our schoolmaster about the Druses. In every place where we have halted the never failing inquiry has been, "When are the English coming?" "What is this gentleman's business?" "Surely he is sent to supply information to his Government before they come and take possession of the land." The question occurs, What is the origin of this loyalty to the English? I think it is to be sought deeper than our good offices in protecting them from Turkish oppression. This of course has done much; it has encouraged them in the selection of their imaginary Suzerain. If I am correctly informed, it is to be sought for in their religious writings or traditions. I am informed by a Christian who obtained a copy of their religious book in the confusion of the war in Hauran last year, that they are counselled to attach themselves to the strongest and most advanced nation. So long as they keep their own religion in their heart, their outward assent may be changed like their clothes, to suit their supposed interests. As to Christianity they have not the hearing ear. We have watched for every opportunity to speak to them on the subject. When we have made the effort they have assented; never in one instance have they disputed; once only was I asked a question, as hereafter I shall relate; they have turned the subject, or abruptly interrupted it. It appears to me this must be by agreement. The question then occurs: If the Druses are so indifferent to Christianity, why do they send their children to our schools? why are they so importunate for us to open a school in every village? We teach, in the schools we maintain, Christianity without reserve. We examine the children publicly in the New Testament. Yet the adults do not join the Church. Our hope then is in the children. Perhaps like the Israelites in the Wilderness, the old generation will die without the blessing. Perhaps the parents think that they will be able to eradicate the religious impressions the children receive in our schools. Their religion encourages lying and hypocrisy; so as they find it their policy to attach themselves to England, they accept our religious teaching as the condition of our opening a school. They see the necessity of education if they are to hold their ground with the Christians of Syria, who are fast becoming an educated race through the influence of Protestant Missions.

Rode to Atil, about an hour's distance. The sheikh takes a special interest in the school. The master was absent for his holidays, but the sheikh and people speak in high terms of praise of him, and although he is not a regularly trained teacher, he certainly brings on his children well. There are forty children in daily attendance; three of them are girls—one Moslem, two Christian. We gathered about twenty of the children and examined them in the open divan in the presence of the sheikh and twenty men. Many repeated the Lord's Prayer, Ten Commandments, portions of our Lord's Sermon on the Mount, portions of John i. and Mark i. They had not been taught the Creed, nor geography, but they have slates and learn arithmetic and writing.

The school-room is fourteen feet long and eleven wide, and is lighted only by the door; this is also the master's dwelling-house. The sheikh offers an ancient temple which with a very little expense could be made a good school-room; he offers to pay for the removal of two tombs which occupy the space we need. I gave a little picture book and tract to each child who could read, and to some of the adults.

We returned to our head-quarters at Kunawat.

Orman, the next place visited, is still further east, and beyond the limits of Van de Velde's map. To reach it, Mr. Bellamy went over the top of Jebel Hauran:—

From Kunawat I took my departure for Orman, the ancient Philopopolis. I must add that the schoolmaster and his wife in Kunawat are the centre not only of religious light but of civilization. Besides schoolmaster and evangelist, he is carpenter, tin man, doctor and barber, and a very ingenious antiquary; and these brave but neglected people appreciate him. How much good a medical missionary could do here, and what a blessing and monument of Christianity is the English Hospital at Jerusalem and the German at Beyrout! It was sad to find many men still suffering from bullet wounds received in the war of last November, and no one to give them surgical aid. I saw bad legs from rifle-shots in which the bone had been splintered. I sent two men with a little pecuniary aid to Beyrout in hopes they may be received there into the German Hospital.

It was pleasant to rise up the mountain to 5000 feet from the great heat. The landscape had a park-like appearance, but on closer inspection I was disappointed, for, as elsewhere in Palestine, there was hardly a perfect tree, all had been mercilessly cut for firewood. Higher up the country has much the outline of my own Dartmoor, but without its heather, verdure, and clear streams. But utterly desolate and forsaken as it is now, it is evident that everywhere man has been; this is proved by the remains of terrace culture and great heaps of gathered stones. Now all is left to the wandering Arab with his flocks and camels; like the locust he can only destroy. I put up for the night at Sala, on the top of the mountain. The sheikh was absent at the gathering of sheikhs, but the people received us heartily and gave us rice and bread for supper. For many years they had seen no European; we were objects of great curiosity. Here again I heard that the common opinion is that our schools are established by the British Government. I told the truth of the case without delay. The ruins are very extensive; there are many Greek inscriptions; over a doorway I saw three crosses cut in the lintel. A few poplars and willows at a distance in a garden gave me the opportunity of speaking about the need of planting forest and fruit trees, and gardens. The answer was, "We can keep off the Arabs by shooting them; but of what use to spend our strength on land of which there is no personal real possession. We may be dispossessed by the Sultan to-morrow, and be obliged to seek refuge in some other ruined city."

Before we left we were enabled to speak to about twenty people gathered in the guest-room, and I was particular to impress that "the centre of our teaching is the cross of Jesus Christ crucified, the Son of God." We must not from fear keep back the true characteristics of Christianity, or from any desire to seek favour confine ourselves to common points in which all religions agree. I have discovered this to be too often the case. But we must tell God's own story and leave Him to take care of His own cause. This I am happy to say we did here. The influence of the American Syrian Schools has reached even this lonely place, for I found readers, and thus was able to give some little books and tracts.

About four hours brought us from Sala to Orman. Our way lay through a perfect desert; but along all the ride were signs of former cultivation, such as gathered stones in enormous heaps; and for three miles before reaching Orman, were remains of ancient gardens of great size, the walls from six to ten feet high, built of single loose, rounded stones, which no one could scale without coming to grief and publishing to the watchers his burglarious purpose.

We found the noble looking sheikh, Nejem al Atrash, sitting in his open divan. He treated me as if I were a prince; I hope I may merit his treatment of me by the good I may be permitted to do to his people. He ordered water to be poured on the flag-stones of the divan, gave me soap and water to wash my face and hands, rose water to drink, coffee, and as soon as possible some food was brought to me.

I pitched my tent on the roof of a house, but could get no rest from the heat and the plague of savage and persistent flies. Towards sunset the sheikh sent to say that he wished to visit me.

He and many of his people came and sat with me on the parapet of the roof outside my tent. We had some conversation, and I impressed on him that Christian education was essential if his people would be what they wished—be equal in the race of progress with the Christians of Syria. But at present the position of inferiority in which their women are kept holds back at once half the Druse race. My supper was sent up to my tent at sunset.

During my stay of part of three days at Orman we had many conversations in the guest divan; our subjects were the Christian religion, England, its Government, traffic, and arts, and comparative geography, about which the Druses are very inquisitive. On this account, and because of Sheik Nejem's great kindness to me, I have sent him a map of the world with Arabic letters from the American Beyrout press. The people are importunate for a school. I do so hope that Christian people of England who can spare the means will try to help these Druses. They have a special claim on the C.M.S., for they are not Christians, and they offer themselves to the guidance of England. I have already said that our addresses and conversations among them awoke no curiosity or inquiry, and never provoked disputation; but Sheikh Nejem al Atrash was the single exception to this statement. He asked us what the Gospel said about the day of judgment. This was a capital opportunity not only directly to answer his question, but to bring in the Gospel of forgiveness, and to lead him from the condemnation and curse of a broken law, by way of the cross of Jesus Christ the Son of God, to justification and everlasting life. M. Hanna Jisr replied to the inquiry by quoting the twenty-fifth of St. Matthew, from the 31st verse.

The sheikh's wife sent to me to ask if I would make her a present of a piece of soap. Happily I had a piece of white Castile soap, nicely lettered, made by the Germans at their colony at Haifa; this I folded in white paper, with a pair of cutting-out scissors, supplied to me by Mrs. Malaher of the Missionary Leaves Association.

Nothing can exceed the hatred and contempt of the Druses for the government of the Turks. The sheikh called it "the government of dogs." The morals of the Turks, too, are far below that of the Druses, who are a much more moral and manly race. This they know and speak of. "In Orman," said Sheikh Nejem, "we have the government of England."

Orman is very near the great Syrian desert, the Arabia of St. Paul and ancient writers; but I heard there was still one inhabited town beyond, in fact the Land's End of Palestine. It is outside Van de Velde's map, so I determined to visit it, and it is only about two hours' distance due east. Its governor is a son of the Sheikh of Orman, but he was gone to the meeting of sheikhs at Suweideh. Malah is also a ruined city of the Greek period of Palestine. Like all of them it is well supplied with water in great reservoirs. The guest-room was the best I have ever seen, an outer one for summer, and an inner one for winter. Carpenters with wood had been brought from Damascus, and had made a large and comfortable place for the cold and rainy season. About twenty men assembled to see the English strangers, that is, me and my son; and M. H. Jisr spoke well to them from the Epistle to the Romans: "There is no difference, for all have sinned." There are seventy children, but no school. We found three men who could read, a Christian, a Moslem and a Druse, so we gave away some little books and tracts. The Shararat Arabs were swarming about here with their camels. They are remarkable for living almost naked, indeed many of the children did not wear even a rag. The stone doors of Malah were the largest I have seen. One pair was 6 feet 9 inches high, 2 feet 2 inches broad, and 8 inches thick. I visited the sheikh's house. It was a curiosity: one large room. A strange mixture of East and West: no dining-table, but enormous straw-plaited, many-coloured, round mats, hung on the wall, which supply the place of a dining-table; a divan along two of the sides for seats. No bedsteads, but the thin mattresses and quilts piled in recesses, to be taken out when required. Two chairs, of awkward make, a condescension to the West, were away high up, nearly to the roof, above some domestic lumber. Arms, of course, hung on the wall; a spear with banner, shot-riddled in the fight with the Turks last November. Ladies' French elastic

boots, German lucifer matches, and petroleum lamps, French looking-glass and side table. No glass to the windows. English crockery—the old willow pattern. Quite a curiosity shop.

Although Malah is the last inhabited town on the east, and all beyond it is a cheerless desert, the people told me that there were still ruined cities far away below the horizon.

We now turn westward again, to Kharaba, where we shall find the last of the five schools; passing Salchad, the Salcah of Og's Kingdom (Deut. iii. 10; Josh. xiii. 11); Kureyeh, possibly the "Kerioth of Moab" denounced by Jeremiah—for Moab's dominion then extended far to the north and east of their own country; and Bozrah (not the Bozrah of Edom, but perhaps the Bozrah of Moab, Jer. xlviii. 24), once an imposing city and capital of a Roman province, and presenting now a wonderful collection of ruins, Greek, Roman, Christian, and Saracen; and so back across the Hauran plain towards the Jordan:—

On the 23rd of August I turned my horse's head westward, on my return journey to Nazareth, having yet one town to call at to inspect the school, Kharaba. My way lay through some very remarkable ruins. Salchad, called in the book of Joshua Salcah, a fortress of Og, the giant king of Bashan, afterwards among the possessions of the tribe of Manasseh. A volcanic cone is crowned by a magnificent castle, a stronghold in use from before the time of Moses to modern days. Those who destroyed it took as much pains to do so as those did who built it. The tradition is, that all the last work of ruin of these costly cities was by Tamerlane the Tartar, whom the Arabs call Tamarlink. There are many Greek inscriptions, as usual; a little church, now a dwelling-house, had, I suppose it was, a Syriac inscription over the door.

I slept at the ruined city of Kureyeh. I could do no work here. The sheikh, with about twenty of his people, was off to a fight against some Arabs. Some Arabs, in alliance with him, brought swift camels to carry food and fodder for man and beast. The sheikh's mare was led behind a camel, to be mounted when necessary. We could get but little to eat, but bread and milk quite satisfied me, and dry boiled rice equally pleased my companions. No Englishman had been here for an age, so I was stared at the whole time.

The following day I had to pass through Bozrah. It is situated on the great plain of Hauran, and its ruins are even more extensive and magnificent than Kunawat. It is a Mohammedan town, with only a few Christians. The former were very surly. I called on the Turkish officer in command of the few soldiers who are stationed here to keep the Bedouins in order. What a hopeless, cheerless life the poor Turkish soldier lives. I found them all armed with Peabody and Martini's American rifles. The castle covers a great area, and bears the marks of all the historic ages. It is a wondrous work of expense, patience, and skill. It contains a theatre of Greek or Roman times, and an intricate system of galleries.

There are also the remains of several churches—one was a cathedral. It was truly a mournful sight to look on these noble ruins. The builders built for eternity. The Turk reigns over an empire of ruins. Islam cannot build, it can only destroy. It is the ruin of human skill and of human society, as well as of the earth on which it treads. We rested in the street, and could get no provisions.

We reached Kharaba before sunset. It is nothing but a mound of ruins of black basalt cut stones, piled up over the dust and rubbish which has been accumulating for ages. There is no shade from the scorching sun, neither tree, shrub, nor garden. In summer the dust from the rubbish mounds is all-penetrating. We suffered much from this, as well as from heat and flies.

I was not able to examine the school, for the children were still on the threshing-floors; but we did much missionary work, finding some willing listeners. All the people are Christians of the Greek Church; there is also a priest here, but no school, and he opposes ours. The dwellings of the people are

little better than dens, and they swarm with fleas.

In the evening about twenty men gathered within the mud enclosure, where we sat with horses and cattle, and although M. Hanna Jisr spoke admirably his words evoked no response; there seemed to be no thirst for the Word of God. With an old man, however, I had several, I hope, profitable conversations, he seemed to want and to seek assurance of the forgiveness of his sins. Happily St. Paul's words in his Epistles to the Romans and Galatians helped me to make the Gospel clear. But in the Greek Church it is neither preached nor read intelligibly; but if read in the course of the services so as to be understood it is neutralized by the teaching of their ceremonies, or by direct erroneous doctrines. I advised him to get our schoolmaster to read to him the Epistle to the Romans. Our schoolmaster is a Druse, but a baptized Christian by profession; but as to his sincerity, and the amount of his light, I cannot speak decidedly.

I was called on to give much medical advice, and here I finished my stock of medicines.

The Druse Sheikh of Ary, a neighbouring town, oppresses the Christians under his power. He has laid a tax of from 10*l.* and upwards, so I was told, on those who give their daughters in marriage.

Here I finished my missionary work, and now made the best of my way back to Nazareth, about four days' journey; but I proposed to stay a couple of days at the convent at Tiberias to get thoroughly clean by bathing in the lake, and in the natural hot spring. We slept at Dera, also a ruined city, held by Moslems. I suffered much from exhaustion, on account of heat, and want of food, but here at night I had a good supper, though I had to wait till the announcement of sunset, for it was the fast of Ramadan. The assembled guests crouched round the great tray of boiled wheat and sour milk, with bare and outstretched arms, ready for the muezzin's cry; that heard, we all set to work. Sleep at night was next to impossible; songs, talking, eating, praying and reciting from the Koran occupied the zealous Moslems till dawn.

The next day we passed through Irbid, a Government station, but an inhospitable Moslem village. All the wells were locked, our horses exhausted for want of water. The governor said he would give us some, but I knew he only put us off. Luckily a Nazareth man was there; he borrowed a key, and watered our horses.

At night, the 27th August, I halted at a poor Moslem village near the gorge of the Hieromax, Kefr Assad; it is not in the map. I spent the night till 2.30 a.m. sitting on a dust-heap, keeping watch while my companions slept. I then turned them up, and started to find our way to the Jordan and so to Tiberias. Descending into the valley, 600 feet below sea level, the heat became intense, and we suffered much, both on this account, and from hunger. There is some pretty scenery down about the gorge of the Hieromax, and the Jordan is always welcome. Here the waters of both rivers are as clear as crystal, but lower down the latter is muddy. In fording we just wetted our saddle girths. Never was refuge more welcome than the convent of Tiberias, with all its simplicity, a clean bed-room, chairs and tables; no more back aches from sitting on the ground. Of course the heat was an inconvenience, 100° in our rooms, but this was bearable after the hardships of my journey.

It is strangely interesting to find England the object of the thoughts and longings of such a people in such a land. Not indeed the Christianity of England, but her prestige and her protection. So far as any sense of spiritual need is concerned, the black basalt of the Lejah seems a fit type of the cold hard hearts of the Druses. Yet if, for the sake of English connexion, these independent Sheikhs are willing to have schools where the word of God is taught, is there not hope even for this long-neglected race? "Is not My word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?"

THE POPE ON MISSIONS.

ON the 3rd of December Pope Leo XIII. issued an encyclical letter in favour of the work of the Society for the Propagation of the Faith, of which the head-quarters are at Lyons, in France. It is worthy of note, and the text is published in Latin and French in a late number of *Les Missions Catholiques*, the weekly Chronicle of Roman Catholic Missions.

In the opening paragraphs the Pope describes the necessity of preaching the Gospel to the heathen, and of the duty of every Christian to assist by his money and prayers. So far we all agree with his Holiness.

He then alludes to the great Society for the Propagation of the Faith established at Lyons, and its two affiliated associations, the "Sacred Infancy of Jesus," and "the Schools of the East," and praises their work. He then regrets the sad perverseness of modern affairs, the diminution of the resources of this Society at the very time that the sphere of their usefulness is extending. He specifies the particular grievances, the breaking up of the monastic institutions, the compelling the priests to render military service, and the sale and confiscation of the property of the Church. He then attacks the Protestant Missionaries in the following words:—

"Sæpe enim viri fallaces, satores errorum, simulant Apostolos Christi, humanisque præsidiis affatim instructi, munus catholicorum sacerdotum prævertunt, vel deficientium loco subrepunt, vel positâ ex adverso cathedrâ docentis obsistunt, satis se assecutos rati, si audientibus verbum Dei aliter ab aliis explicari ancipitem faciunt salutis viam. Utinam non aliquid artibus suis proficerent!"

He then stirs up the Church to supply men and means, for it appears that year by year the difficulty increases of recruiting new missionaries. The Bishops are exhorted to invoke the Virgin, Mother of God, who has the power to destroy all the monsters of error, and "her very pure Husband" (St. Joseph) whom many Missions have already accepted as their guardian and protector, and whom lately the Holy See has established as Patron of the Universal Church.

This marks an epoch in the career of St. Joseph, who is gradually mounting up the same ladder as the Virgin. St. Joachim and St. Anna, the reputed Parents of the Virgin, are annually pushing themselves forward in public esteem.

In the *Missions Catholiques* of Lyons, dated Jan. 7th, 1881, the Pope is thanked for his encyclical letter, and a general view is given of the progress of Roman Catholic Missions all over the world.

"We find," says this journal, "that Europe, in spite of its serious agitations, is the theatre of consoling and glorious conquests. In England the Catholic movement goes on with good results under the firm and valiant hand of the bishops. Perhaps the time is not far off when Great Britain, becoming an apostle, will consecrate its gold and prodigious activity to the truth.

"In India there is an admirable movement of conversions. Without counting the little children, who are sent to heaven by baptism, how many souls have heard the good news and been fortified by Christian hopes?

"But a new danger has arisen in these regions. As long as the duty of an apostle was accompanied by martyrdom, the heretics left our missionaries in their solitude, and left to them the dangerous monopoly of preaching. Nowadays the

English missionaries advance under the protection of the British flag, sustained by the influence of the English and American Consuls, and surrounded by all the prestige of opulence. One single society out of the numerous biblical societies receives yearly a four times greater income than we do. If our contributions increase, we shall be able to open a Catholic school at the side of each Protestant school. This must be our policy in every Christian settlement."

The writer then alludes to the establishment of the Mission on the Nyanza, and its "triumph over the Protestant Society":—

"Quel spectacle consolant! L'Afrique, bénie autrefois par les Cyprien, et les Augustin, parait devoir être pour l'Evangile une terre hospitalière, et ses rois accueillent presque partout avec respect les prêtres de Jésus-Christ. Déjà nos lecteurs ont connu les travaux, et les succès, des Pères de la Compagnie de Jésus, des Oblats, des Lazaristes, des missionnaires du Saint Esprit, des prêtres de la Société des Missions Africaines; ils ont suivi le hardi voyage des Missionnaires d'Afrique, leur providential établissement au milieu des tribus du Nyanza, et *leur triomphe sur la Société protestante.*" (Jan. 7, 1881, p. 8.)

Then he refers to Madagascar:—

"In Madagascar, heresy, supported by all the forces of England, and resting upon the English flag, threatens the Roman Catholic Mission to the Betsileos. Religious liberty is indeed proclaimed by the Queen, but the English preachers, after a hypocritical fight against the Catholic schools, have launched into a violent and brutal attack on the pupils and on the teachers. Unfortunately the Catholic missionaries find only a half-hearted protection from the Consuls of Catholic nations."

It is worthy of note that the French priesthood justify their claim to the entire control of secular and religious education, to the exclusion of the Civil Power, by the following quotation: "Be ye not many *Masters:* one is your *Master,* even Christ."

Several considerations suggest themselves: 1st, the importance of strict truth and no exaggeration in our own reports: we all know that the English flag and Consul do nothing for any Protestant Mission; 2ndly, that England is not on the verge of becoming "Catholic"; 3rdly, that the Roman Catholic Mission has not triumphed in Uganda.

The zeal of the Romish Church and the devotion of its priests deserve all honour, but their whole method and object is wrong, and Protestant Missions must learn to consider them more deadly enemies than Hindu, Mohammedan, or Buddhist: they should hold no intercourse with them, except that of mere human sympathy, which would be extended to any fellow-creature in suffering, sorrow, or want.

R. N. CUST.

VISIT OF THE BISHOP OF RUPERT'S LAND TO THE C.M.S. MISSIONS IN THE EAST OF HIS DIOCESE.

MANY years have passed away since any detailed account of the work still carried on by the Society in the present Diocese of Rupert's Land appeared in the pages of this periodical. To a large extent it is no longer evangelistic, but pastoral work. Almost all the Indian tribes have embraced Christianity, and although hitherto the Society has been unable to leave these poor and scattered remnants to their own resources, it will, we trust, soon be relieved

of the care of them by the advancing Colonial Church. In the Saskatchewan Diocese, there are still large numbers of heathen to be evangelized; and in Athabasca and Moosonee, where the climate does not permit of colonization to any extent, there will still be fair employment for the Society's funds even though the great majority of the Indians are now Christian. But Rupert's Land (i.e. the present Diocese, reduced by the formation of the other three) must now gradually take upon itself the support of its own Native Church; and so long as its energetic and munificent Bishop is spared to it, we have no fear for its progress. He still, indeed, asks the sympathy and help of English Christians, and there is not a Bishop in any part of our Colonial Empire who has stronger claims upon them; but the Church Missionary Society is for the heathen, and must be released from the care of a people among whom its work, through the abundant blessing of God, is now almost done.

Almost done; but evidently not quite. There are even now some Indians of this Diocese still waiting for the Gospel. And strangely enough, they inhabit that part of the country which is nearest to the confines of Canada. From Winnipeg and the Red River valley, right away eastward to Lake Superior, there stretches a vast plain 300 or 400 miles in length, with rivers, and lakes, and forests, and remnants of the great Ojibbeway nation, who, though now settling down to agricultural life, have not got beyond the ancient belief in a Great Spirit and happy hunting grounds. Across this plain is to run the Canadian Pacific Railway, and colonization will quickly follow, if it does not precede, the advance of that great work. About half-way between Red River and Lake Superior is Fort Francis, on Rainy Lake; and here, for the past seven years, the Society has had a missionary stationed, the Rev. Robert Phair. His work has been an uphill one; but we need not ourselves enter into particulars regarding it, as its present condition is fully set forth in the very interesting journal which Bishop Machray has kindly sent of a visit recently paid by him to the district.

On Wednesday, June 16th, 1880, the Bishop left Winnipeg by train on that section of the Canadian Railway which is already constructed, and reached Cross Lake, a distance of about a hundred miles eastward, early in the afternoon. There he found the Rev. Baptiste Spence, one of the C.M.S. Indian clergy, to whom he had telegraphed the day before, waiting for him with a canoe, in which, paddled by six Christian Indians, he started next morning down the Winnipeg River for the old mission station of Islington, of which Mr. Spence is pastor. They reached Islington on the Friday, but could have done so without difficulty on the Thursday night. The same journey, only four years ago, before the railway was made, took the Bishop ten days, by waggon and canoe. He gives us a glimpse in his journal of the difficulties of railway engineering in Manitoba:—

> There has been at Cross Lake a piece of particularly heavy work in the construction of the railway. The railway has, in fact, been carried over a narrow part of the lake by building across the lake a solid embankment. A channel cut out of solid rock near the middle of this embankment gives easy passage to a rather rapid current from the one part of the lake to the other. But though there is this large rocky formation of granite rock in the middle, it turned out that the bed of the lake on both sides of it was a bog with no bottom for building on. As the earth and sand were thrown in, the very piles, that were driven in at first, were forced up in the lake points uppermost. For a year or two, day and night, with steam engines and steam shovels, long trains of cars of sand have been emptying in their contents every half-hour. I believe the work is now supposed to be complete.

Islington, formerly called White Dog, was occupied by the C.M.S. in 1850, the late Miss Landon of Bath giving 1000*l.* for that purpose. The Indians of the district are Swampy Crees, to which tribe Mr. Spence himself belongs. He was ordained in 1869, after several years' faithful service as a catechist. The Bishop of Rupert's Land thus describes this station:—

I found the new church, that has been building for some time, finished and ready for me to open on Sunday. I went on Saturday through a number of the houses. The Islington band is a small band. There are 162 in it receiving Treaty money from the Government. The Rev. B. Spence, their minister, is an Indian of this band, having, at his request, been transferred to it. There are only six or seven heathen now in it, and these are undecided, only kept from open profession by some accidental circumstances of their position. All the members of this band are dressed exactly like the Europeans living in this country. There are fifteen houses built, and several building. Some have built new and better houses. They have a number of cattle, and are perfectly up now to the ordinary building and farming operations in the country on a small scale. I had a very full conversation with the chief. He is a very admirable man, and commands his tribe most wisely. He is a great help to Mr. Spence, doing his best to have everything right about the church, and in every other way.

On Sunday we had service in the church, both morning and afternoon. On both occasions the new church was crowded. The men, women, and children of the settlement were there. We had the Confirmation Service in the morning, and the Holy Communion in the afternoon. The whole service was in Indian, and my addresses were interpreted by Mr. Spence. We could not, therefore, have the Communion conveniently in the morning. The congregations were most devout, the responses well taken, the singing of the Indian hymns very hearty. One could not have wished to see a congregation entering apparently more devoutly and intelligently into the whole service. There were twenty-eight confirmed, mostly adults, and between thirty and forty came to the Lord's Supper. Several, who were prepared for confirmation, were unfortunately absent from the settlement.

Of course, pleasant as it is to see heartiness in the service, and devoutness of manner, our great rejoicing should be the evidence that God is receiving the service of the heart, that He is being worshipped in spirit and in truth, and from my direct observation and what I have heard, it is my opinion that God has, in that little band, not a few earnest and faithful servants. I had two or three interesting conversations, through Mr. Spence, with those seeking to take a more decided stand—one or two such came for the first time to the Lord's Table.

I was happy to find that Mr. Spence, who is one of our old scholars at St. John's, is exceedingly respected by all in the whole country round. His work at Islington has been very faithful and sound; but it has not been confined to Islington. He has taken one most important journey yearly along the English River, which falls into the Winnipeg a little below Islington, to Lac Seul, and his services seem to have been blessed with great results.

Lac Seul, mentioned by the Bishop, lies to the north-east; and four days' journey beyond it is Osnaburg, in the Moosonee Diocese, a station visited by the Rev. T. Vincent of Albany. There are, the Bishop says, some 500 Indians at Lac Seul, under a Christian chief. It is intended that Mr. Irvine, a (country-born) scholar at St. John's College, Winnipeg, shall be sent there as pastor after his ordination.

Other bands of Indians are visited by Mr. Spence. The chief of one has expressed a wish to be a Christian, but complains, "Once a year a minister comes and tells us the good news. Then he goes away and my children are left knowing nothing."

From Islington the Bishop proceeded in Mr. Spence's canoe up the Winnipeg River, across the Lake of the Woods, and up Rainy River, to

Rainy Lake and Fort Francis. This journey is not all "plain sailing." On the morning of Wednesday, June 23rd, they were at Rat Portage, a Hudson's Bay Company's post, whence they were to cross the Lake of the Woods:—

The wind was rather strong, and against us, so that instead of going straight we had to paddle among the numerous islands, so as to get as much protection as possible. At length, at noon on Thursday, we found ourselves, with a strong wind against us, in the face of a long passage we had to cross. We were obliged to camp. The wind calmed somewhat before noon on Friday, and we started. About five o'clock in the afternoon we found ourselves approaching the long traverse, as it is called, leading to the mouth of the Rainy River. The wind had calmed down, and we started. We landed on an island about seven p.m. This was to take a cup of tea; but the men stayed nearly an hour and a half. There was a good deal of indecision what to do. It was at last determined to start, but there was not a little anxiety with all in the canoe, for, though it was still calm, there were ugly-looking clouds appearing about the horizon, and distant lightning. Mr. Spence took the paddle at the bow himself; my servant took a paddle. All paddled with a will, and, with a comparatively calm sea, with eight paddles, we went well, though the canoe was too heavily loaded. About eleven o'clock we got among the rushes along the sand-hills, near the mouth of the river. We were helped by a very clear moon. It took us more than half an hour to get to the beach across the mouth of the river. An Indian heard us paddling, and, calling to us, helped us considerably. A thunderstorm came on soon after. We felt very glad that we had got safely over, for if the wind had risen, which it threatened to do all the time, we should have been in considerable danger.

On the way up Rainy River they came across several Indian bands on the reserves set apart for them by the Government. We extract one passage of this part of the Bishop's journal:—

I had a long conversation with the chief of one of the bands at the mouth of the Rainy River. Mr. Spence, of course, interpreted for me at all these conversations. The Indian name of this chief meant "The Great West," or "The Great West Wind." Though an old man, he had a stentorian voice which made, along with his impassioned gesture, his friendly language sound angry. This chief has been long considered the greatest of the medicine-men in the Kewatui territory. Several, in different parts, have said they would become Christians if he would. He told us that he had been called the Bishop, from his position over the other medicine-men. His great call was for a schoolmaster, but the chance of that from the Government is small indeed, for his whole band only numbers about forty. He seemed very favourably disposed now to Christianity; indeed, I believe he said that if there was a teacher given them he might possibly become a Christian. There is another similar band here under another chief, whom I afterwards met at Fort Francis. This chief's name is Meskwaweekeeshic (Red Sky). On our return we learned that the sister of this chief was a Christian. Her husband, who is a heathen, called on us at the mouth of the river. He hoped to have seen us when we passed, but we did not know of this. This is an instance of the way in which Christianity is forcing itself on the notice of these scattered bands.

The following Wednesday, after a week's canoeing, Fort Francis was reached. The Bishop gives a very interesting account of his interview with the Indians of the district:—

On Thursday forenoon I met the chiefs and leading men of the Indians then at Fort Francis. There was a very large gathering from all parts, including very many American Indians from the other side of the river—for the Rainy River divides British territory from the United States. This has long been the great meeting-place of the Indians of this quarter. They come from

a great distance at this season. They stay for some weeks, playing at games, and amusing each other. On the Wednesday evening there was a great game at football by the Indian women with clubs. There were several hundred Indians there. Among the chiefs present was Blackstone, the well-known chief of a tribe of Indians at the height of land near Thunder Bay. This chief, some time ago, addressed the Bishop of Algoma at a meeting. But on this occasion he remained silent. Before I left next day, however, he called on me to bid me good-bye. Having got all the Indians seated as conveniently as possible within the Hudson's Bay Company's enclosure, I addressed them, having the catechist, Mr. Peter Spence, as interpreter, who did, I believe, very well.

I explained the reason of my visit as Bishop to this quarter. I then explained the presence of ministers and teachers among them. They were sent by Christians in England, who were friends of the Indian. They found their own happiness in the religion of Jesus Christ, and so they were anxious that they should share their happiness. Still they hoped that their presence might be of temporal advantage to the Indians, as well as spiritual, in giving them education, in advising them about their farming and building. I hoped they would learn to esteem it a great advantage to have those by them, showing in everything a good example, and always willing to give good advice when consulted.

The Rev. Baptiste Spence spoke at considerable length, with great power and earnestness setting forth the whole Bible story of the existence of sin, of man's necessity from his sinfulness, of God's one remedy—His so great salvation in Jesus Christ. His resounding words were listened to with deep attention, and I doubt not had, for the time at least, great effect. It was some time before they could arrange for replying. At length Cupba (all along), the chief of the reserve at Fort Francis, rose, and spoke. He acknowledged the religion of the white man to be good for him, but their religion came from the same God, and was fitted for them. It had been held by their ancestors, and was loved by them; and they did not wish to leave it—at any rate, they would not first leave it, but would wait for the others of their tribe. They did not wish these teachers. They wished the teachers promised by the Government. The Commissioner had told them these were not the teachers promised them; that the Government did not wish them to become Christians, nor the Queen; that indeed they would be glad if they did become Christians, but that they did not put it before them. The teachers promised would simply teach them reading and writing, and not interfere with religion. That it was unjust in God to give them another religion, unless it was sufficient, and force on them a new religion separating them from their ancestors.

I replied that what he said was true, there was but one God. The white man and the Indian were to him alike. The white man had not always had the Christian religion, he had been led to adopt it. God only gave one religion. The reason of there being different religions among men was the imperfection and sinfulness of man. God made man perfect. If we look at anything, as God made it, it was perfect; but man is not perfect. Look at any of God's works in nature. Take the sting of a bee. There is an instrument by which objects can be enlarged so that we can see distinctly all about them. If the sting of the bee be looked at through this instrument it is as sharp and fine as ever; but if the finest edge of a razor or any tool made by man were looked at, it would appear rough and jagged. So when man came from God's hands he was perfect; but sin entered, and he became what he is—astray in many ways. Believing that there is for man out of this only one way of salvation, we were so anxious to offer it to them. But they must adopt it willingly, by being persuaded in their own mind. It was true that our gracious Queen would be glad for them to be all Christians; it was also true that she would not wish this unless it were their own free choice. And that was just our own feeling, too, notwithstanding all the efforts that were made to teach them about Jesus Christ. We could not see any value in their being Christians otherwise.

After mentioning some confirmations and baptisms at Fort Francis, the Bishop concludes:—

Fort Francis has fallen off in its white population greatly since the stoppage of the canal works, and the pushing on of the railway considerably north of it. Mr. Phair seemed to have the sympathy and support of the residents, but the direct fruits of his missionary labours here are yet small. But Mr. Phair has already had the lesson of waiting God's time. Many a day he laboured amid difficulties and discouragement at Fort Alexander. At length God gave a large harvest. So I trust it may be ere long at Fort Francis, and along the Rainy River. My impression, from all I heard and saw of these river tribes is, that if there was any break of moment in their ranks, the progress of Christianity might be expected to be very rapid. Again and again the Indian saying was, we shall not be the first; but if any went before them it was not unlikely they would follow.

Although the Rainy Lake District is so very extensive, and there are so many different tribes with special reserves given them by the Government, and though our present Missions on the Rainy River do not but touch the heathen, and have yet but little success, yet Christianity is beginning to tell on the heathen mass from several directions. Heathenism is shaken along the whole line of the north from Islington to Lac Seul, and will soon be replaced by Christianity. Thus Christianity is pressing on the Indians of the Lake of the Woods from the Rat Portage direction, and also across the country from Cross Lake. But unquestionably this process of heathen disintegration will be soon hastened on by the Pacific Railway, and the advent of the white man throughout the country this will bring with it. The Indians will begin to get ashamed of their dances and customs. But the advent of the steam engine and the emigrant brings also its dangers. Vice, ruinous to the Indian, in various forms will receive an impetus. The danger will be that the Indian will not only lose his religion, but lose his self-respect, and contract habits which experience sadly tells us it is almost vain to raise him from. Therefore there is a great call on the friends of the Indian to make use of the present time to bring to him as fully as possible in these parts the blessed Gospel of the Grace of God.

THE VICEROY AND THE DUKE OF BUCKINGHAM AT C.M.S. STATIONS.

(1) Lord Ripon at Amritsar.

(From the Civil and Military Gazette of Lahore.)

ON Wednesday, the 10th of November, 1880, after receiving an address from the Municipal Committee in the Town Hall of Umritsur, his Excellency drove to the Alexandra Girls' School, where he was greeted on his arrival with a round of hearty cheering from the boys of the Vernacular schools drawn up outside the building. On his Excellency entering the hall, where, besides the pupils, a number of ladies and gentlemen were assembled, the choir sang "God save the Queen," at the conclusion of which a pretty little girl, one of the youngest of those present, came forward, and graciously presented his Excellency with a handsome bouquet, which his Excellency as graciously accepted.

An address was then read by Mr. Lewis, the officiating Judge of the Small Cause Court, which was as follows :—

May it please Your Excellency,—We, the Native Christians of the Punjab, belonging to and representing all parts of the Province, have assembled here at Umritsur, the head station of the Church Missionary Society in this part of the country, to give your Excellency a hearty welcome, and to express our feelings of loyalty to her Majesty the Queen, our Empress, whom you represent, and grati-

tude for the manifold blessings we enjoy under the just, enlightened, and beneficent rule of the British Government.

The termination of the Afghan war, which has been hailed with pleasure by all classes of her Majesty's Indian subjects, has given the Native Christian community, whose interests, perhaps whose very existence, is interwoven with the continuance and prosperity of the British Government, an especial cause for heartfelt thankfulness and rejoicing. Our community looks up to the British nation as a child does to its father.

The remembrance of your Excellency's act of condescension and kindness shown to-day in visiting the Alexandra School, one of our educational institutions, will be cherished by us and our children with feelings of gratitude and pride.

It is our earnest desire, that among the many and various peoples over whom your Excellency has been called to rule, your Excellency may always have reason to remember our small but growing community, as one, which in loyalty and faithfulness to the Crown, is second to none among her Majesty's Indian subjects.

Our hearts' prayer to the Almighty is, that He may shower blessings upon her Majesty the Queen, our Empress, and bless her rule. May He grant to your Excellency health, prosperity, and a successful career, which may redound to the glory of God and bring lasting welfare to our country!

His Excellency the Viceroy replied as follows:—

GENTLEMEN,—I have to thank you most sincerely for the address you have been kind enough to present to me on this occasion, and I assure you that it has given me great pleasure to accept your invitation to visit this institution to-day, and to receive this address at your hands.

You speak of the fair prospects which are once more opened to the Indian Empire by the termination of the Afghan war. I, like you, heartily rejoice that it has pleased God, in His good providence, to bring to an end those military operations which have continued for so lengthened a period, and I earnestly trust that we may now be blessed with a continuance of peace and prosperity, during which it may be possible for me and my colleagues in the Government of India to devote ourselves to promoting to the utmost the welfare of the people of this land. (Applause.)

I am peculiarly glad to have met you in this Alexandra School, because the name of the institution recalls to me the fact that on the last day spent by me in England before I left my own country to come here amongst you in this distant land, I was honoured by an interview with that illustrious princess whose name this school bears—the Princess of Wales—at which both she and the Prince of Wales expressed their deep interest in India, and at which his Royal Highness assured me of the agreeable recollections he brought back with him from this country, and how heartily he desired to hear, from time to time, of the welfare and happiness of its people. (Applause.)

Gentlemen,—I have been connected now, for more years than it is altogether in some respects agreeable to recollect, with the subject of education in my own land, and therefore I naturally feel a very deep interest in all that concerns the progress of education in India. You are aware that it is the bounden duty of the Government of India to preserve the strictest neutrality in all that relates to religious matters in the country. That is a duty imperative upon us in fulfilment of distinct pledges definitely given, and to which we are bound to adhere. I have never thought, gentlemen, that the strict performance of that duty, both as regards the natives of this country and the various Christian denominations in India, involves in the least degree, on the part of individual members of the Government, any indifference to religious education. (Hear, hear, and applause.) And, for myself, I have always held and maintained at home—and my views upon that subject have undergone no change, though I have come many miles across the sea—that no education can be complete and thorough, if it does not combine religious and secular education. (Loud and continued applause.)

I am therefore very glad to have the pleasure of coming amongst you to-day, and of visiting this school—one of the first, though not quite the first, among those which I have seen in India—and I can truly say that I wish this institution,

and those connected with it, all possible prosperity. (Applause.) I trust you may accomplish the work which you have set before you, and that, in the words of the motto which I see in front of me, "Your daughters will be as polished corner-stones." (Applause.) If it should please God to aid you in advancing the great work of education in India, you will by your efforts be doing a great service to the people of this country, and you will be carrying out an object which I know her Majesty the Queen-Empress has closely at heart. (Applause.)

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(2) The Duke of Buckingham in Tinnevelly.

(*From the Madras Weekly Mail of November 18th*, 1880.)

Tinnevelly and Palamcottah are just now looking their best. The vast expanse of paddyland, covered with luxuriant paddy of the purest green, is one of the loveliest sights in the whole province. As the party drew near the Collector's house, decorations and words of hearty welcome met the eye on every side. "Welcome the Duke of Buckingham and Chandos," will remain imprinted on the minds of thousands for a long while to come. It was half-past two in the afternoon when his Grace arrived. A levee was arranged for four o'clock. Besides Mr. Pennington, and Mr. Turner, Assistant Collector, there were present Mr. Snaith, the Judge; Dr. G. T. Thomas, Major Coningham, Superintendent of Police; Mr. R. S. Locke, Deputy Collector; Mr. Martin, District Engineer; Bishop Sargent, the Revs. T. Kember, V. W. Harcourt, and H. J. Schaffter; Colonel Obbard, in command of the detachment of the 26th stationed here; Captain G. A. Phipps, Port Officer of Tuticorin; Mr. R. Thomson, Mr. R. Miller; the Zemindars of Ettiapuram and Sivagiri, gorgeously attired; the Tahsildar of Tinnevelly, and all the principal Native officials of the town and neighbourhood, and the leading residents.

His Grace then took a short drive towards Palamcottah, visiting the various institutions connected with the work of the Church Missionary Society, as he came to them. He first called at Bishop Sargent's, where the children of the Boarding Schools were drawn up in lines on either side of the road; and the many banners of various kinds which the children held in their hands gave the whole scene an unwontedly gay appearance. His Grace and party entered the bungalow, greeted Mrs. Sargent and other ladies who were present, heard from Bishop Sargent a few words respecting the work of the schools, and having listened to some excellent singing from the girls, they proceeded to the Boys' Boarding School buildings, where, besides the school-boys, there were assembled several Native pastors, catechists, schoolmasters, and many of the leading members of the Christian congregations in the neighbourhood. Greeting his Grace with hearty cheers, they presented to him the following address:—

May it please Your Grace,—We, the Native Christians of Palamcottah and its neighbourhood, beg on behalf of the Native Christian community of the Tinnevelly province, to approach your Grace with feelings of the deepest respect and esteem, and to give you a most hearty welcome to this district. We take the opportunity of expressing our deep sense of the benefits conferred upon this Presidency during your Grace's administration; and particularly we recall to mind your untiring efforts to mitigate the unparalleled distress caused by the famine of 1876-77. We acknowledge with the deepest gratitude your earnest interest in the welfare of all sections of the community, and are convinced of your Grace's gratification at the progress of Christianity in this country, and at the increasing prosperity of the Native Christian Church. Your Grace has unremittingly striven to ascertain and relieve the real wants of the people of this Presidency, and though you are shortly to leave us, and to return to your native land, we feel certain that the vast and varied experience your Grace has acquired in India, will be un-

ceasingly used for our country's good, and that we shall still have a large share of your interest and sympathy. In conclusion we beg to offer to your Grace our sincere thanks for the honour you have accorded us to-day, and to express our earnest wish and prayer that your Grace and the Ladies Grenville may have a safe voyage to your native land, and that God's choicest blessings may abundantly gladden all your future life.

The Governor replied in a few words, expressing his thanks for their hearty welcome and the pleasure it gave him to see them all, and especially to meet their good Bishop once again. He trusted the latter would long be spared to labour amongst them. Passing through the commodious Mission Church, now enlarged to accommodate upwards of 1500 people, his Grace next visited the Training and Theological Institution. Over the entrance to the institution compound was the word "Welcome," and the students of the two departments were ranged in lines by the road leading to the bungalow. His Grace was met by the Rev. T. Kember, Principal, and Mrs. Kember, and the students sang "God save the Queen" as the Duke alighted. After passing along the line, and making a few inquiries concerning the classes and their work, his Grace desired to see the institution and other buildings, and he was conducted to the various class-rooms, in some of which are maps executed upon polished chunam on the wall. These maps excited his Grace's admiration, and a well-merited meed of praise was vouchsafed to the Native master, whose handiwork they were. On returning from the institution, the students, with their banners, large and small, the group of Native masters, and a few visitors on the green lawn between the two fine banian-trees which guard the entrances to the compound, formed as a whole a very beautiful sight. In reply to an expression of thanks by the Principal for his Grace's kindness in coming to visit the institution, the Duke said it had afforded him great pleasure to do so. The students gave a hearty "three times three" as the Governor drove out of the compound.

Taking the southern road, his Grace proceeded next to the Sarah Tucker Female Training Institution, where the Rev. V. W. Harcourt and Mrs. Harcourt, assisted by Miss Gehrich, are in charge. It was getting dark by the time he arrived. The students sang two or three pieces very nicely. The building was well lighted, and so large a number of young women assembled together for training for future usefulness among the females of their native country formed a pleasing sight, and drew from his Grace expressions of unfeigned pleasure at being able to visit the institution. His Grace was accompanied in this drive by Mr. Pennington, the Collector, Major Hobart, and Bishop Sargent. Brief as was his stay here, his Grace's visit has been a source of much pleasure and gratification to the Tinnevelly community.

The following gratifying letter has been forwarded to us from Madras:—

Madras, Dec. 13th, 1880.

The Rev. A. H. Arden, Secretary, C.M.S.

MY DEAR SIR,—I accept with much pleasure the books illustrative of the work of the Mission.

I have felt much interest in the work of the Church Missionary Society, and trust its efforts to spread among the races of Southern India the knowledge of the Bible, and to lead them into the paths of life, may be rewarded by increasing success—and that its zealous labourers may feel that their labour has not been in vain. I remain, yours very truly,

BUCKINGHAM AND CHANDOS.

NOTICES OF BOOKS.

LINGUISTIC AND ORIENTAL ESSAYS. *By* ROBERT NEEDHAM CUST, *Late Member of H.M. Indian Civil Service; Hon. Sec. to the Royal Asiatic Society; and Author of "The Modern Languages of the East Indies." London: Trübner and Co.*, 1880. Pp. 484.

THERE are some books which are absolutely impersonal. They may be profound in thought, cogent in argument, eloquent in language; they may be exemplary in their impartiality, or bitter in their polemics; but whether we approve them or the contrary, we judge them simply as books—the writer is nothing to us. There are others in which the impress of the author's individuality appears on every page. It matters not what the subject is, nor how it is treated: as we read, we feel ourselves in contact with a living man, a man with a heart as well as an intellect; and whether he attracts or repels our sympathies, we cannot get away from the personality that breathes through all he writes.

These Linguistic and Oriental Essays are a conspicuous example of the latter class. You may never have heard of the author, much less met him and come to understand something of his literary or political or religious stand-point; but long before you have got half through this substantial volume you will know the man, or at all events think you know him. The Essays are very different in character, and their subjects are most diverse; but the same mental lineaments can be plainly seen in them all. And he is conscious of it. In the preface we find these words: "Such as they [the Essays] are, they reflect the turn of thought, the employment, the studies, and no doubt the weaknesses of the writer, viz., an ardent love for the people of India, a fearless spirit of inquiry into the history of the past, and a tendency to cast off all conventional shackles in the search for truth, and to look upon men of all ages and countries as stamped in the same mould, deformed by the same weaknesses, and elevated by the same innate nobility." This witness is true; and we might add, as additional and not less conspicuous characteristics, a ripe and ready scholarship, a kindly humour, a sympathy whose ardent expression is checked by none of the lofty cynicism so common among writers on cognate subjects; besides which there is manifest throughout—notwithstanding the "unconventional" modes of expression and some indications here and there of views in which we might not altogether concur—a reverent Christian tone and spirit.

We have said that the Essays are on very diverse subjects. They also belong to widely separated periods. Some were written and published more than thirty years ago; some are dated 1879. Some are geographical, historical, and descriptive, as "The Countries betwixt the Satlaj and the Jamna," written in 1846, just after the first Sikh War; or "Sikh-land, the Country of Baba-Nának" (1859). Some combine with these features the results of archæological research, as that on "Mesopotamia" (1855). Others are more purely archæological, as

those on "Egyptology," "The Phenician Alphabet," and "Monumental Inscriptions," all written quite recently. An important group treat of various branches of Indian lore, as "The Ramáyana" (which is interesting as being earlier in date—1855—than some better known expositions of the great Sanskrit epic), "The Religions of India," and "The Languages of the East Indies" (these two of recent date). Another group may be described as reminiscences of the author's official career in India: "The Collector of Land-Revenue in India," "Civil Justice in the Panjáb," and "An Indian District during a Rebellion." These are full of valuable first-hand information. "A Tour in Palestine" (written at Benares in 1852) stands by itself as a record of personal travel, and in this case again additional interest is lent to the Essay by its almost ancient date as compared with the teeming crowd of books on the Holy Land which have appeared since. Lastly come four articles—virtually special correspondent's letters—descriptive of the Oriental Congresses held in London, St. Petersburg, and Florence, in 1874-6-8.

We have thus enumerated the titles and subjects of the Essays on purpose to show their variety, and so to emphasise our allusion to the strongly-marked individuality that links them all together. Having read every one—we were going to say conscientiously, but that would be an infelicitous word, for, in truth, whichever we began to look at cursorily we were drawn into reading from beginning to end—we have some right to testify to their remarkable interest. It would be a grateful task to refer in further detail to several. But we must be content with an extract from one, as a specimen of picturesque description, and with a remark or two on one other. Our extract is from "The Collector of Land-Revenue in India":—

With the departure of the rains, prospects brighten; the white tents are brought forth, and, quitting the principal town, the Collector starts with his migratory camp into the interior, to see and be seen of the people in their fields and amidst their homesteads. Gladly and unreservedly the poorest and the lowest crowd round his encampment, which is shifted day by day, by the banks of many a stream, under many a stately grove. There is no fear of the people of India suffering in silence; the least injury, real or supposed, is at once told; but a kind word is often sufficient. Much can be done by those who win to themselves a personal influence over the people; and in his rides, or seated on a log in the village, the Collector can discover secrets shrouded in darkness in his Office. Much talk is there with the headmen about grain and the prospect of the season; long discussions on the culture of the sugar-cane, or the picking of cotton; but an interest shown on such subjects cannot fail to attract the well-disposed, and many is the little favour that can be granted. A simple people hang upon the words of their ruler, laugh heartily at his jokes, and remember with pride his gracious salutation.

Follow him in his morning ride. With delight he contemplates the abundant harvest, or signs of material improvement; with regret he rides through ruined homesteads, or stunted crops, bowing to the inclemency of the seasons, but meditating remedies, where ignorant man has been the cause of the ruin. Sit with him during the livelong day, mark the multitudinous references, the over-taxed patience, the indignation at some outrage, the satisfaction at some enterprise accomplished; he is now instructing his trained subordinates in the narrow rules of Office, now reasoning on the broad grounds of expediency and proprietory and mutual advantage, with half-clothed and uneducated rustics, who will take

delightingly from his hand and mouth what they would resent from any other. By the scattering of a little dust from that hand the village tumult subsides; by a few timely words from that mouth many heart-burnings are charmed away. It is the privilege of those in power, that even punishments, justly and intelligently administered, are not resented; that a few kind words will send away smiling the peasant smarting under some injury, and lamentations are forgotten amidst the suggestion of better and brighter things. Simple and short are the annals of the poor; let them only be listened to.

And, after all, these are the English who come into intercourse with and give to the people something more than an abstract idea of their rulers. On their discretion and knowledge of the language, feelings, and prejudices of the rural population, much must ever depend; of the Governor the people know nothing; he is a myth, more obscure than one of their cloud-enveloped deities. . . . . The Collector and his assistants furnish them with their notions of the Englishman; they are the only members of the Stranger Nation who hold personal conference with the subject people, who can ascertain their wants, make allowance for their prejudices, and, learning to like them, may receive the reward of being liked; and how soon they begin to love the green fields, to know the villagers by name, especially when the time draws near when they are to be left for ever; when, as the best and only return of long labours, unbidden crowds flock out to touch the feet of their ruler, and lament his departure! Such moments will never be forgotten!

In these migratory Courts we find none of the pomp and circumstance of European justice. No Judge in ermine chills the unfortunate litigants with portentous frown; no crowd of javelin-men obstruct the entrance; the matter at issue is soon disposed of, freed from the load of official technicality. Beneath the wide-spreading trees, the memorial of the times of the Moghal Emperors, the carpet is spread. No places are reserved for the privileged great, where all are equal. The village communities are there; the grey-bearded veteran, who had fought for his ancestral acres, acknowledges and appreciates the better order; round him are his sons and his grandsons, his kinsmen and belongings. Spirits, which would have exhausted themselves in bloodshed and outrage under a native rule, or debased themselves to chicanery in the Civil Courts, stand abashed in the presence of the Genius of Order, unpretending, yet absolute, as no king was before. A murmuring in the crowd, or a sudden move among those interested, shows how closely the proceedings are watched and understood. Truth, unknown in the closed and stifling Office, is spoken without an effort, since immediate conviction from the lips of the whole community would follow every falsehood.

Such, we may fondly imagine, was the judging of God's own people, when they settled in Canaan; such were the simple Courts, which we read of in the earlier ages of mankind; thus Abraham among his shepherds, Samuel among the twelve tribes, managed the affairs of simple communities. To some such source must be traced all the judicial systems of the West, ere the increase of population, and the growth of cities, complicated the relations of mankind.

The Essay which demands another word or two is that on the Religions of India. It is here that the "fearless spirit of inquiry" and the "tendency to cast off conventional shackles," avowed in the preface, are especially noticeable. Mr. Cust is a student of what is called Comparative Religion; and he has generous eyes to see the best side of the Vedic, the Buddhist, and the Mohammedan systems. All three, in his judgment, "have been benefactors to the human race, permitted by the Great Disposer of human events to play their part in the education of mankind, teaching men the decencies of life, to cease from man-eating and head-hunting, to live in houses and villages and submit to the tie of matrimony, and the duty to parents: to learn to till the soil, plough the ocean, and found royal states, build magnificent cities, and bequeath

to posterity marvellous literature both as to quality and quantity" (p. 129). Of course, there is another side to this. On the one hand, it is open to us to rejoin that most if not all of these advantages were enjoyed under the Polytheism of Ancient Egypt, Greece, and Rome, so that Buddhism and Islam have no exclusive claim to the merit of conferring them on mankind. On the other hand, it would be easy to point to the caste-bigotry of Brahmanism, the curious combination of blank atheism and puerile superstition in Buddhism, and the fanatical cruelty of Mohammedanism. But no thoughtful Christian will object to the use, which it has pleased God in His over-ruling providence to make of even false religions, being pointed out; and all the more, because he on his part will always demand that even Christianity shall be judged by its best and not its worst representatives. Mohammedan advance in Africa, for instance, has unquestionably brought sore evils on that unhappy continent, every candid traveller being witness; yet what has "Christendom" done there in past times? It is Livingstone who says, "Heathen Africans are much superior to Mohammedans;" but it is Livingstone who also says, after seeing the Portuguese slave-trade, "Were Christianity not divine, it would be trampled out by its professors." What we have a right to look for in discussions on "Comparative Religion," is the distinct recognition of Christianity as the Revelation of God for the salvation of men; and this, which is so often conspicuous by its absence, we do find, expressed in unmistakable terms and without reserve, in Mr. Cust's contribution. He "rests with confidence on the Rock, and that Rock is Christ," and declares that in Christianity alone is the cure for the evils of this life, and hope for the life to come. The Essay, is indeed a profoundly sad one. The great hidden problems of the Divine purposes oppress the sympathetic heart of the writer. He mournfully contrasts the ancient Vedic faith with the degrading Hinduism of to-day, and wonders what the Gospel might have done had it reached India earlier:—"At the time when the message came to Jews and Gentiles of Western Asia, there was no debased worship of Siva; the religion of the Brahmans was fresher, younger, and purer; the intellect of the nation was in its youth, and more ready to receive impressions; it is too late, too late; they cannot enter now" (p. 137). Yet Mr. Cust does not really think it is too late. "That Christianity," he says, a page or two further on, "in one of its forms, or in a new form, will eventually triumph, we cannot doubt"; and because "Oriental Christianity already shows signs of desiring for herself a Church with less of Anglo-Saxon rigidity, and modified to suit oriental notions," he pleads, just as the Church Missionary Society pleads, that "the Native and European Churches should be kept separate." Yes; let Church government, and worship, and other externals, be freely modified if thereby souls shall be saved. Only we must pray that the "modification" does not extend to the Truth—or rather we should say to the belief of the Truth, for in itself

"Thy Truth unchanged hath ever stood."

Meanwhile, we are by God's help saving a remnant, the election of

His grace. And for the rest—and for the dread future—who will dare to say more than this one word, "Shall not the Judge of all the earth do right?"

HEROINES OF THE MISSION FIELD. *By Mrs.* EMMA RAYMOND PITMAN. *London: Cassell, Petter, Galpin, and Co.*, 1880. Pp. 368.

A collection of twenty-eight biographical sketches of female missionaries or the wives of missionaries, with two introductory chapters on woman's work in the mission field and on zenana work in India. The subjects of the sketches include, among C.M.S. names, those of Mrs. Gobat, Mrs. Hinderer, Mrs. Hope, Mrs. Jowett, Mrs. Krapf, and Mrs. Krusé; and among others, Mrs. Moffat, Mrs. Mullens, two Mrs. Judsons, Miss F. Fiske, &c. It is a well-written volume, and its true stories of Christian heroism and endurance and diligence present bright and stimulating examples. No better gift can be put into the hands of our more thoughtful girls. We heartily thank Mrs. Pitman for it.

HENRY MARTYN. *By the Rev.* CHARLES D. BELL, D.D., *Hon. Canon of Carlisle, and Rector of Cheltenham. London: Hodder and Stoughton*, 1880. Pp. 190.

This is the first volume of one of those numerous series of small books now so frequently planned upon all sorts of convenient groups of subjects, classical, historical, biographical, critical, or scientific. The new series just started by Messrs. Hodder and Stoughton has the general title of "Men Worth Remembering;" and Canon Bell's sketch of Henry Martyn is the first of the set.

Martyn is emphatically a man worth remembering; but is he not remembered? Certainly his name is. Its frequent citation by writers of all schools, Christian and otherwise, might lead one to think that Sir James Stephen only expressed the general opinion when he said that "Martyn's is the one heroic name which adorns the annals of the English Church from the days of Elizabeth to our own." But remembering the name is not remembering the man, or his principles, or his objects, or his work; and these are much more generally forgotten altogether. Canon Bell's very interesting and sympathetic little book will do something, we trust, to recall them to mind. It deserves to be read, and pondered. We want more Martyns; not men of zeal only, but men of single heart in loyalty to Christ, and single purpose in preaching His pure Gospel.

THE LATE REV. G. M. GORDON.

AT the request of Major E. S. Gordon, R.A., brother of the Society's lamented missionary, the Rev. George Maxwell Gordon, we print the following sentences from the latter's Journal of his March to Kandahar, which, with several other paragraphs, were omitted from the Journal as published in our last number owing to the pressure on our space:—

"I volunteered as Chaplain to the Forces under General Biddulph. I was authorized by the Bishop of Lahore to do so, but received no official sanction until I had actually reached Candahar. I took silence for consent, especially as I knew that there was no other chaplain with the whole force. I own that I was afraid of

being stopped, and therefore stole a march upon the authorities by taking a boat from Dera Ghazi to Rajhanpore. By this little manœuvre I got in front of the column, and reported myself to Colonel Nicholets, who took me on with him."

When the Journal of the March to Kandahar was put into type, we found it a great deal too long for our pages, and in sending a proof to Major Gordon we intimated to him that we should have to omit some parts of it for the sake of space. In a very kind letter he expressed his acquiescence in this course. When we came to make the necessary excisions to reduce it from about eighteen pages to fifteen, it seemed natural to select the paragraphs referring to the military operations, the information in which is of course quite out of date now, while the descriptions of the country and people are of permanent interest. Major Gordon is anxious, however, that the foregoing paragraph should appear, on account of the light it throws on his brother's position as an acting chaplain to the British force. We are the more glad of the opportunity thus given to repair its accidental omission, because it so plainly confirms a correction which we made four months ago of the error into which the daily papers fell respecting Mr. Gordon. So far as these came under our notice, they contained no reference to his connexion with the Church Missionary Society. They called him a "chaplain," and in some it was even stated that he originally went out to Madras as a chaplain.* In this sentence of his own, written at the time, we have a vivid glimpse of the ardent missionary, volunteering as a chaplain in order to get into Afghanistan, and when no official reply came, by "a little manœuvre" getting in front of the British force, and then no doubt being gladly accepted by the authorities.

To prevent any possible misunderstanding (since this matter has been the subject of some correspondence in the *Record* newspaper), it may be well to add that this volunteer service of Mr. Gordon's was in no sense an exchange of his position as a C.M.S. missionary for that of a chaplain. He was not first one, and then the other. He was, during the whole time, an honorary missionary of the Society in charge of its stations at Multan, Pind Dadan Khan, and Dera Ghazi Khan. Between his two visits to Kandahar, the first of which occupied a few weeks, and the second about six months, he was for nearly a year engaged in active work at these stations and in the surrounding country; and every step he took was (with almost excessive loyalty) reported to the Committee, and their instructions sought.

Mr. Gordon valued his connexion with the British forces at Kandahar, and nobly used the opportunities which it gave him of ministering spiritual instruction and comfort to both English and native officers and soldiers. But he valued still more the privilege of being a missionary to heathen and Mohammedan; and the Church Missionary Society is proud to have had his name upon its roll for fourteen years, from 1866 to the day of his death.

* It is only just to add that the *Record* did not fall into this mistake. Its interesting biographical sketch of Aug. 27th did full justice to Mr. Gordon's services as a missionary. Indeed, in that article there was no reference (though there was afterwards) to his having been an acting army chaplain in Afghanistan. It called him an "honorary chaplain" of the Church Missionary Society, by which unusual phrase was no doubt meant "honorary missionary."

THE MONTH.

OUR friends are aware that one principal object in providing the *Henry Venn* steamer for the Niger Mission was to increase the facilities of communication between the different stations, and so secure more frequent and thorough superintendence of the work. She has already been most useful for this purpose; but further arrangements involving questions of importance have become necessary, and with a view to careful consideration of these arrangements, the Committee have determined to send a deputation, consisting of the Rev. J. B. Whiting and the Lay Secretary, to Madeira, where they will be met by Bishop Crowther and the Rev. J. B. Wood of Lagos, for the purpose of full and uninterrupted conference. At the same time, the opportunity will be taken to consider also the present difficulties of the Yoruba Mission in respect of the domestic slavery prevalent in that country, and various educational and other questions requiring solution both at Sierra Leone and at Lagos.

It will be remembered that the mission of inquiry to West Africa undertaken by Edward Bickersteth in 1816 was the starting-point of the great and blessed work of which Sierra Leone has since been the scene. Let our prayer be that a like happy result may by God's mercy follow from the journey of Mr. Whiting and Mr. Hutchinson. They sail (D.V.) on Feb. 4th, and we earnestly commend them and their mission to the sympathy and prayers of all friends of the Society and of Africa.

WE are glad to say that the appeal for a Mission steamer for East Africa as a memorial to the much lamented late Honorary Secretary of the Society is meeting with a hearty response. Up to Jan. 21st the amount promised is about 1650*l.* The sums acknowledged on the last page of this number of course include only actual payments, and those only up to Jan. 10th.

LETTERS have come to hand from Mr. Mackay, dated Kagei, Sept. 27th. He had not yet been able to get across the Lake to Uganda. He forwards letters he had received from Mr. Pearson at Rubaga, confirming what appeared in the January *Intelligencer*, and adding that Mtesa, whose health was worse and his caprice greater than ever, had again changed his profession of religion and avowed himself a Mohammedan. Mr. Pearson writes on July 1st, "Yesterday Mtesa called all his chiefs to baraza, and recounted a dream that he had the previous night, which I give you second-hand. He saw the moon surrounded by ten other moons. This centre moon waxed bigger and bigger, and the others made obeisance to it. Then appeared two angels to Mtesa, and asked him why he had given up saying Allah Akbar, ordering him to do so. Then he awoke, and behold it was a dream! This is a condensed report. His wives told him that he was the moon, and that ten kingdoms are about to request him to allow them to be placed under his gentle sway. Mtesa then ordered all at court to say Allah Akbar, and he has proclaimed himself a Muslim again. The flag is not to be hoisted on Sundays nor the gun fired, the two things in which his Christianity consisted."

Mr. Mackay mentions that the French Roman Catholic missionaries who were also at Kagei, waiting to cross the Lake, were very indignant at finding

the French papers stating that Mtesa had expelled the Protestant missionaries, and assured him (Mr. Mackay) that they had written nothing of the kind. We may observe that it is mostly from those sources that the London newspapers get their occasional scraps of Uganda news.

THE Bishop of Calcutta has appointed the Rev. H. P. Parker, Secretary of the C.M.S. Calcutta Corresponding Committee, and the Rev. W. R. Blackett, Principal of the C.M.S. Divinity School for Bengal, to be two of his Honorary Chaplains. These, says the *Indian Church Gazette*, with three other Hon. Chaplains—Dr. Coe, Principal of Bishop's College, the Rev. E. F. Willis, of the Oxford Mission, and the Rev. K. M. Banerjea, LL.D., "will be the advisers of the Bishop on subjects connected with missionary work, and will have their assigned stalls in the cathedral."

THE Rev. J. Allcock, of Baddegama, Ceylon, sends a journal of a recent tour made by Bishop Copleston and himself through his district. "For some weeks previously," he writes, "special prayers had been offered up at our daily prayer meetings, earnestly imploring the blessing of God on the Bishop and the candidates for confirmation. We believe there was a deep conviction in the hearts of many that the sacraments and ordinances of the Church could not be effectual unless worthily, penitently, and faithfully received. There was a general desire on the part of the Native Christians to give the Bishop a cordial welcome, and I think that desire had been a little intensified by the unhappy disputes of the past four years." The Bishop arrived at Baddegama on Oct. 9th, and addressed the congregation in Singhalese at the 5 p.m. service. Next day, Sunday, there was an early communion service in English, full morning service in Singhalese, a confirmation afterwards for twenty-seven Native candidates, of whom all but two were adult converts from heathenism; and at the evening service, four baptisms of converts from the schools. During the next few days the Bishop and Mr. Allcock went from village to village throughout the district, travelling 178 miles by boat or on foot, visiting twenty schools, and delivering thirty Gospel addresses; and twenty-one more candidates were confirmed.

We trust that all our future intelligence from Ceylon may be of a similarly pleasant character.

IT has been a great pleasure to hear of the Rev. R. Clark's safe arrival at Amritsar, and that he is in better health. A most affectionate and appreciative address was presented to him by the Native Christians:—

"Allow us," it says, "to take this opportunity of expressing to you our gratitude for the innumerable blessings which, by God's grace, you have been the means of conferring on us. The Alexandra School, the Amritsar City Mission House, the Punjab Native Church Council, the Punjab Bible and Religious Book Society, the Lahore Divinity School buildings, the Christian settlement at Clarkabad, are some of the standing memorials of your missionary energy, Christian zeal, and organizing genius. But what is more, there are at present in this assembly living memorials of your missionary toils, some whom you have begotten in the Lord, and many whose lives and character have been moulded by your exemplary Christian life. In the Christian self-denial and devotedness to Mission work, shown by your return to this country on this occasion, we have a fresh evidence of your love for us and our country, for whose good you have devoted twenty-eight

years of your life. May the Lord grant you health and strength! May He bless your work that it may bear fruit, and be the means of bringing salvation, peace, and joy in this land, to the glory of His name!"

THE Native Church Council of the North-West Provinces held its annual meeting on Oct. 15th, at Lucknow. Mr. W. Seetal, the Native head-master of the Mission High School, writes in the Lucknow localized edition of the *C. M. Gleaner*:—

"After a period of anxiety, dismissals, reductions, and breaking up of the different Mission establishments, extending over the last ten months, the news that the Lucknow Mission house was not to be sold, nor its High School abolished, that its solitary European missionary was to be retained, and the evils of its further summary reductions stayed, had been received with profound thankfulness to God. Despair thus giving way to hope, anxiety to peace, suspense to certainty, and heaviness to joy, need we wonder that the strains of joy and praise formed the burden of the anniversary services. Joy inside the church, joy outside the church, showed itself at every turn."

THE Rev. W. T. Satthianadhan has rebuilt his church at Chintadrepettah, Madras—so far at least that only the four walls remain of the old building, which was originally a chapel belonging to an American Mission. The total cost has been about 800*l*. The new edifice was solemnly dedicated to the service of God by the Bishop of Madras on Dec. 8th. Special prayers were said by the Bishop, followed by the usual evening Tamil service; the *Magnificat*, *Nunc Dimittis*, and hymns, being led by the choir, and heartily joined in by a large congregation of Native Christians. The Bishop preached from 1 Peter ii. 5—"built up a spiritual house." The new building is called Zion Church.

SOME items in a letter from Archdeacon Crowther dated Bonny, Oct. 19th, are very interesting and encouraging. St. Stephen's Church has had to be enlarged to accommodate the increasing congregations. On one occasion lately, 950 were present. Another church, provided by King George Pepple, has been opened in a part of Bonny called Bolobiri, and at the first service there were 183 worshippers. One of the chiefs, who calls himself Squiss, being desirous of presenting St. Stephen's with a clock, sent to England for one without saying anything about it, and in due time astonished Archdeacon Crowther with the gift of "a splendid *drawing-room clock*"! for which he had paid 9*l*. This chief is not a Christian; but, says the Archdeacon, "he is really having stirrings within. Some time ago, he ordered the juju charms in his bed-room to be cut away and burnt, and cleared his doorways of their hangings of juju; and he has commenced prayer in the evening before going to bed. He remarked that he was 'waiting a bit to see what juju would do to him for this first act of offence.'" An interesting illustration of the heartiness of the Christians is given:—

The road has already been cut through from the back of the church to King George's road. After notice at church, all the converts voluntarily came on Monday and subsequent days; and not only did they cut through the road, but laid large trees felled down on the marshy parts, and filled part of the road, over 1200 feet long by 27 feet wide, with mud to the height of two feet; and this week the church women are carrying sand over the mud. We have been fully three weeks on the road working, and the people were deter-

mined to finish it, and give you [the Bishop] no occasion of going to Bonny by the beach part.

One cannot help acknowledging the power of the Gospel, to see how willingly over 200 men were working, not for pay, and without any signs of quarrel or fight, in a place like Bonny, where formerly a touch of the elbow was a sufficient cause for civil war. The Europeans are astonished, and are already enjoying the walk from their cask houses through Bonny to the Mission.

THE higher educational institutions in Tinnevelly have undergone several changes from time to time in their grouping and administration, these changes being generally dependent upon the particular missionaries available for the work. For many years, as our older readers will remember, there was a Preparandi Class under the care of Mr. (now Bishop) Sargent, a Vernacular Training Institution for Schoolmasters under Mr. Spratt, and an Anglo-Vernacular School under the late Mr. Cruickshanks. During the last ten years the Training Institution has sometimes been amalgamated with the Preparandi Class and sometimes with the School. Latterly all three branches have suffered somewhat through the weakness of the European staff; but during the last twelve months plans long in contemplation have been matured, and we trust that by the Divine blessing all three will in future be carried on with much increased efficiency. The Rev. T. Kember now conducts the Theological Class and the Training Institution at Palamcotta, and the School is under a lay agent; while the Rev. Henry Schaffter has started another Anglo-Vernacular School and College in the heathen town of Tinnevelly as a directly evangelistic agency. He opened it there last February, and in September had 220 pupils.

Mr. Schaffter mentions two encouraging incidents which occurred lately at Palamcotta. A catechist employed in the Training Institution was the means of bringing to the knowledge and confession of Christ a Shanar priest, whose income mainly consisted of alms given in return for the sacred ashes distributed; and a whole family of the Retti caste were baptized, who had been brought under the influence of the Gospel by a Native Christian who is a postmaster in Government employ, and who has a medal and a pension for great bravery displayed by him in the Mutiny of 1857. This postmaster rebuked a boy of thirteen, who was playing in the street, for using improper language, telling him it was displeasing to God. The boy, much astonished, went to his house and asked him what other things displeased God. He invited the lad in to family prayers, and the acquaintance thus begun led to the boy's family all coming under this Christian postmaster's instruction, and so to their conversion.

AT the Diocesan Synod of Waiapu, held at Napier, N.Z., on Oct. 12th, Bishop Stuart delivered an address, in the course of which he thus spoke of the Native Church in the diocese:—

The Native Church Board of the Waiapu district held its annual session at Turanga-nui, Poverty Bay, on the 3rd and 4th of November, 1879. In accordance with the Statute of the General Synod, under the provisions of which these meetings take place, I presided on the occasion, having the assistance of Archdeacon Williams in the conduct of the business. All the proceedings are in the Maori language, and are carried on according to the usual forms of our Synodical meetings. Six Maori clergymen and seven lay representatives were present. Various questions relating to the order and good discipline of the Church were discussed. The duty was also recognized of making

some distinct effort for the evangelization of the tribes which have lapsed, or apostatized, from the faith. And I am glad to report that the discussion led to some practical result, and that a Native clergyman and layman accompanied the Archdeacon on an extensive and arduous missionary journey, which he undertook later in the summer, amongst scattered portions of the Uriwera tribe in their all but inaccessible fastnesses amidst the hills of the interior, and amongst other tribes along the coast of the Bay of Plenty. The work in that northern portion of the diocese is still beset with peculiar difficulties, though there are not wanting encouraging tokens that by persevering efforts the people may yet be won back to the simplicity of the Gospel. In the East Cape, or Waiapu, district, comprising the coast settlements from Hick's Bay to Gisborne, the seven Native clergy under the supervision of Archdeacon Williams have steadily carried on their pastoral work amongst the scattered flock. Some of them have enjoyed the advantage of attending during the winter months a class conducted by the Archdeacon at Gisborne, for the further instruction of the Native clergy, as well as of any intending candidates for ordination. On the need and importance of such a class it is unnecessary to enlarge. The Archdeacon reports favourably of the progress which the students have made.

In the populous district of the Wairoa and Mohaka the work, as carried on at three different centres by Native clergymen, has had the advantage of the zealous co-operation of the Rev. J. Hill, of the C.M.S., and latterly of the Rev. W. Goodyear, temporarily associated with him. There is a large attendance at the Sunday services, and other signs of a revived interest in religion. On the other hand, the adherents of the religious system introduced by Te Kooti are active amongst the people. In the southern portion of Hawke's Bay there have also been some disturbing influences at work during the past year. Yet the people on the whole have stood firm, and shown their attachment to the Gospel they have received. The diligence and regularity of the Lay Readers have greatly contributed to this steadfastness in the faith. The excellent work done for years past by many of these faithful men, *all of whom give their services gratuitously*, deserves marked recognition. It is an interesting feature of the Maori Church that it has from the first been so largely indebted to a lay and voluntary agency for the instruction of the people and the maintenance of united worship in Sunday and daily services. In connexion with the work in the vicinity of Napier, I may mention that at a special service held at the reopening, after enlargement, of the Maori church at Moteo, on Jan. 25th, a contribution was made by the Natives of 101*l.* towards an endowment for the support of a pastor. It is to well-instructed Native pastors that we must look for the further development of the Maori Church, and the system of lay readers is found to prepare the way for their appointment.

The Bishop has appointed Whit Sunday and Advent Sunday in each year for missionary collections throughout the diocese, to be devoted to the Melanesian and Maori Missions respectively.

FROM the 24th Annual Report of the Syndicate of the Madras University it appears that out of 1094 successful candidates in the Matriculation Examination, 80 were Native Christians; and out of 85 in the B.A. Examination, 11 were Native Christians. This is far in excess of their natural proportion relatively to their place in the population of South India. Of the intermediate F.A. Examination we have not particulars. The Brahmins supply the largest number of candidates, and the Mohammedans the smallest. One Mohammedan who gained his B.A. degree is the *third* since the foundation of the University. Of the 85 who took the B.A. no less than 22 came from the Madras Christian College, two of whom were in the first class.

AT Goruckpore, in connexion with the Native Church, there is a Native Missionary Association, to which a grant is made from the "Henry Venn

Fund." We are glad to report that eleven persons, the fruit of the labours of the agents employed by this association, were baptized at the Christian settlement, Basharatpore, in September last. "It was evident from their answers," writes Babu P. C. Chatterjee, a teacher in the Mission High School, in the *Indian Christian Herald*, "that they were thoroughly conscious of their sinfulness and helplessness, and that there is none other name under heaven given among men, whereby we must be saved, but the name of Christ Jesus our Lord. May the Lord help these simple believers," he adds, "and us also, so to live in this dark and benighted land as to glorify His holy name."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for good work done in Japan (p. 86), Rupert's Land (p. 102), Ceylon (p. 118), India (p. 107), New Zealand (p. 120), and on the Niger (p. 119).

Prayer for the Druses and other races in the countries east of the Jordan (p. 88).

Prayer for the deputation to Madeira (p. 117).

Prayer for Canon Tristram and party during their journey in Palestine, and for guidance in arranging the affairs of that Mission (p. 125).

Prayer for King Mtesa, and for the missionaries in Central Africa (p. 117).

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From December 15th, 1880, to January 20th, 1881.

Palestine.—Rev. M. Kawar, Rev. J. Huber (Annual Letters).

Persia.—Rev. R. Bruce (Journal Extracts from Nov. 4th to Nov. 24th, 1880).

North India.—Rev. B. Davis (Journal for 4th quarter, 1880); Rev. J. Stuart (Report for 1880); Rev. H. Williams, Rev. J. Tunbridge, Rev. B. Davis, Rev. C. S. Harington, Rev. Ram Charan, Rev. J. Stuart (Annual Letters).

Punjab.—Rev. T. P. Hughes, Dr. E. Downes, Dr. A. Jukes, Mr. H. F. Beutel, Rev. A. F. Fisher, Rev. T. R. Wade, Rev. Daud Singh, Rev. Sadiq Masih (Annual Letters).

South India.—Rev. S. John, Rev. E. Sell, Rev. M. G. Goldsmith, Mr. A. Subbarayadu, Rev. V. Simeon, Rev. T. Satthianadhan, Rev. F. N. Alexander (Annual Letters).

Travancore and Cochin.—Rev. A. F. Painter (Annual Letter).

Ceylon.—Rev. H. Newton, Rev. B. P. Weerasinghe, Rev. S. Coles, Rev. H. Gunasêkara, Rev. H. De Silva, Rev. H. Kannangar, Rev. J. Allcock, Rev. D. Wood, Rev. R. T. Dowbiggin Annual Letters).

N. Zealand.—Rev. J. McWilliam, Rev. S. M. Spencer, Rev. G. Maunsell (Annual Letters).

NOTES OF THE MONTH.

DEPARTURE OF MISSIONARIES.

Yoruba.—The Rev. E. S. Willoughby left Liverpool on Jan. 1 for Lagos.

Punjab.—The Rev. T. Bomford left England on Jan. 4 for the Punjab, *viâ* Bombay.

Ceylon.—The Rev. F. Glanvill left England on Jan. 10 for Colombo.

China.—The Right Rev. Bishop Moule, of Mid-China, and Mrs. Moule, sailed from Southampton on Dec. 22, 1880, for Ningpo.

Japan.—The Rev. G. H. Pole left London on Jan. 5 for Japan.

RETURN HOME OF MISSIONARIES.

China.—The Rev. W. H. Collins left Peking on Nov. 5, and arrived in England on Dec. 14.

ORDINATIONS.

On Dec. 19, the Rev. Nasir Odeh was admitted to Priest's Orders by the Bishop of Jerusalem.

DEATH.

The Rev. A. Burtchaell, of the West Africa Mission, died at Midford, near Bath, on Nov. 16, 1880.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, December 13th, 1880.—The Secretaries reported that, in accordance with the Minutes of the Committee of November 16th, a Conference had been held with the London Missionary Society on the 3rd of December, on the subject of the action of the Sultan of Zanzibar in adopting retributive measures against Mirambo, and that it had been agreed to make a joint representation to Lord Granville on the subject.

A Report was presented by the Sub-Committee appointed to consider certain difficulties in the Hong Kong Mission, and was adopted.

The subject of fees received by Medical Missionaries having been discussed, it was resolved (1) that no charge or request for any fee or gift be made directly, or indirectly, by the Society's Medical Missionaries for medical attendance given to any Native; (2) that if, in gratitude, any remuneration be afterwards freely given, it be paid into the Society's funds, and the donor be informed of the fact; (3) that any Europeans attended by a Medical Missionary should be encouraged to make an adequate acknowledgment, by way of a contribution to the Society's funds.

Attention having been drawn to the desirableness of making larger efforts for interesting our fellow-countrymen in India in Missionary work, the Secretaries were directed to prepare a circular to be sent to the Corresponding Committees and Missionaries in India on the subject.

Letters were read from Robert Arthington, Esq., of Leeds, offering the sum of 5000*l.* to be invested in the names of trustees and the interest used towards the maintenance of a steamer and staff of agents on the Upper Binue and Lake Tchad, for the purpose of facilitating the evangelization of the nations and tribes in those regions of Africa. The Committee expressed their thankfulness to Mr. Arthington for his valuable proposal, but directed the Secretaries to explain to him that the interest accruing from the amount offered would be wholly inadequate to the expense of the Mission proposed, and that they ventured to hope that he might see his way to give the money towards carrying on the work of the Society on the Upper Binue.

Committee of Correspondence, December 21st.—The Committee took leave of the Rev. C. H. Merk, proceeding to join the Punjab Mission. The instructions of the Committee, delivered by the Rev. W. Gray, having been acknowledged by Mr. Merk, he was commended in prayer to the favour and protection of Almighty God by the Rev. Canon Money.

The Rev. W. D. Reeve, having recently returned from Fort Chipewyan, North-West America, was introduced to the Committee, and conversation was held with him respecting his work.

A letter was read from Mrs. Harvey, of Mansfield Villas, Hampstead, offering to pay 400*l.* a year as long as she lives, to enable the Society to retain a Missionary at Allahabad; and reference having been made to several letters which had been received, appealing against the withdrawal of the European Missionary from Allahabad, the Secretaries were directed to convey the hearty thanks of the Committee to Mrs. Harvey for her kind and generous offer, which was referred to the consideration of the Sub-Committee appointed to carry out the recommendations of the joint Committee of Estimates and Finance.

The Church of England Zenana Missionary Society having offered to supply a lady to assist the Principal of the Sarah Tucker Institution and

his wife in their important work, in place of Miss Buée who had retired, the Committee thankfully accepted the proposal.

The Committee took into consideration various matters connected with the Fuh-Chow Mission, particularly (1) the necessity for erecting buildings in the foreign settlement, consequent upon the exclusion of the Mission from the Native city; (2) the desirableness of compromising the long-standing difficulties regarding the outrages at Yen Ping and Kiong Ning; and (3) certain plans for the co-operation of the Society's Missionary, Dr. Van Someren Taylor, with the American Mission in medical work. The Committee (1) directed that a memorandum be prepared on the arrangements for the Fuh-Chow Mission, consequent on the removal of the Mission premises to the foreign settlements; (2) approved the proposals of the Missionaries regarding Yen Ping and Kiong Ning; and (3) sanctioned Dr. Taylor's proposal as a temporary arrangement.

A letter was read from the Right Rev. Bishop G. E. Moule, of Mid-China, approving of arrangements for a Finance Committee and Missionary Conference in the Cheh Kiang Mission, which the Committee accordingly directed to be carried out; and various applications for grants from Missionaries in that province were referred severally to the Conference or Finance Committee.

Letters having been read from the Rev. P. K. Fyson, of Niigata, Japan, respecting the prospects of the Mission carried on by him in that city, the subject was referred to the Japan Missionary Conference for further consideration.

A letter was read from T. V. Lister, Esq., assistant-secretary at the Foreign Office, enclosing an extract from a despatch from Her Majesty's Consul-General at Zanzibar relative to the condition of affairs in the district of Mombasa with regard to the reception at Mission stations of fugitive slaves. A Report was also presented from Mr. R. W. Felkin, who had lately visited Mombasa. It was resolved that a letter be written to Lord Granville explaining the circumstances that preceded and accompanied the recent disturbances at Mombasa, and calling his attention to the recent instructions to the Missionaries on the reception of fugitive slaves; and further, reminding his Lordship that the Committee had from the first recognized the extreme difficulty of the task they had undertaken of receiving from Her Majesty's Government, and training up as freed men and women, slaves who have been rescued by force from Arab slave-dealers, and whose presence was a standing reproach to the slave-dealing Arabs of Mombasa, and a cause of uneasiness and excitement to their slaves; and that the Committee had from the first asked for the protection of the Government, and now earnestly begged that instructions be sent directing that periodical visits to Mombasa be made by the ships of the squadron.

Committee of Correspondence, January 4th, 1881.—The Secretaries presented draft of a Memorial to Lord Granville on the subject of the proposed action of the Sultan of Zanzibar with regard to Mirambo, which had been drawn up by the joint representatives of the London Missionary Society and this Society. The Committee approved the Memorial, and directed that it be forwarded to Lord Granville, as suggested by the London Missionary Society.

The Rev. W. H. Collins, being in attendance, was introduced to the Committee, and conversation held with him respecting his work at Peking.

The Committee sanctioned the return to the Athabasca Mission, in the spring of this year, of the Rev. W. D. Reeve, and his being stationed at

Fort Chipewyan, as suggested by Bishop Bompas. Also the removal of the Rev. B. Mackenzie from Cumberland to the Touchwood Hills, which latter station was vacant by the transfer of the Rev. J. Reader to Devon.

Letters were read from some of the Society's Missionaries in Palestine, and also from the Rev. Canon Tristram and the Rev. T. Green, respecting the arrangements for that Mission agreed upon by the Committee in July last. The approaching visit of the Rev. Canon Tristram and the Rev. E. H. Bickersteth to Palestine having been adverted to, it was resolved to request them carefully to consider and report to the Committee the effect of these arrangements; and that in the meanwhile the Rev. J. Zeller continue in charge of the Preparandi Institution and the Diocesan School, and that existing arrangements continue in force. Letters were read from the Rev. F. Bellamy, giving particulars of the recent visit he had made to the Society's schools in the Hauran; on which it was resolved that as there appeared to be no immediate prospect of the work in the Hauran developing, and Mr. Bellamy did not think it possible that he could reside in that part of the country, he be at liberty, in accordance with previous Minutes, to return to this country. Various grants, applied for by the Palestine Conference, for the extension of the work in different directions, were refused from lack of funds.

Reference having been made to the proposed Missionary Conference at Constantinople, to which the Society's Palestine Missionaries had been invited to send delegates, the Committee approved of one or more experienced Missionaries attending to represent the Society.

With reference to the Minute of December 13th on fees received by Medical Missionaries, the peculiar circumstances of the Persia Mission were further considered, and it was agreed that in the case of Persia any contributions towards the Society's work received by the Medical Missionary might be allowed to go, so far as was necessary, to meet the special expenses of the Medical Mission.

A letter was read from the Rev. A. H. Arden, Secretary to the Madras Corresponding Committee, expressing a doubt whether the Rev. H. W. Eales, who had been sent out for the Koi Mission on the Godavery, was fit in point of health for that locality and work. Letters having been read from General Haig and others referring to the importance of efficiently providing for the evangelistic work of the Mission, and of supporting the Native clergyman at Dummagudem, the Rev. I. V. Razu, it was agreed to request the Madras Committee to do what in them lies to give the efficient superintendence of a European Missionary to the Koi Mission, and that this Mission be specially considered at the next location of Missionaries.

A Report was presented from the Sub-Committee for carrying out the recommendations of the joint Committee of Estimates and Finance, on the offer of Mrs. Harvey to provide for the support of a European Missionary at Allahabad, which was referred to them on December 21st. The Report referred to the great importance of Allahabad as a missionary centre, and recommended that the offer be thankfully accepted, and that a duly qualified Missionary be placed as soon as possible at that station. The recommendations were adopted.

The Committee took leave of the Rev. F. Glanvill, proceeding to join the Tamil Cooly Mission. The instructions of the Committee having been delivered by the Rev. W. Gray, and acknowledged by Mr. Glanvill, he was recommended in prayer to the favour and protection of Almighty God by the Rev. R. C. Billing.

Contribution List.

In the following list of receipts from Dec. 11th to Jan. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Ampthill, &c.	65	6	6
Everton	4	6	2
Leighton Buzzard	9	8	0
Sandy	21	15	0
Berkshire: Avington	9	15	8
Bearwood	5	0	0
Knowl Hill	3	16	4
Reading	223	4	1
Juvenile Association	68	0	10
West Hendred	14	17	4
Buckinghamshire: Aston Abbotts	11	5	0
Claydon	65	14	6
Drayton Beauchamp	5	6	9
High Wycombe	13	4	11
Iver	32	13	11
Loudwater	5	0	0
Slough, &c	45	0	0
Winslow	16	2	9
Cheshire: Altrincham: St. John's	34	0	0
Bowdon	148	3	2
Latchford: Christ Church	4	16	8
Lymm: St. Mary's	9	0	8
Malpas-cum-Whitewell	21	2	4
Moreton	17	0	8
Nantwich: Parish Church	5	19	4
Oughtrington	68	10	3
Stockport	33	0	0
Winsford	7	7	0
Wrenbury	12	0	3
Wybunbury	10	14	1
Cornwall: Penwerris	9	3	0
St. John's, near Devonport		15	0
Truro: St. George's	1	0	0
Cumberland: Keswick: St. John's Ch.	12	5	0
Penrith	30	6	0
Derbyshire: Derby and S. Derbyshire	100	0	0
Stapenhill	89	0	6
Devonshire: Barnstaple	22	4	10
Devon and Exeter	600	0	0
Fremington	1	6	0
Gittisham	4	0	6
Honiton	3	8	8
Plymouth, &c.	81	2	0
Silverton	1	13	6
Dorsetshire: Compton Valence	6	0	9
Sherborne School Chapel	5	6	3
Worth	2	8	0
Essex: Chelmsford, &c.	120	0	0
Epping: St. John's Chapel	12	14	6
Horndon-on-the-Hill	3	15	6
Navestock	4	2	0
Walthamstow	56	2	4
Gloucestershire: Cheltenham	200	0	0
Clifford Chambers		5	0
Deerhurst	17	1	10
Eastleach	3	16	6
Ilmington	1	0	7
Mickleton	15	0	1
Oakridge	2	15	9
Saul	7	15	6
Hampshire: Alton	6	2	9
Elvetham	2	0	0
Fordinbridge	1	5	0
Hatherden	14	17	4
Itchen Stoke	1	0	0
Medstead	3	1	0
Petersfield District	7	6	0
Portsea: St. Mary's	12	6	0
Ramsdale	2	0	0
Shedfield	3	0	8
Upham	2	3	0
Isle of Wight: Bembridge	1	6	5
Chale	13	14	7
Ryde: St. James'	19	8	1
Totland Bay: Christ Church	9	9	0
Yarmouth	4	8	0
Channel Islands: Guernsey	40	0	0
Herefordshire	75	0	0
Eyton	1	13	3
Ganarew	5	1	3
Hertfordshire: St Peter's, St. Albans	32	7	11
Kent: South Kent	24	9	9
East Kent	849	7	0
Bapchild and Tonge	5	13	0
Belvedere Ladies	10	7	0
Bexley: St. John's	42	7	4
Blackheath	24	12	6
Borden	10	1	9
Catford Bridge: Southend Chapel	3	16	3
East Peckham	1	1	0
Eythorne	11	7	10
Godmersham	1	1	8
Greenwich Marsh: St. Andrew's	5	0	0
Lamorbey	4	1	9
Lee	63	12	11
Milton-next-Gravesend: Christ Church	5	5	5
Minster in Sheppey Abbey	3	2	5
St. Paul's Cray	3	0	0
Sundridge	10	17	6
Tenterden	7	1	0
Tunbridge Wells, &c.	400	0	0
Yalding: St. Margaret's	2	17	0
Lancashire: Accrington: St. James'	4	5	5
Garstang: St. Thomas'	9	6	0
Ince	18	14	0
Lathom	5	0	0
Whittington	21	10	6
Leicestershire: Ashby-de-la-Zouch	49	18	10
Lincolnshire: Appleby	3	4	5
Bradley	1	7	6
Keddington	1	2	7
Laceby	3	7	0
Lincoln	100	0	0
Morton-by-Gainsboro	2	17	9
Sleaford	8	12	10
Stewton	1	19	9
Waltham	3	17	6
Winterton		10	0
Middlesex: City of London: Lothbury: St. Margaret's	3	3	0
Christ Church, Newgate Street	2	11	6
Acton: St. Mary's	62	17	7
Bethnal Green: St. Bartholomew's	5	4	1
St. Philip's	7	11	6
Clerkenwell: Martyrs' Memorial	6	1	6
Cornhill: St. Peter's	8	4	6
Dalston: St. Mark's	47	10	11
Edgware	6	17	3
Hackney	14	2	0
Harefield	3	16	10
Harrow	70	0	0
Haverstock Hill: St. Andrew's	9	17	1
Hoxton Street: St. Anne's	7	18	1
Islington	250	0	0

Kensal Green: St. Jude's	29	1	10
Kensington, South: St. Jude's	102	0	0
St. Paul's	1	18	0
(*Special Contributions*)	120	0	0
Kilburn	98	16	9
Juvenile Association	16	15	8
St. Mary's	118	0	4
Limehouse: St. Ann's	12	0	0
Maida Hill: Emmanuel Church	171	0	0
North-East London	70	0	0
Northwood	12	6	0
Notting Hill: St. John's	20	9	8
Poplar: St. Stephen's	1	0	0
St. Marylebone: Holy Trinity	6	16	2
St. Pancras: St. Saviour's, Fitzroy Square	22	9	0
Southgate: St. Michael's at Bowes	7	18	0
Spring Grove	35	16	6
Stepney: Christ Church	4	16	7
Twickenham, East	31	0	0
Uxbridge	18	4	2
Wembley	31	9	7
Monmouthshire: Nantyglo	1	5	0
Norfolk: Kilverstone	4	0	0
Rudham, E. and W.	2	6	0
Northamptonshire:			
Aldwincle: St. Peter's	3	2	9
Byfield	9	4	7
Towcester: Bradden House	4	17	6
Wappenham	8	7	2
Northumberland: Alnwick	50	15	3
Longhirst	8	15	3
Newcastle-upon-Tyne and South Northumberland	100	0	0
Nottinghamshire: Mansfield Woodhouse	3	12	6
Nottingham, &c.	200	0	0
Thorney	5	0	0
Oxfordshire: Banbury and N. Oxfordshire	28	0	0
Batchwyn Brightwell	1	6	0
Curham	2	0	0
Watlington	1	3	0
Rutlandshire: Uppingham	6	8	11
Shropshire: Bridgnorth: St. Leonard's	24	2	5
Burwarton	1	10	0
Church Aston	6	4	3
Kinnersley	28	14	2
Llanyblodwel	9	14	4
Longdon-on-Tern	9	10	0
Middleton Scriven	3	7	6
Preen	2	19	0
Somersetshire: Bath, &c.	100	0	0
Congresbury	17	10	2
Frome	38	3	0
Glastonbury: St. Benedict's	10	0	0
Horsington	9	10	3
Wedmore	17	17	6
West Camel	1	19	0
Staffordshire: Betley	4	17	6
Burton-on-Trent: Holy Trinity	5	2	0
Bushbury	6	6	10
Darlaston: All Saints'	18	12	2
Great Haywood	1	2	6
Hamstall	4	2	10
Hanbury	6	1	9
Pattingham and Patshull	14	16	6
Rugeley	6	19	6
Stone	11	14	0
Tipton: St. Luke's Mission		16	6
Uttoxeter	28	11	9
Suffolk: Lowestoft, &c.	100	0	0
Pattingstone	6	11	0
Surrey: Balham and Upper Tooting	39	3	7
Battersea: St. John's	9	11	0
St. John's College	6	15	0
Bermondsey: Bp. Sumner's Mission Church	1	11	11
Brixton: St. John's, Angell Town	2	2	0
Brockham	29	8	9
Byfleet	19	12	4
Camberwell: All Saints'	10	0	0
Chertsey	19	7	3
Clapham Park: All Saints'	44	4	5
Croydon	68	0	1
St. Peter's	10	12	8
Dorking	70	0	0
East Brixton: St. Jude's	147	6	8
Kew	7	15	2
Kingston-on-Thames: St. John's	17	9	5
Nutfield	74	11	6
Oakwood		14	0
Peckham: St. Mary Magdalen	5	4	6
Richmond	90	0	0
Surbiton: Christ Church	60	0	0
St. Matthew's	32	5	2
Wandsworth	34	3	10
Weybridge	15	17	5
Sussex: Broadwater and Worthing	50	0	0
Catsfield	100	0	0
Chiddingley	1	1	0
Colgate	15	0	0
Horsham	2	17	8
Lower Beeding	2	0	0
Mark Cross	30	16	10
Northiam	2	2	2
Sompting	21	2	3
Warwickshire: Alveston	1	1	0
Birmingham	250	0	0
Kilsby	3	4	11
Monks Kirby	7	13	2
Warrington	2	4	6
Westmoreland: Ambleside	20	0	0
Crosscrake: St. Thomas'	1	17	3
North Windermere	40	0	0
Wiltshire: Bishopstone	5	16	6
Blunsdon: St. Leonard's	2	15	1
Easton Royal		9	0
Handley	1	9	0
Seend		15	1
Winterbourne Earls	1	6	0
Worcestershire: Cradley	22	17	3
Droitwich: St. Peter's	3	0	0
Feckenham	2	10	0
Hallow	4	11	0
Kidderminster	1	2	10
Pedmore	11	8	7
Shelsley Beauchamp	3	10	0
Yorkshire: Arthington	19	3	6
Barnsley	66	0	0
Borobridge	17	1	0
Bridlington Quay	45	12	4
Bristall	12	19	0
Dewsbury	6	0	0
Embsay	1	15	6
Great Ouseburn	13	18	9
Hampsthwaite	6	1	0
Holderness	66	0	0
Kirkby Overblow	6	4	0
Patrick Brompton	2	18	0
North Cave	12	12	0
Scarborough	55	0	0
Skipton	5	10	1
Spofforth	2	4	4
Wales	38	5	11
Wath-upon-Dearne	5	2	0
Wensleydale	26	0	3

ASSOCIATIONS IN WALES.

Carmarthenshire: Carmarthen	25	0	0
Carnarvonshire: Port Dinorwic	5	4	0
Denbighshire: Wrexham	20	18	6
Flintshire: Connah's Quay: St. Mark's	4	15	0
Glamorganshire: Oystermouth	13	8	6
Penarth	1	6	10
Swansea: Holy Trinity	38	19	3
Montgomeryshire: Bwlch y Cibau	4	11	0
Llandrinio	8	6	5

SCOTLAND.

Scottish Episcopal Board of Foreign Missions	6	17	2

IRELAND.

Hibernian Auxiliary	1200	0	0

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Armitage, Rev. F. J., Casterton	50	0	0

A Thankoffering	10	0	0
Austen, E., Esq.	10	0	0
Bevan, Mrs. P. C., Bryanston Square	5	0	0
Boswell, H. B., Esq., Uxbridge	100	0	0
C. E. L.	25	0	0
C. J. W., Sale of Gold-mounted Sword	15	0	0
Collet, Mark Wilkes, Esq., Lothbury	50	0	0
Colville, The Misses, Gt. Cumberland Pl.	10	0	0
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E. M.	10	0	0
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From a London Clerk	5	0	0
Gibbs, Messrs. B., Son and Co., Royal Exchange	10	10	0
Gollmer, Rev. C. A., Margate, A Thankoffering	10	10	0
Harland, Thos., Esq., Bridlington	25	0	0
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G. W.	10	0	0
H.	20	0	0
H. R.-W.	5	0	0
Laurence, Miss A., Clapham, Thankoffering for mercies received in severe illness	20	0	0
Linton, Rev. Canon, Stirtloe	100	0	0
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Moon, R., Esq., Cleveland Square	100	0	0
Mumford, G., Esq., Streatley	10	10	0
Musson, Mrs., Whiston	5	0	0
Noble, Col. W. H., R.E., Woolwich	5	0	0
Pelham, Lady Henrietta J., Chester Sq.	30	0	0
Perryn, Mrs., Trafford Hall	5	0	0
Schwartz, John, Esq., Mincing Lane	500	0	0
Thompson, Harold James Meysey, York	10	10	0
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W. F. L.	15	0	0
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All Saints' Sunday-school, Alrewas, by Mr. H. W. Brierley		15	0
"A New Year's Box," by Miss M. J. Edwards	1	2	6
Austin, Miss Ellen E., Highbury (*Miss. Box*)	2	1	6
Broadwater Bees, by Miss S. Paine	1	10	0
Brookes, Miss, Ladies' College, Hounslow, Coll. by Pupil		12	8
Christ Church, Colne: Sunday-school, by Rev. J. Mason Austen	2	10	0
Christ Church Senior Sunday Scholars, by F. Norton, Esq.	3	3	0
Cookesley, Miss, Brighton	5	0	0
Evans, Master and Misses, Stockcross (*Miss. Box*)	1	3	0
Garrick, Mr. Edward Martyn, Jun., Ramsgate	1	1	0
Gillam, Mrs., New Radnor	1	0	1
Hendon: St. Mary's Girls' Sunday-school, by C. Pelly, Esq.	1	11	0
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McClintock, Miss, Hillsborough (*Miss. Box, &c.*)	1	0	0
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Pentre Mission Sunday-school, Swansea, by Trevor C. Edwards, Esq.	5	0	0
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Erratum.—In our last issue, Oldbury, under Warwickshire, should be under Worcestershire.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MARCH, 1881.

ON EPISCOPACY IN MISSIONS.

IN his treatise on Christian civilization* Mr. Cunningham has raised a question of especial interest to all who are concerned in missionary effort. The primary object in Missions, in our judgment, is the conversion of individual souls, from the delusions under which they labour, to the worship of the only and true God. This, when it is executed in conformity with the commands of the great Master, is accomplished by the preaching of His Gospel. The seed is the Word of God. It takes root in individual souls, and, watered by the influences of the Holy Spirit, in due season it bears fruit. The chief function of the missionary, which must precede all others, is to be an evangelist, an ambassador from the Lord Jesus Christ to those who have hitherto been in open, although it may have been unconscious, rebellion against Him. When through the successful preaching of the Gospel there have been gathered out of heathenism an aggregate of converted individuals, then succeeds in due course the necessity for organization. This order approves itself to common-sense, as it does, we believe, to primitive practice. Even when a bishop heads a Mission for the conversion of the heathen in a new sphere, he must at first virtually sink his Episcopal office in his functions as an evangelist; nor can he exercise the authority of a bishop (ἐπίσκοπος), except over the handful of followers he may bring with him, until he or they have persuaded some of the indigenous population to accept the doctrines which he teaches. In the rudimentary stages of a Mission, any real Christian bishop must be like those around him, an evangelist in the first place, a bishop in the second. When a Church has been gathered out, the order of collocation of these offices must rest with the sense of responsibility in the individual.

The author of the Essay which we propose reviewing is, we understand, a Fellow of Trinity College, Cambridge, at which university he achieved considerable distinction, and is also a clergyman with marked High Church proclivities. He has, however, clearly on many points read and thought for himself, and has not accepted indiscriminately all the opinions of the school to which he belongs. Before proceeding to discuss his views on these points it may be well to premise some account of the preliminary portions of his treatise; what immediately concerns

* *Christian Civilisation, with Special Reference to India.* By William Cunningham, M.A. London: Macmillan, 1880.

us has apparently formed the successful Essay for one of the "Sir Peregrine Maitland's" prizes at Cambridge.

In the earlier portion of his book, the author treats of what he terms "Catholic Experience and Individual Opinions." Assuming the possibility of experience and the existence of a God, he proceeds to discuss the question whether we can know what God is and what our relations to Him are. In dealing with this he shows how a common Christian consciousness grew up during the first century of Christianity out of the great principle, "Let every man be persuaded in his own mind." This principle he would advocate in reference to the religious difficulties of our own time. He then discusses, in reference to modern unbelief, the right of private judgment, which he maintains, like all other rights, is "correlative to the duty of private judgment"; this being another and an important consideration. "Just in so far as any man has fulfilled his duty in seeking for the knowledge of God, just in so far has he a right to maintain the opinion he has formed." He then proceeds to review the value of the evidence upon which religious opinions may be rested, either on reflections drawn from observed or reported facts, or on direct religious experience. The value of this latter evidence he strenuously maintains, and in this sense looks to "Christ's Church on earth as the pillar and ground of the truth." Again, "In the Catholic faith, defined in the creeds, set forth in Christian teaching, shown forth in Christian worship, we have positive religious knowledge—the accumulated store of human experience of God." We omit his discussion of Christian Morality and Christian Policy, as not directly relevant to our particular interest in his Essay. He then passes on to the Unity of the Church. In his judgment "the object of Christian Missions is not to save individuals only, but rather to spread the kingdom of God." From this principle, whether he is right or wrong, he deduces "the infinite importance of all questions of Church organization." There is in his advocacy a manifest leaning to what are usually termed Church views; but he is not by any means insensible to the necessity of personal faith, or to the value of present religious sympathy. In due course he is confronted with the question, "What do you mean by the limits of the Church?" His answer is, that it is "a unity of the Spirit, which has never been expressed perfectly by identity in the doctrine and organization of the Church throughout the world, but which we hold to be an ideal that we are striving to realize." In answer to the question, Which of various bodies is the one Church? he cannot say "which of these various parts is the whole." By a historical review he shows that there "never yet has been any actual society which at all approached to the ideal of unity." Still, he argues that there has been unity in fundamentals such as the Apostles' Creed, the Creed of Constantinople, the Canon of Holy Scripture, the necessity of some sort of Church Government, and so on.

We have very briefly and imperfectly analyzed these views of Mr. Cunningham which lead up to his theory of Church Organization, not as by any means expressing any opinion of our own concerning them, or with the intention of embarking in the vast sea of discussion which

they open up. Indeed, we only refer to them at all in order that our readers may better understand the scope of his Essay. He may be right or wrong in what he has advanced, but it is due to him to admit that his opinions are the result of patient thought. On some points we might possibly agree with him, on others not; but for us he comes forward as an independent witness, not of our own peculiar school.

Mr. Cunningham then proceeds to discuss the question of Church Organization, a most important matter in his eyes. He holds that the original organization of the Christian Church was much like the existing Jewish system. "The (Christian) synagogue in each town was under the supreme direction of a (Christian) Sanhedrim, at the head of which was James the Just." This organization of the first century he considers was found to be unworkable, and was laid aside before the end of the second century. He would therefore decide against a system of organization, merely because it could be proved to be primitive. He then argues that in the Church there are triple duties—those of visiting, of ruling, and of teaching. He maintains that this triple partition is recognized in Presbyterianism and other systems. In the Church system the deacon visits, the presbyter teaches, the bishop rules; but these functions are often interchanged, for a bishop preaches and a presbyter rules in his own parish. He then remarks that "the bishop's rule is not a personal one"; he is the instrument of carrying out discipline ordained by others; he is a constitutional, not a personal ruler: an executive officer. Originally he was, as bishops described themselves, the "mouth-piece" of synods, which fell into abeyance when a body of ecclesiastical custom had been framed by councils. Bishops are also the mediums by which the experience of the Church in various parts of the world is communicated to the general body. The experience of eighteen centuries has in his judgment tended to prove the value of personal rule in the Church, and therefore on even the mere grounds of expediency Episcopacy is the system to be preferred for government. In Mr. Cunningham's opinion it is through the Episcopate that unity "has been approximately actualized; that the experience of the Church is consolidated; and that, as a living power, it has linked the Church of to-day with the Church of the first century." There is, he holds, most hope of the realization of one Catholic and Apostolic Church in loyalty to the Episcopal system.

It will be evident from this that our author is very far from undervaluing Episcopacy; he cannot, by any possible construction, be considered as having any bias against it. Whatever judgment may be passed about the views which he further propounds, they are undoubtedly those of a person in whose mind Episcopacy is a very essential reality; a very chief element in the proper organization of the Church.

From the abstract question of the importance of the Episcopate, Mr. Cunningham proceeds to show that in early ages there were different forms of it. "In the province of Asia" the municipal system of the Greeks survived Roman conquest. There each bishop ruled in his own city; the constitution of the Church was municipal. In Syria, and in

Egypt at first, the bishop ruled like a satrap over Christians scattered through a wide area. Gaul followed the example of the mother Church of Asia. In Asia, Mr. Cunningham remarks, as also in Gaul, the bishop was so purely a civic functionary that the adjoining villages were left in the hands of presbyters. In other provinces of the Roman empire the bishop's sway extended over a province. The Scottish Church was monastic in character. The abbot, who was often a layman, ruled; the bishops had no dioceses, and no definite jurisdiction. Upon titular bishops, a confused element, Mr. Cunningham does not dwell. There were also what he terms "tribal bishops," "who had a definite jurisdiction, which however extended not over an area, but a tribe, in whatever place it might be found." Such was the position of Ulphilas among the Goths.

Mr. Cunningham then groups bishops into two classes, those who had and those who had not a definite jurisdiction. Monastic and titular bishops had no jurisdiction. Municipal, village, and tribal bishops had jurisdiction. This, however, frequently came into conflict with the claims of territorial bishops. The territorial system, he holds, was necessary to preserve the Church in days of disorder; but, necessary as it may have been, he "cannot feel that the suppression of other forms is necessary all time." He sums up his argument in the following statement:—

> This brief review may serve to substantiate the opinion expressed above, that the Episcopate may be rendered congruent to almost any stage of social and political development. It takes different forms among Greek and Roman and Gothic peoples; it may be different as a missionary, and as an administrative institution. It is evident that the civic Episcopacy of Asia would have been impossible among the Gothic tribes, or in the monastic Scottish Church; and we may lay it down as a settled principle, that *the best form of the Episcopate, at any place and time, is that which is most congruent to the particular society in which the Church is planted.*

In England and in Germany, he maintains that the Episcopal system was first tribal, then territorial, and when missionary operations were undertaken the tribal system was once more resorted to. He quotes a curious instance in the history of Ireland. It is to the introduction of territorial Episcopacy by Henry II. in the place of the Missionary Church, a territorial Episcopacy which had no point of contact with the Celtic tribes in lieu of that which has ever been a great success for missionary labour, good and bad, early and late, that the failure of the Church of Henry II. in all subsequent time is due. Mr. Cunningham then again sums up as follows:—

> Our survey of religious experience has led us to maintain these three principles:—
>
> 1. That Episcopacy, in some form or other, is the kind of administration most likely to be successful, and the only one which holds out a hope for the ultimate realization of Church unity.
>
> 2. That Episcopacy has existed in many different forms in different places; and,
>
> 3. That, if we wish success to attend our efforts in any land, we must be careful to establish that form of Episcopacy which is most congruent to the life of the people.

We have now arrived at the point which concerns modern missionary operations, especially in India. In the opinion of the writer the chief difficulty in the propagation of Christianity in India is, that it comes before the Native mind as the badge of a victorious and hated race. Another great difficulty he holds to be the disintegration of the Native population, which renders it incapable of self-government. There is, he alleges, "no social organism, only a chaotic ferment." In looking over the past he sees that Christianity was most successful when it grafted itself upon existing social institutions; at first on the synagogue system of the Jews; in Great Britain on the power of the tribal kings. He sees nothing corresponding in India. He holds that that Church will succeed best which "is most readily adaptable, so that it may most easily affiliate itself to the different elements that exist side by side but uncombined."

What then is his view of the Episcopate as it exists at present in India?—

It is at once obvious that the Episcopate, as it has till recently existed, does not at all satisfy the requirements of the case. Attached to great territorial divisions, and directly associated with English rule, there is no common ground of sympathy between the heathen Native tribes and bishops who share the unpopularity of all that is English.

He then argues that in order adequately to fulfil the duties of the Episcopate there must be unusual linguistic powers; few can acquire the power of preaching to any purpose in four different languages in one day. He then notes the different circumstances of English and Native congregations, necessitating variety of details in worship and discipline. He holds that a diocesan synod of English and Native clergy would not be likely to devise what is best for the Native congregations.

In all these matters the experience of well instructed Native Christians, or of those missionaries who are constantly dealing with Natives, is what we need. For the best administration of the Church we need to have "tribal" bishops, whose jurisdiction shall extend over a certain *sept or race*, in whatever place they are found; not territorial bishops, whose jurisdiction extends over a certain *area*, whatever races it may contain.

The question of possible schism he thus meets:—

It may appear at first sight that this would be the mere cultivation of schism—the intrusion of a new bishop to exercise Episcopal functions within a diocese already formed—and doubtless this would be the case if their respective jurisdictions were left indefinite; but there need be no intrusion, no interference of one with another, if their respective jurisdictions are clearly defined, and evidently understood. Trouble arises when the relationship of any two authorities is ill-defined or misunderstood, as, e. g., if there is doubt about the boundary between two countries, and how far the rights of each of two sovereigns extend. But where there is no confusion there need be no interference in each other's spheres. The "tribal" bishop rules over the Christians, and provides for the heathen of a certain race and language, say, for simplicity sake, within the Diocese of Bombay: there might be half a dozen such "tribal" bishops, all exercising their functions within the same area, side by side, and not interfering with one another, and the Bishop of Bombay could still retain his authority over all races not otherwise provided for. We should have a number of co-ordinate Episcopates, not as divisions among

Christians, but as branches of one Church. The ground of difference would not be religious opinion, but difference of race and language. This is the real means of avoiding schism: to recognize the natural differences among men as the basis on which the one ecclesiastical organization is reared. Schism implies the separation of one Christian from another on account of religious opinion; but co-ordinate Churches, which only differ because of the differences of race and language, would be, and would feel themselves to be, fundamentally one. Each bishop would be assisted by his synod in the affairs of his own Church, and would rule that branch of the Church as its special needs required. But all these bishops would meet in provincial synods for the hearing of appeals: so long as the various branches were in full communion with each other, so long as all gathered together in the same synods, the co-ordinate Episcopates would be obviously parts of one body.

This tribal Episcopate might possibly, he thinks, be temporary, if in course of time Native languages died out and race differences disappeared. From the tribal organization he augurs a large increase of Christian life and civilization, and an avoidance of those differences which under our territorial system have kept the Welsh and Irish religious life distinct from that of their conquerors. To tribal, not suffragan bishops he looks with hope for the future, if such a system could be admitted to a trial.

In his Preface Mr. Cunningham complains that these views of his "have met with little approval from those who are practically conversant with the subject treated of." This statement is far too sweeping. It is probably substantially true of one "school of thought" in the Church, if we may use a very doubtful form of expression. We are quite aware that there are persons who have been so habituated to the idea of territorial Episcopacy, and to dioceses with sharply defined limits, that they are either quite unconscious that any other system has ever existed, or if they are aware of it they imagine it was some anomaly or corruption quite out of keeping with the constitution of the Church of Christ. It is in vain that in Holy Scripture the patent fact is before them that in the beginning there was not, and could not be, a diocese in our sense of the term. We are not aware that any one has ever yet attempted to define the territorial diocese of St. Paul. It is true that he was the "Apostle of the Gentiles," but that was, if anything, in Mr. Cunningham's phraseology, a tribal Episcopate. It would be a curious thing if a map could be produced showing the precise limits of the dioceses of Ulphilas or Boniface. Those who argue in this way, willingly are ignorant that bishops or missionaries with roving commissions to particular races went forth from particular bodies of believers, preaching the Gospel to any who would listen, and forming them into Churches. Subsequently, and with great propriety, when Christianity became predominant, the territorial Episcopacy succeeded, and the tribal Episcopacy became a thing of the past. But although one "school of thought" has ever been, and we fancy still is unwilling, to confront these notorious facts, it does not follow that this has been the case with all. Those who are commonly termed "Evangelical Churchmen" have never given in to these fancies, although, except when driven by necessity, they have not concerned themselves with disputing them. If Mr. Cunningham had had any acquaintance

with the work of the Church Missionary Society, and the policy which throughout has animated it, he would not have written as he has. The Church Missionary Society has played no mean part in the work of Church Missions, the most successful of which in pure heathendom have, through the blessing of God resting upon them, been the results of her labours. In the pages of our own periodical, going back for years, he would have found his views substantially forestalled to such a degree that he might almost be tempted to think that he had unconsciously appropriated them!

What then has ever been a fundamental principle of the Church Missionary Society? It is that its efforts should be directed to the conversion of heathen Natives, almost to the exclusion of ministrations among Europeans. Except at a few seats of government where missionary head-quarters are established, and where it is of importance to excite the interest of influential Europeans, only too languid on Missions, as far as possible exclusive devotion is required to the task of creating a Native Church. In the steady prosecution of this aim the Society has been called to endure considerable opposition and much obloquy. As a notable instance we might refer to the conflicts with Bishop Selwyn in New Zealand, who, under the absorbing fancy of a territorial Episcopate, strove to fuse Europeans and Natives into a common Church, and to compel missionaries to undertake, in addition to their proper duties, those which should have devolved upon other clergy. If Mr. Cunningham had been conscious of this history, he would have seen how strenuously the Society strove to carry out his theory, that the Native Church should, especially in its missionary stage, be a Church to itself, with its own clergy, Native as soon as practicable, and with bishops, if not Native yet missionaries conversant with the feelings and languages of the Natives. We cannot undertake here fully to develope the disasters which, in the case of New Zealand, followed from the predominance of another policy, which by splendid acts of self-devotion dazzled the minds of people in England. The story of New Zealand, if carefully studied, and not blindly accepted on the strength of *ex parte* statements and romantic illusions, ought to convey to any Christian man a never-failing lesson of the extreme impolicy of premature fusion between a handful of Englishmen and masses of Natives. The Church Missionary Society can hold itself perfectly free from all blame in this matter. It has not refused in certain cases territorial arrangements, when otherwise, from hindrances and theories upon which we do not care to dwell, it would have been deprived of an Episcopate; but it has not, where it has had free scope, as in the case of Bishop Crowther, hesitated to encourage tribal Episcopates. Who would define accurately the first Native Bishop's diocese?

So again we wholly subscribe to the correctness of Mr. Cunningham's theory, that in India joint synods, if they could be legally held so as to carry with them authority, would be to the prejudice of the Native Church. There is, however, so far as we can see, not much promise of such assemblies taking place. There are far too many delicate questions involved foreign to the Society, but to which we do not care to

advert. There never yet has been a Synod of the English Church in India, nor do we much anticipate the prospect of one being held.

Again we are, and ever have been, completely at one with him on the question of tribal or linguistic bishops as superintendents of Native Churches. We are by no means insensible to the valuable help which has been rendered to Missions by the dignified officials who have gone from this country as Government or territorial bishops, holding office under the Crown in conformity with Acts of Parliament, and with Her Majesty's Letters Patent. Many of them have indeed been nursing fathers to Missions, and have bestowed a vast amount of labour in conferring on Missions the benefit of their Episcopal services. It would indeed be ingratitude not to acknowledge and not to be thankful for them. But still—we hope we shall not be misunderstood—they have of necessity been outsiders to the Native Church. With one highly honoured exception no independent Indian bishop, until the period of his appointment, has ever been a missionary. With very rare exceptions they have been English clergymen to whom, until they landed in India, all knowledge of the country was merely that possessed by ordinary well-informed Englishmen. Until their selection, in most cases, their thoughts and interests have been in other channels, and have been absorbed in the details of English scholastic or parochial work. Several of them have nobly risen to the occasion with an energy deserving all praise, but Mr. Cunningham's theory remains untouched. The position of a bishop who is in the eyes of the people a Government Servant, like any other exalted official, is not and cannot be attractive to subject races. He may entertain theories, more or less well founded, that he is not after all what they esteem him to be; but such he is in their opinion.

Again, it is impossible successfully to controvert the strength of his forcible argument, that no one dropped in India at an age varying between thirty and fifty years, can be expected to acquire such mastery of difficult oriental languages and habits of thought, feeling, and expression totally novel to him, as to make him an efficient preacher, a fluent conversationist, or a thoroughly capable ruler, if familiarity with the modes of thought of the ruled is a chief element of success. He may get through a vast amount of official business mainly relating to the European community. He may acquire a certain amount of official phraseology, which enables him to discharge his official functions as bishop in the various Native tongues. He may even, with the help of Moonshees in certain cases, be able to produce a few written sermons, and, if favoured by nature, may possibly pronounce them without offence. But neither bishop nor missionary, nor European in any capacity at a somewhat advanced age, can expect, unless in most rare and exceptional cases, to do more than speak with stammering lips and with imperfect knowledge of those whom he is addressing. If he is wise he will only be, as far as he can, the mouth-piece of experienced missionaries, who in this department will think for him and supply him with what he retails. It is no argument that governors-general, commanders-in-chief, or even judges are sent out

from England. Their duties are completely different, and in the case of judges they are supplemented with competent assessors and officials.

For our own part, we hail Mr. Cunningham's theory as a fair solution of an acknowledged difficulty. There is no necessity for viewing tribal or linguistic Episcopacy as a permanent institution in India, more than it was in the early Church. It may serve a turn, and when it has served that turn, if it is deemed advisable it might disappear. If in India the conversion of our heathen subjects to Christianity had ever been a national concern it ought to have preceded territorial Episcopacy. But it is well known with what a struggle any kind of Episcopacy was forced upon old Indian indifferentism and prejudice. The last thing considered in Episcopacy, when it was extorted, was the evangelization of the heathen. The present system therefore naturally smacks of its origin. We do not say that it is impossible to render it available for missionary purposes to a certain extent, but there are complications connected with it which demonstrate the necessity of some such independent supplement as Mr. Cunningham suggests. We might, as an instance, take the case of Telingana. There is there to the north of Madras a whole race numbering millions, speaking a peculiar and highly cultivated language of their own. What possible obstacle could there be in the eyes of Christian men to there being set apart a bishop speaking the language of the Telugus, familiar with the people, and commanding their confidence? Why should he not go forth and evangelize, and rule independently of the trammels which hem in territorial Episcopacy? There are none that we can conceive, except that Telingana is an enclave in the Diocese of Madras. This difficulty in the case of Travancore was got over by the fact of its being an independent kingdom, and therefore not included in the territorial limits of any Indian diocese. So there is there a Malayalim-speaking bishop, who as a missionary has laboured among them, for a Malayalim people. If such bishops are an advantage, as has been also imperfectly and partially recognized by a sort of ecclesiastical artifice in Tinnevelly, for some part of the Tamil people, why should not the same benefit be extended to Telingana, the Canarese, and the Mahratta country, the Bengali and Hindi-speaking population? The only answer can be that there is an English-speaking territorial Episcopate, which by its pretentions curtails the privileges of these tribes. Whether this is a sufficient answer the Church must judge.

From the tenour of his publication it is sufficiently clear that Mr. Cunningham is, to a considerable extent at any rate, a High Churchman. He must therefore have surmounted a considerable quantity of the prejudices which influence such persons when they approach the consideration of a question of this kind. We hail, however, his advocacy as a symptom that the real necessities of Mission work are gradually making themselves felt among men of his school. It is a good omen for the future, even though it may be but the day of small things.

We can aver that it has been the constant aim of the Church

Missionary Society to raise up in heathendom Native Churches not Anglicized, not denationalized, as has been most unfairly pretended often by those who might and ought to have been better informed, but evolving themselves spontaneously according to their sense of their own needs, having their Native catechists, their Native ministers, and, when practicable, their Native bishops. When these Churches can be defined territorially there may be no harm in it, but this is a very minor matter. Swaddling has long since been laid aside for infants; compression is not now recognized as calculated to cherish life and activity. The same principle should be extended to Churches. Our Indian bishops have hitherto most wisely conceded great freedom, and the result has been growth. But we are decided Episcopalians enough to wish that as soon as through missionary labour the nucleus has been formed of a Native Church, it should have its bishop conversant by his own antecedents with it, and not a stranger, however able, earnest, and zealous for its extension. Mr. Cunningham can hardly be considered as a person speaking with any amount of authority, even with the prestige of his University distinction and the University imprimatur on his Prize Essay, but it is by the ventilation of views in all quarters, and by gradual effort put forth by persons of all sorts, that public opinion is eventually formed. Bingham tells us that "the general rule was for every Church to make choice of one of her own clergy to be her bishop, and not a stranger." No rule has been more systematically and persistently violated in modern times, especially in Missions where it would naturally be of most value.

We are not therefore urging anything novel, or without precedent in the earliest times, when in special cases and for special ends we record our approval of a theory urging the restoration of tribal or linguistic Bishops where they are needed in nascent Missions; when we long for Tamil-speaking Bishops among Tamils, Bengali-speaking among Bengalis, and so on throughout the length and breadth of the Mission Field. We can see no inconvenience in there being, as there might be, at a Conference in the city of Madras,* the Bishop of Madras preaching to the English, a Tamil Bishop preaching to the Tamils, a Telugu Bishop to the Telugus, a Malayalim Bishop to the Malayalims, a Canarese Bishop to the Canarese, and even a Portuguese Bishop to the Portuguese; nor, why each should not manage his own people in friendly communication with his brethren, exercising independent authority in his own sphere. This again would not be a novelty, but merely a reproduction of what for necessary, although it may be for temporary purposes, has in primitive times found sanction as favourable to the growth of the Church of Christ. K.

* Cf. Bingham, B. 2, chap. 13, § 3.

REMINISCENCES OF MISSIONARY DEPUTATION WORK.

By a "Deputation."

MANY years ago, when I was a lad, I saw a placard on the street walls announcing that a missionary meeting would be held, and that the Rev. A. B—— would "attend as a Deputation from the Parent Society." My youthful mind was somewhat puzzled at the word "Deputation," and still more with the expression "Parent Society." So I determined to go and see and hear for myself. The Deputation I found to be a clergyman very full of figures and statistics, who made an occasional effort to be funny, and who seemed to delight himself in hard unpronounceable words, only fit for geographies and dictionaries. The impression then left upon my mind was that a "Deputation" was an exceedingly dry and uninteresting specimen of humanity. But how little did I imagine that I should ever become a dry, dull, tedious, and uninteresting Deputation myself!

A few years ago, after many years of labour abroad, I visited England for a few months' change and *rest*, but I had scarcely put my feet upon the shores of dear old England when I found that I had already been advertised to speak at a missionary meeting. In fact, whether I liked it or not, I was "a Deputation." I submitted to the inevitable, and soon enrolled myself as a full-blown "Deputation from the Parent Society."

In order to properly carry out these important diplomatic functions, I invested in a Gladstone bag, a leathern satchel, and an Austrian rug: the first to contain my clerical suit, quite new, and other necessaries; the second for my Bible, my manuscripts, and copies of the *Record*, the *Guardian*, the *Church Times*, and the *Rock* (for the Deputation has a taste for ecclesiastical controversies); and the third to protect my legs from the Siberian climate of my native land. Such was my outfit*; and, thus equipped, I set out amidst the stern protestations of my friends and relatives, who had not seen me for years, and thus proceeded to enjoy my "well-earned rest" (the Committee, the Secretaries, and everybody else said it was "well earned") by rushing about from county to county and from parish to parish as a Missionary Deputation.

One of my first engagements was to preach in a rural parish on the south coast of England. The rector was away (rectors do sometimes avail themselves of the holiday), but I was kindly received by the curate. He had only been a few years in orders, and was many years my junior, but he was very kind! He seemed to take an interest in me! In fact, he did his best to encourage me. He was a good, earnest young soul, that curate, and I shall not soon forget the kind, loving way in which he took my arm, and, as we walked home from church, congratulated me upon "the ability" of my sermon, "for," said he, "to

* And, we hope, copies of the C.M.S. publications. Without these, both for his own guidance, and to recommend to his hosts and his auditors, no Deputation's "outfit" can be complete!—[Ed.]

tell you the truth, I rather dread the arrival of a Missionary Deputation, for their tedious sermons are such a dreadful bore." I cannot tell exactly why, but I must confess I winced a little at first, but reflection brought me into a more grateful and amenable state of mind, and I went to bed that night full of hope and expectation. Possibly I should succeed in becoming an "interesting" Deputation? Yes, that is exactly what is required of a Deputation. He need not be eloquent; he need not be learned, nor even able; but he must be *interesting*.

One of my numerous and multifarious engagements was an address to one of the public schools of England, where I was hospitably entertained by one of the assistant masters, who spared no pains to get up a Missionary Association amongst the boys. Poor man! Upon my arrival, I found him in a state of anxiety as to the probable success of the Deputation. Missionary meetings were then seldom or ever held in public schools, and, moreover, a Colonial Bishop of high University distinction was expected to be present. There was time for a walk before dinner, and the assistant master availed himself of the opportunity for testing the efficiency of the Deputation. As we walked together through the shady coppice, how skilfully did my scholastic friend let me into the secret, step by step, of his anxiety! Would I be a miserable failure and make the Head Master disgusted with Missions, Missionaries, and Missionary Deputations; or would I be interesting? All I could do was to promise to do my best to be interesting—interesting at his hospitable table, interesting to his private pupils, interesting to the Colonial Bishop, interesting to the Head Master, interesting to everybody, and interesting at the meeting. Of course it is not for me to say how far I succeeded. But this public school still continues to support Missions, and the boys send their money to the Deputation who thus tried to do his best. He regards it as the reward of merit!

The Missionary Deputation is never off duty. This I soon began to realize. From the very moment I left my door-step until my return, I was never certain of a moment's freedom from deputational anxieties and cares. A missionary is public property, and every individual, from the newspaper editor who does not subscribe to Missions, down to the veriest country bumpkin who does, considers himself at liberty to discuss the missionary's merits. Even in the railway train (the Deputation usually travels second-class) he may be seated next to some celebrated authoress who does not believe in Missions, or to a member of Convocation who does not believe in Societies, or to some liberal supporter of the Society who is about to reduce his annual subscription because he sees so many returned missionaries and Colonial Bishops, or to some truly orthodox lady who cannot tolerate ecclesiastically-shaped coats and clerical stocks, and he must order his conversation (whereby we mean both his deeds and his words) accordingly.

When travelling one Saturday by the "Flying Dutchman" from Paddington to Bath, an ecclesiastical lawyer engaged me in a discussion of some two hours' duration. It was virtually a missionary meeting, and I trust my legal fellow-traveller was enlightened. But I arrived

irritated and tired, and little fitted for my deputation duties in the evening.

The Deputation's duties usually begin on the Saturday evening. His host, who is generally some wealthy layman, and a well-known friend to Missions, has invited the vicar, the curate (the curate is not always invited), and a few other friends, to meet the Deputation. It is very often this first missionary meeting (for dinners, teas, breakfasts, and luncheons are all missionary meetings as far as the Deputation is concerned) which gives a tone to the whole anniversary. It is really a review of forces. The vicar, for he is an old man, has, in his day, seen many miserable failures as Deputations, and he would just like to find out whether his pulpit will be properly and creditably "filled" on the morrow. On the other hand, the missionary knows that there is a good deal of insincerity in the professions of some clergy as to their regard for Missions and missionaries, and he would like to know how far he has really got the vicar's prayerful sympathy. During the dinner the failures and successes of former Deputations are discussed. They are intended as words of warning, and as wise counsels to the present company, and the Deputation knows it! Then, after dinner, the vicar button-holes him—"about the arrangements for to-morrow's sermons and Monday's meeting." Very numerous are the suggestions made by the vicar, and the Deputation, if he be a wise man, and not puffed up with pride, will take the hints in a true spirit of humility. It is well for him to know something of the class, spirit, and temper of the people he is going to preach to on the morrow.

I remember, on one such occasion, an excellent country vicar saying to me, "Well, now, about to-morrow. Don't give us any learned disquisitions on Oriental mysticism or upon Buddhism or Mohammedanism, for mine is a Cambridgeshire congregation, and it is well known that the people of Cambridgeshire" (not of the University, please observe) "are remarkably thick-headed. Be as simple as you can. One of the best supporters of Missions in my parish is an old woman who rebuked a fellow-parishioner for not coming to church, and when the delinquent urged that he had no Sunday clothes, the dear old lady reminded him that every Sunday the parson bid them '*render* their hearts and not their garments.'" I remembered the vicar's advice, and preached accordingly.

It is astonishing what interest some congregations do take in Missions, and how nobly they give, and it is therefore no ordinary privilege to preach to such. George Herbert says the pulpit is the parson's "joy and throne," and it is specially so to the missionary parson when he knows that he has a truly missionary spirited congregation. But the whole service should be missionary; the hymns suitable, lively, and cheerful; the lessons specially selected (this is allowed in most dioceses); and men well known for their zeal and earnestness should assist the churchwardens in the collection. Bishop Cotton's prayer* is a suitable one before the sermon. A good earnest

* "O God, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send Thy blessed Son to preach peace to them that are afar off and to them

congregation, a sympathetic vicar, and an efficient, wise, and "interesting" Deputation, generally secure a good collection. The Deputation, however (as he is an active missionary, and hopes to return to his work), with pardonable pride, will not stay to count the money, but turns away from so mercenary an estimate of God's work; and as he takes up his umbrella and walks out of the vestry, he mutters to himself the apostolic rebuke, "Not because *I* desire a gift, but I desire fruit that may abound to *your* account!" Strange paradox! The missionary has a soul above collections! He leaves *that* to the Lay Secretary. The work is the Saviour's, and the Church at home *must* support it, or be ashamed of herself. That's *his* opinion. After service, the Deputation dines at the vicarage. The vicar's children are there, and put all sorts of curious questions to the missionary; the Deputation tries to be "interesting," and the dear little ones are amused. The eldest boy declares he will be a missionary, "it must be so jolly." The missionary assures him it *is* "very jolly."

In the afternoon the Deputation is asked to visit the Sunday-school and to give "a little address to the children." In vain does he urge that he is suffering from "lightness in the head," brought on by a lengthened residence in a most unhealthy locality, and that, although he is not on the sick-list, still he has come to England for "rest." The vicar says he gave notice of the address last Sunday, and the vicar's good wife says her girls' school supports a little negro girl in Yoruba, and that is the reason why the missionary from India should certainly come and do all he can to excite their interest in African children. Indeed, there are a thousand and one arguments why he should go, and go he must. A Missionary Deputation has no right to allow himself to be at large, looking the very picture of health and spirits, if he won't work. It is perfectly absurd for such a man to speak of "rest." London vicars get their one or two months' change or rest, but what right has a man, professing to walk in the shoes of St. Peter or St. Paul, to talk of rest? And then the old vicar is so nice and kind and earnest. So off starts the Deputation to the Sunday-school. What a pretty, healthful sight it is to the man who has seen but few English children for years, to stand up in the midst of a nice lot of lads and lasses and to look straight into their dear little faces and tell them of Christ's kingdom amongst boys and girls with darker skins and darker hearts than theirs! The little creatures! how I felt for them when I found that I had been the means of taking from them coppers which many of them would much rather have spent upon lollipops! But then many children are made ill with lollipops, which is what cannot be said of the driest and dullest missionary address!

The Deputation again returns to the vicarage to tea, and there he finds Mr. D., who has written an able and well-known treatise on the unscriptural character of those mercantile institutions which countenance usury. He has just dropped in (and, of course, the vicar asks

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that are nigh; grant that the people of every land may feel after Thee, and find Thee, and hasten, O Heavenly Father, the fulfilment of Thy promise to pour out Thy Spirit upon all flesh; through Jesus Christ our Saviour. Amen."

him to stay tea) to ask the Deputation how he can conscientiously belong to a Society* which invests its money in railway shares! With difficulty does the Deputation rush away to the vicar's study in order to "get up" his discourse. The church chimes warn him that he must be on the move. The missionary has not heard the chimes of church bells for many, many years, and, as he walks to church, what a crowd of bygone associations surround him! The Deputation's heart is sad, but there is not time for that. He must be all life and energy if he wishes to "fill" the vicar's pulpit with credit. After the evening service the good vicar, who has several times expressed himself strongly, very strongly indeed, upon the positive cruelty of Missionary Societies working their missionaries during their brief, well-earned rest, asks the Deputation if he would mind just giving a short address—"a few words"—at a mission service in Pauper Alley at the other end of the parish. Of course the Deputation consents. Who could refuse the Vicar of Godwell? He is so hospitable, so good, so jolly, and so truly Christian withal, a Deputation must have a heart of stone to refuse him anything. So off they start together, and after a three-quarters-of-a-mile walk, they have a nice, warm, hearty service. The people all seem glad to see "the gentleman from the Indies," and here the Deputation condescends to count the collection, and to gauge his success by the number of copper pieces. It is nearly ten o'clock before he returns to his host's hospitable dwelling. Supper is ready, but it is past eleven before the Deputation retires to rest, for at supper he meets his host's brother, an officer who has resided many years in India, and who regards mission work as a positive swindle! And thus the supper-table becomes the Deputation's last missionary meeting of the day. The chimes strike twelve, but the poor missionary (by some means all missionaries are "poor," and objects of pity) can get no rest, for as he turns over and over on the nice soft feather bed, fantastic visions of Sunday-school children, a crowded church, hymns, chants, the roughs of Pauper Alley, unlawful usury, and retired Indian officers, all float across his excited brain, and for many an hour does the poor man endeavour in vain to close his eyes in sleep. It may be the supper or the Indian climate, but the missionary himself thinks he is working a little too hard. He needs rest.

But the next day is the great day of the anniversary. No pains are spared by the dear old Vicar of Godwell. He always says he owes far more to missionary work than missionary work owes to him. It is the best means he has of keeping the people awake and alive to their responsibilities. Everything is therefore done by the vicar to make this the great occasion of the year. The vicar is "a well-known supporter of the Society;" he is an Honorary Life Governor, and he is determined to use his best influences to bring together the neighbouring clergy on this occasion. They must all come to "meet the Deputation." They are therefore invited to a three o'clock luncheon, or

* Which, as a matter of fact, the C.M.S. does not do. It possesses railway shares which have been handed to it in trust, but its own reserve funds, &c., are in Government securities.—[ED.]

dinner, at the vicarage. The Deputation (poor fellow!) is now on his trial. He will be interviewed for fully three hours, and the good name and reputation of his Society, and of himself, and of the missionary clergy generally, will depend upon the manner in which he acquits himself.

The assembled party of clergy is a representative one. First and foremost is the Rev. Canon Blank, a popular speaker from London, who has come down by the morning express specially for this evening's meeting; then there is the Vicar of Upton, who is suspected of having slightly ritualistic tendencies, for he preaches in his surplice, and chants the Psalms; then there is the Rector of Lowtown, whose extreme Low Church proclivities have given rise to the report that he does not believe in Confirmation; then there is the Perpetual Curate of Flopford, who was for some time a follower of Mr. Pearsall Smith; and the Rural Dean, the Rev. Canon Soberton, who is said to be very broad. In addition to the beneficed clergy there are what a modern bishop was once heard to call "the inferior clergy"—that is, the curates. Inferior, poor fellows, they are as to pay and position, but not in ability and piety. The Deputation is casting his net for more missionaries, so he sticks to the curates. They are all more or less inclined to be missionaries (it is the proper thing now-a-days for curates to be so minded), but most ingenious are the excuses made to escape the reponsibilities. Mr. A., who took a first class *Lit. Hum.*, is not quite sure whether the missionary field presents a sufficiently important and extended sphere for his well-known classical attainments! His father-in-law, who is an old Indian civilian and a member of the Missionary Committee, thinks he had much better stay at home! Mr. B. has so high an opinion of the missionary office and the requirements of it, that he would consider it presumption on his part to offer himself! Mr. C. is engaged (what right have curates to get engaged?) to a very delicate lady, and therefore missionary work is out of the question. Mr. D. will think over the subject, and so will Mr. E. At last the Deputation is disturbed by the good vicar introducing him to the Rev. Canon Blank, the popular preacher from London. How small does the poor Deputation feel beside this great luminary! But the Canon is kind, and the Deputation is mild, and submits to be patronized.

The Deputation now becomes an object of interest to the beneficed clerks, and very many are the questions put to him by these his reverend brethren. But what marvellous ignorance on the subject of Missions (of geography, indeed!) do the questions put to the Deputation reveal! One of them understands that there has not been a single Christian convert from the Mohammedan faith; another is under the impression that all the Mission Schools abroad are filled with Christian children; a third never heard of the existence of Sàkyamuni, the great Buddhist reformer, or of Nànuk, the founder of the Sikh religion. (What would be thought of the Deputation if he knew nothing of the Synod of Dort, or of the existence of Theodore Beza?) The Deputation, however, enjoys both the dinner and the conversation. He has not tasted gooseberry tart and cream for fifteen years, nor has he had such an oppor-

tunity of meeting a number of beneficed English clergy for the same period. He is refreshed. But he is just a little annoyed at something he heard the London Canon say to the vicar's wife. It was this: "You see so few missionaries really give up anything. They are much better off than they would be at home." The Deputation would have liked to have given the Rev. Canon a pinch; but Deputations never pinch, they are men of humility. "O my God, put Thou my tears into Thy bottle: are they not in Thy book?" The poor Deputation will presently go back to India, leaving his dear wife and six darling children behind, simply because he wishes to stick to his work.

The Deputation now retires to the vicar's study to get up his speech. But he has scarcely shut the door when the vicar's wife (dear Christian soul!) brings him a cup of tea, and as she puts it on the table she says, "I am *so* sorry for you; you have not had a moment's peace or rest. But you know your coming amongst us does us such a lot of good: it stirs us all up." The poor Deputation is glad to know that it is in his power to stir anybody up. Of one thing he is certain—he needs stirring up himself.

They all set off for the meeting, and soon find themselves in the committee-room, where they are to leave their hats and umbrellas, and pray for the success of the meeting. The vicar is in ecstasies, and so is his excellent wife. It is the sixtieth anniversary of her birthday, and there is a crowded meeting. "Now," says the vicar to the Deputation, "we want you to take your time—fully an hour. It is a difficult room for the voice to fill; but speak to the clock at the other end of the room and you will be heard."

The Rural Dean presides, but the Perpetual Curate of Flopford won't sit on the platform because he does not believe the Rural Dean to be a truly converted man. The Deputation takes out his note-book and records this as a strange and somewhat eccentric circumstance. The meeting begins with the inevitable "From Greenland's icy mountains," which the chairman informs us was composed by Bishop Heber; and then the Vicar of Godwell prays. It is a grand sight to see a dear old saint of seventy years upon his knees, pleading with the God of Missions for success upon a great crowded meeting, and the Deputation feels that that old man's prayer has given him a lift. The chairman then calls upon the local secretary, who is one of those excellent laymen who are the very backbone and muscle of the Church of England, to read the report—and a right good report it is. The Secretary is careful to read out distinctly the subscribers' names (subscribers like to hear their names read out!), but he omits his own, for it is followed by a subscription of 50*l.*, which everybody knows is only a very small item of the large donations this excellent man gives to missionary purposes. There was a fifty-pound note in one of the collecting bags yesterday, and the vicar strongly suspects the Secretary put it there. He has given the Deputation 25*l.* for his Mission church. The local secretary makes a short speech, but he hits straight. He says people don't give enough to that Lord who has done so much for them,

and he doesn't believe in Christianity which doesn't give. We want less talk and more giving and more work.

The chairman, the Rural Dean, then makes such suitable introductory remarks as become a rural dean, after which the Deputation is called upon to make his speech. He remembers the oft-told injunction to begin low, proceed slow, to rise higher, and catch fire. He does his best, poor man, within an hour and a quarter. He is amusing without being funny, instructive without being tedious, statistical without being dry, and pathetic without being sentimental. Whether he succeeds or not, it is impossible for him to tell, but as he sits down he receives an approving smile from the vicar's wife, who is on the front seat below, and the old vicar presses his hand warmly, and with tearful eyes whispers, "Thank you, dear friend, we shall not forget you when you are far away from us."

The Deputation is followed by the London Canon. The speech is an eloquent one—the Canon always is eloquent (how the poor Deputation wishes he could speak like *that!*)—but it must be confessed that there is very little about Missions in it. It is a comprehensive speech. It embraces School-Board Education, Convocation Reform, Ritualism, Rationalism, and Protestantism, but little—indeed nothing—affecting any real missionary question. The reverend gentleman does not seem to study Missions; but still his speech is received with the most vociferous cheering, in which the Deputation joins, and every one, including the Deputation, pronounces it the speech of the evening. The meeting is concluded with a few words from the vicar, who presses homo a .ew points in the Deputation's address, and the Rural Dean pronounces the benediction. The collection at the door amounts to 21*l.* 10*s.* 6*d.*, the sixpence representing the gift of an old farm-labourer, who has gone without his pipe for a week in order to give sixpence to "the missionaries."

But, although the meeting is over, the Deputation's work is not done, for as he leaves the platform there are several people who wish to speak to him. There is an old schoolfellow, whom he has not met for nearly thirty years, who wishes to shake him by the hand. There is Mrs. A., who wants to know if he has ever met her dear son in India. There is Mrs. B., who would like to ask him if he would kindly visit her dear husband's grave at Patanpur, upon his return to India. There is Miss C., who would be glad if he would take out a small parcel for her sister; she resides quite near (only 2000 miles distant) to the missionary's station. There is Miss F., who wants to know something about the two orphans she has supported in China for the last fifteen years, and who seem quite youthful yet. The Deputation is interesting and obliging to all, and even consents to take the small parcel. It is a cause of regret to him to say that he knows nothing of the orphans in China. It has, however, been a good Lord's Day's work, and right thankful is he to get back to his host's hospitable dwelling, and to take his "well-earned rest" for the night.

The next morning he leaves by an early train, and as he enters the station he purchases from the book-stall a copy of the *Godwell Adver-*

tiser, which contains a full report of last evening's meeting. The speech of the London Canon is given verbatim; the missionary is reported to have related some interesting details of his work in India. A few hours' journey brings him back to his home, where he will be permitted to enjoy a whole day's rest before he starts on deputation duty again, for he is engaged to address a Zenana meeting on Wednesday, a young ladies' boarding-school on Thursday, and a Young Men's Christian Association on Friday. On Saturday he must leave for Berwick-on-Tweed for their twenty-fifth anniversary.

Such, although a fictitious representation, is virtually a true account of the way in which a missionary is interviewed, and worked, and knocked about as a Deputation. Of course he makes many new friends, gets many new ideas, and accumulates a good deal of knowledge of both men and things; but the probability is that he can stand it only for a few months, and it all ends in his being enrolled amongst the number of defunct missionaries who perished in the attempt to become "efficient and interesting Deputations."

The truth is that people have no mercy upon a returned missionary if once they get hold of him. Within the last few years the number of Missionary Associations has increased a hundredfold, and Missionary Deputations are necessary to keep up the missionary interest. A live missionary, fresh from his work, is regarded as absolutely necessary. And how indignant do some of the clergy become when the missionary shows that he intends to put some limit upon these demands! During my brief stay in England I was seized with a very severe attack of bronchitis, of which I nearly died; but, upon my recovery, I consented to preach in a certain cathedral city in behalf of the Society. I preached with very great difficulty, but, instead of my case exciting the least sympathy amongst my brother-clergy, one of them was positively indignant because I would not stay to address the meeting. My chief persecutor was a devoted old clergyman who had never had a day's illness in his life.

People, however, are usually very kind, very hospitable, and very considerate to the returned missionary on deputation. And now that I am once more far away from the shores of old England, and am writing my Reminiscences beneath a punkah with the thermometer at 104° in the shade, I look back with the deepest gratitude and pleasure upon the visits I paid to different parts of England as "a Deputation from the Parent Society." How I think with very shame as I remember that my request for a fire in my bed-room on one occasion compelled my kind hostess to take up the coal-box herself and prepare it at midnight! How well do I recollect another friend driving me through a heavy storm of rain to a distant railway station! What care do some kind missionary friends take of their Deputation! And how often does the Deputation count up these many "cups of cold water" when he is far removed from those pleasing scenes of country vicarages and town rectories!

Some missionary anniversaries are admirably managed. My mind at once reverts to that of a very successful association in one of the

large manufacturing towns in the centre of England. The anniversary begins with an address from the Deputation to missionary collectors and some of the local clergy on Saturday evening. Then, on Sunday, the Deputation is spared attendance at a children's meeting, but is sent to two leading churches to preach, morning and evening. On Monday he addresses a large gathering of Sunday-school scholars. On Tuesday morning he meets the local clergy for the discussion of some missionary subject (for example, "What elements of God's own truth do you find existing in the false religious systems with which you contend?"), and in the evening he addresses a crowded and enthusiastic meeting in the Town Hall. The Bishop and the Archdeacon are generally present. The truth is that everything depends upon the view the local secretaries take of Missions. If they regard Missions just merely as one of the Church's charities, very much as a clothing-club or a soup-kitchen, or a temperance society—well, then the probability is that neither people, pastor, or Deputation will rise to the occasion. But if, on the contrary, a very high and grand view of Christ's great missionary legacy to His Church is taken, and Missions are regarded as *par excellence* the Church's work, then the probability is that the missionary anniversary becomes a means of stirring up, and of infusing new life and energy into all—including the Bishop and the Archdeacon. "Missionaries first," said a Church dignitary to me on one occasion as we went up on to the platform together; but it is only in the Free Church of Scotland that this high position has been indeed assigned to the missionary office. Its best men have become missionaries, and its best missionaries have been made Moderators.

The latest novelty in deputation work is the lawn party. But although there are very ridiculous and amusing phases of this department of deputational service, I am of opinion that they are of immense service to the cause of Missions. They might be multiplied with advantage; but a genial, good-tempered, sociable, and "interesting" Deputation is absolutely required for a lawn party. A dry, dull, phlegmatic missionary in the midst of a green sward, with singing birds, rosebuds, and tea, is altogether out of place. The thin, pale, wan, emaciated returned missionary is the best Deputation for a small ladies' working party. Amongst such he becomes an object of pity and of interest.

If a Missionary Deputation may be allowed to have an opinion on the subject, I would venture to remark that, as a rule, societies do not take sufficient pains to ascertain the special gifts of their missionaries for deputational work. It is taken too much for granted that a returned missionary can do everything, from speaking in Exeter Hall to giving an address to an infant-school; although his labours abroad are by no means such as tend to cultivate the gifts of oratory.

There seems to be no probability of the demand for Missionary Deputations decreasing. People must be interested or they won't give. The age for great public meetings is perhaps passing away; and yet people are just as anxious to obtain reliable information on the subject of Missions, and will still go to meetings if they can get facts and figures put in an interesting way. The religious public care less about

"fireworks" than they did in the days of Hugh Stowell, but I think I observed, when at home, a desire to return to a more primitive form of missionary meeting, the object of which should be, as of old, to enable evangelists, on their return home, to "rehearse all that God had done with them, and how He had opened the door of faith unto the Gentiles."

TWENTY YEARS' PROGRESS IN THE MISSIONS OF THE CHURCH MISSIONARY SOCIETY.*

N endeavouring to measure the progress of Foreign Missions during the last twenty years, it is not enough to compare the statistical returns of 1860 with those of 1880. Such a comparison can give but a very inadequate idea of the real change which in so short a time has come over the position and prospects of missionary enterprise. We need to project ourselves, so to speak, back into the atmosphere of 1860, and to see the world with the eyes of that period. Of course this is not really possible. We cannot, if we would, divest ourselves of the knowledge and experience that twenty years have gained. We cannot so abstract ourselves from the present as to live again in the past. Still, some imperfect conceptions of the missionary outlook in 1860 may be formed by seeing what the men who then stood upon the watch-tower said and thought. And I know nothing more deeply interesting than to take down the Annual Report of that or any other long past year, and just read it. Those who think current Reports dry will probably not relish this suggestion that they should read old ones; but I venture to think there is no more instructive literature, to those at least who delight in tracing out the accomplishment of the merciful purposes of God to a fallen world. A history will not do: it is written from the point of view of the writer's own date. What we want are contemporary documents.

With a view to this paper, therefore, I have taken the Society's Annual Reports of 1859-60 and 1860-61, and have gleaned from them a very few of their facts and features, over against which I shall now place the facts and features of this present year. And when it is remembered that the Reports at that time were compiled by the revered Henry Venn, no doubt will be felt that the statements they contain are the statements of unequalled missionary experience and missionary foresight.

Beginning, as we naturally do, with AFRICA, we find the Report of 1860 lamenting that, owing to a fatal epidemic at Sierra Leone, thirteen European agents there had been reduced to six, and remarking that the motto of the Mission, as in former years, still was, "Troubled on every side, yet not distressed; perplexed, but not in despair; cast down, but not destroyed." These words may well be yet the motto of African Missions in 1880, though it is not to Sierra Leone that we

* The substance of a paper read at a Church Missionary Conference held at Leicester, June, 1880; and subsequently at similar conferences held at Lowestoft, Cambridge, and Nottingham.

should now apply them. Out of the very calamities the Society was then deploring, God brought good. "The Lord has reasons," continues Mr. Venn, "for every afflictive dispensation, and every apparent check to His work. It is for man to learn the lessons. One lesson taught by the deaths of Europeans is manifestly to urge forward the organization of the Native Church." And accordingly in that very year we find a new Bishop of Sierra Leone going out to succeed the sainted Bowen (who had been struck down by the epidemic), and making Native Church organization his special work. What is the result, in 1880? The European staff has never been restored to its former strength; it is lower now than ever before; the Society's expenditure in Sierra Leone is only one-third of what it was twenty years ago; yet the number of Native Christians has risen from 7000 to 15,000, and the Native Clergy are twenty-five instead of eight. And if we take in the other West Coast Missions, Yoruba and the Niger, we find 23,000 Native Christians against 9000, and fifty Native clergy against ten.

One of these West Coast Missions was in its infancy in 1860. Only three years before, Samuel Crowther had made the first attempt to plant Christian teachers at one or two points on the River Niger; and at the date of the Report he could not visit them because there was no vessel to take him. Two years more were to elapse before there would be any converts to baptize. The names, so familiar to us, of Brass and Bonny do not occur at all in the Report. A severe struggle, says Henry Venn, was to be anticipated with "the spirit of evil which had hitherto held undisputed sway in those regions, and had made the Niger a bye-path of cruelty, oppression, and blood;" but the Committee would rest upon the promise, "An highway shall be there, and a way, and it shall be called the way of holiness; the redeemed shall walk there." And what do we see in 1880? We see a Native Bishop and ten other Native clergymen at work. We see ten stations occupied, some in the delta, and others extending more than 300 miles up the river. We see converts sealing their testimony with their blood. We see the people of Brass and Bonny—who, twenty years ago, were cannibals—now, led by kings and chiefs who have grown rich upon trade with England, attending Christian worship by hundreds, and giving signs of soon coming over to Christianity almost *en masse*. We see the royal idols handed over to the missionaries—and these we need not go to Africa to see—they stand conspicuous in the Society's museum in Salisbury Square. We see the mission steamer, so happily named the *Henry Venn*, speeding up and down the river from station to station, under the charge of a devoted Englishman, who is content thus to serve tables, that his African brethren may give themselves to the ministry of the Word. We have seen that same steamer, in 1879, ascending the unknown waters of the Upper Binue into lands never before visited by either trader or missionary, and finding large populations ready to welcome the messengers of the cross. And in this very year, 1880, we have seen the Royal Geographical Society presenting Bishop Crowther with a gold watch of the value of 40*l.* in recognition of his services in the

cause of geographical research. I may be reminded that human infirmity and the snares of the devil have marred some of this Niger Mission work. But what work for Christ have they not marred? It would be the deepest ingratitude to ignore the results that have been achieved by Divine grace even in this darkest of dark lands, and with very imperfect instruments.

But if West Africa thus shows advance, what shall we say of East and Central Africa? What did the Report for 1860 say? Henry Venn could only tell of the one solitary missionary, Rebmann, on the coast, and acknowledges the failure, so far, of the Society's plans for strengthening the Mission and penetrating the interior. "Those hopes and preparations," he says, "though founded upon the Gospel of Christ, had in them, it may be, too much of human power and enterprise," and they "came to nothing." Yet in that same Report three interesting facts are mentioned, the significance of which could not be fully seen at the time. The first baptism in East Africa had taken place on Whit Sunday in that very year 1860; the chief authority on the coast had just passed from the Imam of Muscat to the new Sultan of Zanzibar; and Captains Speke and Grant had landed on Sept. 14th, to begin that famous journey which, three years later, revealed to the world the existence of Uganda and King Mtesa.

It is difficult to compress into a few words the marvellous events which have signalized the twenty years that have since elapsed. Livingstone lost, found, lost again, and dying on his knees at Ilala; the efforts to put down the East African Slave Trade, initiated, and largely influenced, by the Church Missionary Society, and entirely successful within ten years of their inception; the journeys of Vanderdecken, New, Baker, Cameron, and Stanley; the work of Colonel Gordon in the Soudan; the great missionary enterprises of the Scotch Churches on Lake Nyassa, of the London Society on Lake Tanganika, and of the Universities' Mission in Usambara and elsewhere; the establishment of the C.M.S. Freed Slave Settlement at Frere Town; the C.M.S. Mission to the Victoria Nyanza, in connexion with which no less than twenty-one missionaries have made their way into the interior of the Dark Continent, of whom eight actually reached Uganda, and five have occupied important stations on the road to the Lake, at places whose very names were unknown in England eight years ago; and, lastly, the reception within the past few months, by her Majesty the Queen, of envoys sent by King Mtesa himself from the uttermost parts of the earth to see her greatness and her wisdom, and brought hither by the missionaries of that Society, the failure of whose efforts to reach the interior of Africa Henry Venn sorrowfully acknowledged twenty years ago. With a great sum obtained we these results, it is urged. Quite true; and yet it is worth remembering that, although the Society's expenditure upon Africa has doubled in the twenty years, it is still only one-third of that upon India, and indeed just equal to that of South India, the model Mission for economy and efficiency.

Let us turn to INDIA. We have not here the remarkable contrasts which Africa presents. Yet there is significant progress. The number

of Native Christians connected with the C.M.S. has risen from 46,000 to 93,000, just double. The number connected with all Protestant Societies has more than doubled. In 1860, it was about 200,000. A low estimate makes it now 430,000. The figure of 100,000, supposed by Lord Granville to represent the Protestant Christians of India, is supplied by the C.M.S. and S.P.G. in the small province of Tinnevelly alone. Still more striking is the increase in the C.M.S. Native clergy of India, from thirty-one to ninety-nine; in connexion with which it may be observed that the 1860 Report contains not the faintest allusion to the Native Church organization which has since been so successfully developed, but which was then a thing of the future. Tinnevelly, for instance, was then worked by sixteen European missionaries. Now we have but four, one of whom is the Bishop, Dr. Sargent, and the other three are engaged in educational work. The entire pastoral care of the 875 villages that contain bands of Native Christians is supplied by the Native clergy, of whom there are fifty-eight, against seventeen in 1860. By a complete system of Church Committees and District Councils, culminating in a Provincial Council, all the local affairs of the Church are conducted on the spot; and 2500*l.* a year is contributed to religious objects by the C.M.S. Tinnevelly Christians alone, the majority of whom are wage-earners of 2*s.* 6*d.* or 3*s.* a week.

Under the head of North India, the 1860 Report has two interesting passages. One describes the commencement of village schools among the aboriginal Santâls, a people who have since then given the C.M.S. nearly 2000 converts and three clergymen. The other is an appeal from a missionary honoured then, and still more honoured now, Robert Clark, in behalf of the Afghans. Peshawar was then a young Mission, with only three or four converts. It has been a hard field, and there are now only a hundred; but many of these are Afghans, converts from Mohammedanism, and their pastor, the Rev. Imam Shah, is also a converted Mussulman. Within the last two years, English missionaries have crossed the frontier for the first time, and visited Jellalabad and Kandahar; while Imam Shah has reached Kabul itself, and ministered to the little band of Armenian Christians in that dangerous capital.

The CHINA Mission in 1860, after fifteen years' faithful labour, was still in its infancy. There were but 150 converts; and Mr. Venn commences that section of the Report with these words: "The aggressive operations of the Society in China during the last year have been confined to *one* of its three stations," the other two being held only by new-comers learning the language. That one station was Ningpo, to which belonged almost all the converts. In the history of one of the other two, Fuh-chow, the year 1860 was a memorable epoch indeed. It was in that year that the Committee resolved to withdraw from a city which had yielded no fruit to ten years' labour; that the young missionary, George Smith, begged for one more year's respite; and that the Lord then sent the first droppings of the coming showers of blessing. Just as 1860 is dying out, on December 22nd, Smith writes, "I hope that a brighter day is about to dawn upon us. There

are three men whom I look upon as really honest inquirers." When Mr. Venn inserted those simple words in the short paragraph allotted to Fuh-chow, he little thought of the deep historical interest that attaches to them to-day. For that barren field has become the brightest spot in our China Mission. In more than a hundred towns and villages in the Fuh-Kien province you may now find 3000 Christians, four Native clergymen (besides two others who have died), 100 catechists, and 104 churches and chapels.

Taking all the China stations, the 150 C.M.S. converts have grown to 4000, and eleven Chinamen have been ordained to the ministry of the Church. Or, enlarging our view, and taking in the Missions of other societies, we find 50,000 Chinese Christians where there were not 5000 twenty years ago. China, in fact, is beginning to occupy a fairer place among the mission-fields of the Church of Christ; and the C.M.S. alone expended 16,000*l.* there last year, against 3500*l.* in 1860.

In one respect no advance can be reported in China. In 1860 we find the senior missionary writing with sorrowful indignation of Christian England having just "forced the gates of Peking, and burnt down the imperial palace, to secure legal access for *opium* to all parts of China." That senior missionary was Mr. (afterwards Bishop) Russell, who but lately died at his post without seeing any remedy found for that gigantic evil.

The next mission-field is one whose name does not appear at all in the 1860 Report—JAPAN. Only seven years had then elapsed since the first attempt had been made to break the seal which for more than two centuries had hermetically closed the mysterious empire against all intruders. Only two years had elapsed since the British treaty had secured to foreigners the right of residence at certain ports. Eight years more were to pass away before any foreign Minister could get a sight of the Mikado; nine years, before the first English missionary was to land; thirteen years, before his successors, or the Americans who had preceded him, could do any open missionary work. And now? Western civilization is established in Japan—railways, telegraphs, light-houses, pillar letter-boxes, daily newspapers, and school inspectors; nearly a hundred missionaries are at work; some five thousand Japanese Christians have been gathered already, mostly of the educated classes; and the leading Native newspapers make no secret of their belief that, in the words of one of them, "if Christianity should progress in the future as it does now, it is certain that this religion will prevail all over our country." And if the share of England in this grand work is relatively but small, let us rejoice that the C.M.S. has now nine missionaries at five stations, and already two hundred converts.

Crossing the Pacific to NORTH WEST AMERICA, and thus passing from the Eastern to the Western Hemisphere, we find in the 1860 Report two items of special interest. One is the location of the first resident missionary in those vast territories that now form the diocese of Athabasca, and in which Bishop Bompas counts to-day more than three thousand Protestant Christian Indians. The other is a letter

from William Duncan, then, after three years' work, just beginning to gain an influence over the wild Tsimshean tribes, in which he suggests the expediency of establishing a settlement at a place which Mr. Venn spells *Metlahkah*. Who could foresee that *Metlakahtla* would, within a few years, be a household word throughout the Christian world; that its red-skinned community, once sorcerers and kidnappers and murderers and cannibals, would be acknowledged by governors and magistrates to be a conspicuous element of strength in the population of a growing British colony; that its influence should have spread order and peace along the whole coast; that it should have cast forth its branches east and west and north and south; and that in the year 1879 a Bishop would be consecrated at St. Paul's Cathedral to preside over the advancing Church?

Some have thought that the Church Missionary Society has spent too much relatively on the few Red Indians scattered over the wilds of North West America. Let me quote Henry Venn's words in 1860:—"They are now only the *remains* of nations; but they are *living remains*; and if it has been justly esteemed an enterprise worth much sacrifice of treasure and life to search through those very regions for the unburied bones of Franklin and his brave companions, surely the Church of Christ cannot refuse to send forth its messengers to search out and to bring to life everlasting remnants of tribes, dead in trespasses and sins, yet inviting us by a living voice to go over and help them."

Such is a brief and imperfect sketch of the more salient points of contrast between the principal mission-fields in 1860 and the same fields in 1880. Can we find a like contrast in the manifestation, at these two periods respectively, of missionary interest and liberality at home?

In one somewhat different matter the contrast at home is certainly remarkable. The Report I have so often quoted concludes with a reference to the revival movements of 1860; and Mr. Venn sees in them "the stamp of a Divine dispensation—of the first fruits of a general outpouring of the Holy Spirit." It is indisputable that from the movements of that year have sprung the astonishing developments among us of a more vigorous and aggressive spiritual life—the special services, the parochial missions, the lay preachings, the prayer-meetings, the crowded gatherings for the promotion of personal religion. Drawbacks and defects there are in all these, without doubt, as in everything else that is human; but I suspect that those who least sympathize with them would be sorry to find themselves back again in 1860.

But what has been the effect of these movements on the interest of the people in Foreign Missions? Not perhaps quite what might have been expected. The multiplicity of objects for Christian sympathy and Christian labour to expend themselves upon has tended to dissipate the attention which once was concentrated on the Church Missionary Society. Let us now seek to give our own cause the place due to it as the first and greatest of all, without in the smallest degree injuring others. "These ought ye to have done, and not to leave the other undone."

The ordinary income of the Church Missionary Society twenty years ago averaged 125,000*l.* a year. In both the two previous periods of twenty years it had about doubled itself. If it had now doubled itself again, it should be 250,000*l.* In fact it may be taken as 187,000*l.*, an increase of only fifty per cent. The Association Returns, which in 1860 were about 100,000*l.*, may now be put at 135,000*l.*, a still lower rate of increase.

Now it is remarkable that 1860 was a year in which a new machinery for developing the Society's influence and funds was first set on foot—the very machinery which in 1880 the Committee are making fresh efforts to perfect—the system of Honorary District Secretaries. It may be interesting to quote from Henry Venn's 1860 Report a few words which exactly express what, after twenty years' experience, the Society still needs, and the Committee still desire. After acknowledging the "very valuable and self-sacrificing labours" of the Treasurers and Secretaries of Associations, of their clerical supporters, and of the individual collectors throughout the country, the Report goes on—"The Committee think that enlarged resources may be obtained through the assistance of Honorary District Secretaries. With this view they propose a sub-division of counties into districts of such moderate size that clergymen and laymen of influence may undertake to canvass their neighbours for support, and to arrange for meetings, sermons, and deputations. Such a sub-division of labour would greatly augment the efficiency of the Association Secretaries." The work thus described has been nobly done by individual friends in various parts of the country; but the *system* has, I think, hitherto been carried out in its entirety only in Norfolk—and the rate of increase in the Norfolk contributions during the twenty years has been nearly seventy per cent.

I was requested by your Committee to draw some practical lessons from the facts I should lay before you. Let me express them in five texts of Scripture:—

1. "*The works of the Lord are great, sought out of all them that have pleasure therein.*" Yes, the works of the Lord *are* great. Do not judge those of the past twenty years in the foreign field by the meagre summary I have now read in your ears. This paper is but as the Catalogue of the Royal Academy Exhibition. Who could judge of the Exhibition by reading the Catalogue? Go and see the works for yourselves—which is, being interpreted, Read the Church Missionary Society's publications. Do not complain of these publications because they are not exactly light literature. They are not meant for the world, but for the living members of the living Church. "The works of the Lord are great, sought out of"—whom? "Of them that have pleasure therein." And it is true in this as in so many other matters, that "he that *seeketh findeth.*"

2. "*Who hath despised the day of small things?*" Who indeed can do so, when he thinks of the solitary East African missionary, of the feeble beginning on the Niger, of the humble Santâl schools, of the three men at Fuh-Chow who really might be "honest inquirers," of the "place

called Metlahkah," all mentioned in the 1860 Report quite incidentally; and when he looks around now at Frere Town and the Nyanza enterprise, at Bonny and the *Henry Venn* steamer, at the bright spots in the jungles of Santalia, at the hundred congregations of Fuh-Kien, at all the prosperity and blessing clustering round the name of Metlakahtla?

3. "*Perplexed, but not in despair.*" That was Henry Venn's motto for our African Missions. It would be well if all our friends would bear it thankfully in mind, instead of falling into a panic the moment that difficulties confront us. They hear of disputes with the Chinese mandarins: "Are not the missionaries too aggressive?" they exclaim. They hear of struggles with the evils of Indian caste: "Are you not needlessly strict?" they suggest. They hear of controversies in Ceylon: "Ah, yes," they say, "the Society is not respectful enough to Bishops"—or "too respectful," chime in another party—"better withdraw from Ceylon altogether." They hear of trials in Central Africa: death invades the Mission ranks; King Mtesa is capricious; the Jesuits have turned up—it matters not—instantly the cry is, "Why did you go so far off? Is it not time to give up so wild an enterprise?" They forget that difficulties are a token of success; that the armies of the Evil One most furiously rage together just where and when their defeat is the most imminent. This certainly is the experience of the Church Missionary Society.

4. "*Thou shalt see greater things than these.*" Henry Venn saw in 1860 things that Scott and Simeon never dreamed of. He lived to see greater things than he saw in 1860. We see greater things than were visible even to his closing eyes in 1873. And many of us will see greater things yet than we could now imagine possible. If the Lord tarry another twenty years, new Fuh-Kiens and Santalias and Bonnys and Frere Towns and Metlakahtlas will rise up, it may be in the most unlikely places. The question for us is, What shall be our share, under God, in producing them?

5. "*While we have time let us do good unto all men.*" None know better than Leicestershire folk that, although harvest time may be long in coming, yet, when it does come, there is not a moment to spare. Every available man must be pressed into service. The corn is ripe now, and the weather is fine: if we lose a day, we may lose the harvest. So says our Lord—"The earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, *immediately he putteth in the sickle.*" And the present does seem to be harvest time in the Mission field. The fields are all white. And it may be now or never. Why, then, stand ye here all the day idle? To *every one* the Master crieth, "Go work to-day in My vineyard." He needs all—the man of physical, intellectual, and spiritual vigour to go forth to India and China and Africa—the humble giver or collector, the poor widow and the little child, to earn the most blessed of all commendations, "She hath done what she could!"

E. S.

WHAT A "WEAK MISSION" CAN DO.

IN the current vernacular of the Committee of the Church Missionary Society a "weak Mission" is a Mission with only one missionary. The expression, therefore, is not intended by those who use it as any reflection on the agency employed; rather on the Committee itself, for failing to send a reinforcement. It is not the missionary, but the Mission station, that is counted "weak."

When, indeed, we remember the work which the sovereign grace of God has done by the instrumentality of single missionaries at some of our "weakest" stations—when we think of Duncan at Metlakahtla and Hinderer at Ibadan and Sheldon at Kurrachee and Wolfe at Fuh-chow (for to a great extent these have been solitary labourers, although with occasional coadjutors)—we cannot but reflect how truly they might have taken as their own St. Paul's words, "When I am weak, then am I strong." Still, the Lord's own rule of sending men forth "two and two" is one which the Church Missionary Society follows whenever and wherever it is possible to do so; and if there are any places where one European missionary may be left alone without scruple, it is only where there is a Native Church of some standing, with its pastor, and teachers, and self-working organization.

Of this sort is the Meerut Mission,* the Report of which, for the three years 1877–79, now lies before us, and which is a "weak Mission" in the technical sense, having only one European missionary, the Rev. I. G. Hermann Hoernle.

Meerut is familiar to us as the scene of the first outbreak of the Mutiny of 1857. It is still a large military station; but its importance as a missionary centre arises from the teeming population of the district, which contains a million of souls, the city itself boasting of some 80,000; besides which it is in the immediate neighbourhood of Hurdwar and Gurhmaktesur, the annual *melas* at which places are each attended by half a million of pilgrims from all parts of India. "Brahma himself," we are told in the *Ramayana*, "cannot fix bounds to the merit that man attains who bathes and gives alms at Hurdwar." It is one of the oldest C.M.S. stations in India, its name being found in the Annual Report for 1816. The work had been begun a year or two before by Mr. Bowley (well-known afterwards as the missionary of Chunar near Benares), under the auspices of Corrie. But for many years there was only a catechist in charge of the little congregation which had been gathered in, and it was not till 1847 that the Rev. R. M. Lamb arrived as the first European missionary at Meerut. After the Mutiny the veteran Hoernle of Agra took the Mission, and continued to labour zealously as long as increasing age and infirmities permitted. Then he retired to the hill out-station of Landour, leaving in charge one of the four sons he has given (with two daughters) to missionary work.

The Report of the Meerut Mission for the three years ending December 31st, 1879, is a very remarkable document. As a piece of neat and elaborate editing, even, it is worth notice; and we shall both exhibit its merits in

* We retain the old spelling, on account of its familiar look and historical associations; but the correct form, as now accepted by most authorities, is Mîrat.

this respect, and present a general review of the work carried on, if we just extract the "Table of Contents" as it stands :—

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- Christmas treat in 1877.
- Do. Do. in 1879.
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- Impossible to please all.
- Hasty judgments deprecated.
- Subscribers thanked.
- Encouragements for true lovers of God's Kingdom.
- God's promises certain.
- Man's shortcomings no hindrance to God's work.
- No cause for discouragement.
- Unity of purpose and a resolute purpose certain to succeed.

THIRD PART.

Special Reports.

(1) Report of the Church Mission High School.
(2) Report of the Bishop of Calcutta's visit.
(3) Report of Zenana work.
(4) Report of the Native Church Evangelical Association.

FOURTH PART.

Appendices.

(1) For the year 1877:—
- Subscriptions and donations.
- Church collections.
- Ladies' subscriptions to Zenana School.
- Balance of receipts and expenses.
- Church Committee accounts.
- List of subscribers to the Church Fund.
  - (A.) City congregation.
  - (B.) Cantonment Do.
  - (C.) Kankerkhera Do.
  - (D.) Malyana Do.
- Accounts of the Native Christian Evangelical Association.
  - List of subscribers to Do.
- Statement of money received and expended for Christmas treat 1877.

(2) For the year 1878:—
- General subscriptions and donations.
- Church collections.
- Ladies' subscriptions to Zenana work.
- Balance of receipts and expenditure.
- Church Committee accounts.
- List of subscriptions to the Church Fund.
  - (A.) City congregation.
  - (B.) Cantonment Do.
  - (C.) Kankerkhera Do.
  - (D.) Malyana Do.
- Accounts of the Native Christian Evangelical Association.
  - List of subscribers to Do.

(3) For the year 1879:—
- General subscriptions and donations.
- Church collections.
- Ladies' subscriptions to Zenana work.
- Balance of receipts and expenditure.
- Church Committee accounts.
- List of subscribers to the Church Fund.
  - (A.) City congregation.
  - (B.) Cantonment Do.
  - (C.) Kankerkhera Do.
  - (D.) Malyana Do.
- Accounts of the Native Christian Evangelical Association.
  - List of subscribers to Do.
- Accounts of the Native Christian Burial Fund.
  - List of subscribers to Do.
- Special subscriptions for building Native Christian Girls' Boarding-house.
- Statement of money received and expended on account of the Christmas treat 1879.
- Special appeal for Christian Girls' Boarding-house.

Then follow lists of the Native agents, schools, services, &c.; and then seven elaborate sheets of statistics. Then on the twenty-seventh page, the

Report itself at last begins. But we have not shaken off statistical tables yet. Presently come two returns of preaching tours, one of which we extract, as a curiosity in its way:—

II.—List of towns and villages visited during the preaching tour in the Meerut district, from November 13th to December 14th, 1879.

Dates.	*Names of Places.*	*No. of Hearers.*
14th Nov.	Meerut.	
do.	Ghasipur	30 people.
do.	Do.	16 do.
do.	Hajipur	8 do.
do.	Nihara	24 do.
do.	Salimpur	4 do.
do.	Chandsara	32 do.
do.	Khudausi	25 do.
do.	Phapunda	20 do.
do.	Kharkauda	50 do.
15th do.	Do.	20 do.
do.	Kaili	30 do.
do.	Asaura	30 do.
do.	Hapur	70 do.
do.	Kharkauda	20 do.
do.	Lalpur	20 do.
do.	Dadree	30 do.
do.	Hapur	100 do.
16th do.	Do.	100 do.
17th do.	Dadri	70 do.
do.	Dastoi	40 do.
do.	Gonia	9 do.
do.	Hapur	70 do.
18th do.	Chamri	25 do.
do.	Chheja	28 do.
do.	Sabli	30 do.
do.	Hapur	160 do.
19th do.	Dhanaura	80 do.
do.	Daemi	12 do.
do.	Hapur	50 do.
20th do.	Alinagar	13 do.
do.	Moradpur	25 do.
do.	Patna	20 do.
do.	Hapur	30 do.
21st do.	Babugurh	100 do.
do.	Samroli	9 do.
do.	Hapur	80 do.
22nd do.	Sabli	32 do.
do.	Chamri	15 do.
do.	Hapur	50 do.
24th do.	Upaire	25 do.
do.	Hapur	63 do.
do.	Do.	42 do.
do.	Gurhmuktesur	50 do.
25th do.	Daemi	28 do.
do.	Gurhmuktesur	25 do.
do.	Do.	60 do.
From 26th Nov. to 29th Nov. inclusive	During the Gurhmuktesur mela, daily preaching from morning till evening at various preaching places, to 2500 to 3500 people on the daily average,—total about	12000 do.
30th Nov.	Shahjehanpore	50 do.
1st Dec.	Sharifpur	13 do.
1st Dec.	Kithore	70 people.
2nd do.	Isipur	59 do.
do.	Bharore	43 do.
do.	Kithore	100 do.
3rd do.	Shahjehanpore	20 do.
do.	Radhna	20 do.
do.	Kaili	22 do.
do.	Barhla	20 do.
do.	Najpur	30 do.
do.	Parichatgurh	70 do.
do.	Puthi	10 do.
do.	Bahadurpur	6 do.
do.	Sathla	22 do.
4th do.	Mowana	70 do.
do.	Khalidpur	30 do.
5th do.	Mowana	40 do.
do.	Marakpur	20 do.
do.	Dedupur	21 do.
6th do.	Raoli	15 do.
do.	Ghorya	12 do.
do.	Khalidpur	30 do.
7th do.	Dedupur	40 do.
8th do.	Pilauna	100 do.
do.	Sakauti	40 do.
do.	Khata	50 do.
9th do.	Dandupur	32 do.
do.	Nairu	40 do.
do.	Nangla	12 do.
do.	Baraganw	63 do.
do.	Phalauda	125 do.
10th do.	Assa	63 do.
do.	Akbarpur	25 do.
do.	Kol	30 do.
do.	Nangla	100 do.
do.	Sanauta	40 do.
do.	Khalidpur	30 do.
11th do.	Bijadpa	30 do.
do.	Chhota Nangla	25 do.
do.	Jhingharpur	70 do.
do.	Raoti	40 do.
12th do.	Do.	10 do.
do.	Masuri	35 do.
13th do.	Sainee	100 do.
14th do.	Return to Meerut.	

TOTAL:—*Preached at about* 100 *places,* (*incl. the mela*) *to about* 15,873 *people.*

N.B.—(1) Where the same place is mentioned twice or thrice on the same day or on consecutive days, it means, that the preachers went in parties, or that having finished preaching in one place, they went to another place in the same village or town to resume their preaching there.

N.B.—(2) The preaching during these itinerations is generally conducted in this way. The mornings are used for visiting the villages in a circle of three to four miles around the encamping place. The preachers,

if few, go together, or if several, in two parties to the villages agreed upon before starting. They as a rule begin this work as soon as possible after daybreak, that is about half-past six or seven, and return at twelve or one or two o'clock, according to the distances to be traversed. From two or three to five villages may be visited in this way every morning. After that they have leave till four or half-past four in the afternoon, to take their meals and rest a little. At half-past four the evening preaching commences, and lasts till seven or eight o'clock, as occasion offers.

N.B.—(3) The preaching in the district is always alternated with the singing of bhajans, or Native Christian hymns, set to Native tunes—this way of preaching has been found very useful and acceptable to the people, especially in the villages, who are very fond of this kind of music, and often ask for another bhajan before the preachers leave. After the Gurhmuktesur mela it was found that people in villages quite in another direction from Meerut still remembered words and lines of bhajans sung at the mela, and asked to have them sung again and the words repeated to them.

Next let us see Mr. Hermann Hoernle's account of his Wednesday evening open-air service, which appears to be a new plan:—

A kind of *evangelistic open-air service* has been commenced and conducted regularly every *Wednesday* evening. The whole Christian staff of the Mission (except those who live at too great a distance to come in), the missionary, the catechists and readers, as well as all the Christian teachers in the schools, assemble on *this* evening at *one* common place. We have fixed upon four conveniently situated places in four different parts of the town of Meerut, so situated that crowds can easily assemble without obstructing the traffic, and where we have space enough to put up a small shamiana. These four places we occupy by turns, in an established order, one Wednesday here, the other there, and so on. The preaching, all the year round, commences just a little before sunset, and continues for about three hours. The Christian boys living in the boarding-house, who belong to the church choir, are also always present, so that with their co-operation we vary the preaching by singing hymns and Native bhajans.

The usual *order* for the conduct of these open-air services is this. On Wednesday mornings the hymns to be sung and the names of those who have to give addresses (generally four or five at one evening) are given out by the missionary. At the appointed time in the evening, which varies according to the season,* all being present under the shamiana, we sing the first hymn or chant, then we have a short introductory prayer, then another hymn, after which the preacher, first on the list, gets up to address the audience assembled. And thus we continue, singing and preaching by turns, until the number of preachers on the list is exhausted, when the meeting is concluded again by a short prayer, and after the blessing and the final hymn we all disperse to our homes.

These evangelistic services were introduced, because a kind of *stirring up* appeared to be necessary, both for preachers and hearers. It was thought good for the people to attend sometimes a preaching somewhat different from the common way of preaching in the bazaars, whilst a change in their every-day routine would be useful for the preachers themselves. By being thus brought together once a week they would feel encouraged in their work. And by hearing each other's addresses and by noticing the way in which each of them was accustomed to speak and to expound the word, they might have an opportunity for improving themselves.

As to our *audience*, the result hitherto has been encouraging, at any rate in *this* respect, that we have always had a good number of people to hear us. The singing is evidently a great attraction, and a good advertisement at the same time. The people, in their way, are very fond of music, and no doubt many are induced by the sound of the singing to come and to listen. Many of these stay to hear also the next following address, after which, perhaps, the expectation of another song makes them remain a little while longer.

The *time* for this kind of preaching, namely, that it commences just a little before sunset, was fixed thus advisedly, for two reasons. The first is that

* In the cold weather, the days being short, we commence at five o'clock, in the hot weather as late as half-past six or at seven o'clock.

the *ordinary* preaching is carried on, generally, in the morning, and in the afternoon or evening *before* sunset. It follows that numbers of such as are at their work during the day, in the fields, the workshops, or are otherwise employed, can but rarely be reached by the preacher. Hence it was thought that by having these Wednesday preachings at another time, viz., from sunset till late in the evening, many of those who during the day, perhaps, had no opportunity or leisure to hear, might be induced to listen.

The other reason for choosing this late hour was that in Meerut, as in other places, there are amongst the multitude of apparently indifferent people, some who like Nicodemus of old, might come to "Jesus by night," though they would not come by day. They are timid souls, who do not care to be recognized in the light of the day, amongst the listeners to the street preacher; or respectable people, who from false shame keep away; or women who do not venture, during the day, to be seen on their housetops.

There can be no doubt, that, by means of these late out-door meetings, the ordinary preaching work is profitably supplemented. There is also this advantage connected with them, that they are conducted at a *fixed place*, at a *fixed time*, and invariably on the *same day* again of the week, so that if there be any who wish to attend again, they can always ascertain when the preaching will be again at the same place.

Whether these special endeavours will bear any direct results in the shape of converts (baptisms) stands, of course, in God's hands. This much, however, is certain, that these Wednesday preachings have not been without their effects on many people. Some have been roused to opposition, others have been impressed favourably. As to opposition and contradiction, the writer considers it the next best thing to acceptance. It is certainly better by far than the stolid apathy or contemptuous indifference one so often meets with, as if the preacher was scarcely worth hearing, or was to be pitied as a half-crazy, odd sort of man, whose fancy for bawling in the streets must be borne with, though it is a nuisance. Where there is opposition, and objections are raised, and moulvies * and pandits are brought forward to refute us, it will be a sign that men's minds are not indifferent, but that their hearts are stirred. Even if they be for the present excited by hostile feelings, and the desire to confound and put to shame the hated Christian, yet the very fact of their finding it necessary to oppose and to contradict, proves the power of the Gospel message. Besides, in order to oppose efficiently and to some profitable purpose, some will be forced to read and investigate our books, and to consider our arguments diligently and searchingly. And who knows whether the end in some cases may not be to turn an enemy into a friend, to make a Paulus of a Saulus!

On the other hand many have evidently been impressed favourably. Some of these are seen to attend very regularly, when the preaching is in their neighbourhood; others remain *all* the time, from beginning to end, listening with more or less attention; others have come afterwards to say that the Native tunes which we sing at these occasions, *and* the words, please them very much, and that they would like to have copies of them to take home.

* At the late Nauchandi Mela two or three Moulvies were called by telegraph from Delhie to come and stop the mouths of the Christian preachers by opposition preaching.

To which is appended a list of these services for six months:—

List of united preachings on Wednesday evenings:—

Date 1878.	*Place.*	*No. of Hearers.*	*Subjects of Addresses.*
24th July	Ch. Miss. School	400—500	How can we do God's will?
31st do.	Medl. Hall Press	200—250	Consider your ways.
7th August	Govt. School	30 { heathen / festival. }	Holiness, without which no man can see God.
14th do.	Ditto	300—350	Why do we preach Christ and always Christ and nothing but Christ?
10th Sept.	Medl. Hall Press	150—200	True peace, what is it? How can it be obtained?
23rd do.	Ch. Miss. School	150	The Divine question to Adam: Where art thou?

Date 1878.	*Place.*	*No. of Hearers.*	*Subjects of Addresses.*
9th October	Medl. Hall Press	150—170	God's physical and moral laws, as such, immutable in their consequences; only His Grace in Christ can save us from the sinner's doom.
16th do.	Govt. School	150—200	God recognizes only two divisions amongst men, believers and unbelievers, forgiven and unforgiven, saved and lost. To which do you belong?
23rd do.	Ch. Miss. School	200	Recapitulation of previous addresses.
6th Nov.	Medl. Hall Press	100	God's will and law, the same for all men and countries.
13th do.	Govt. School	120	God rewards *all* his children, but not all in *this* life.
20th do.	Ch. Miss. School	250—300	Everything should be used for spiritual progress.
27th do.	Medl. Hall Press	150	Do not neglect God's loving-kindness.
10th Dec.	Govt. School	100—150	The true God does not hate but seeks the lost.
18th do.	Ch. Miss. School	250—300	The signs of the true religion.
1st Jan., 1879	Medl. Hall Press	100	A new year, a new year of grace, a new year of good resolve to serve God only.

We cannot of course go on extracting at this rate. But a paragraph about the Native Christian Evangelical Association, which is assisted by the Henry Venn Fund, will interest our readers:—

D.—The *Native Christian Evangelical Association.* A sign of religious life and activity in the congregation is the continued existence of this Association and the support it receives from its members. The two objects for which it was started about four years ago are still kept in view and acted upon, viz., that one part of its funds be used for charitable purposes, the other for spreading the knowledge of the Gospel by means of a preacher or preachers appointed for the purpose. This latter object was practically realized last year by the engagement of a catechist. Since then the Home Committee of the Church Missionary Society have commenced to assist the Association by a monthly grant from the Henry Venn Memorial Fund. Subjoined is an extract from the Report of the Association, which will show more clearly the kind of work done by their evangelist, and what the financial status of the Association is. With regard to the preacher they write:—

"He has been nine months in the service of the Association. During the week he was to go twice a day to preach in the bazaar. Upon the whole people hear him well and pay him more attention than they do usually. . . . He has also been out three times to preach in the district. His first tour—a short one—he made with the head catechist here. They visited about eighteen towns and villages and preached the Gospel to about 900 people. The second time he went to his native place. He was there for more than a week, discussing the chief points of Christianity, with his relatives, and delivering the good news at a number of houses. The last tour was the longest, and extended over more than 100 miles. In this itineration he went with several Mission agents, and a little after Mr. Hœrnle himself joined them. They had the Ganges fair at Gurhmuktesur for their destination. On their way to and from Gurhmuktesur, they visited about eighty-five towns and villages, and preached the message of salvation through Jesus Christ the Lord, to about six or seven thousand souls."

There are at present, twenty-six members of this Association, subscribing from one anna per month to Rs. 2.

The total amount collected during the past year was Rs. 294: 14, of which sum Rs. 105 has been spent for preaching purposes, and about Rs. 100 in charity, leaving a balance for the current year.

This is just a glimpse or two of what a "weak Mission" can do, and is doing. May the Lord God strengthen it continually with His own strength, and make it mighty through Him to the pulling down of Satan's strongholds in many hearts!

BISHOP FRENCH ON THE LATE REV. G. M. GORDON.

[Although so much has already appeared about Mr. Gordon in our pages, we are unwilling that our readers should not see the following "Contributions to an *In Memoriam*," written by the Bishop of Lahore, and printed in the first instance in the *Indian Church Gazette*. They are full of most interesting personal details, and highly characteristic of the honoured writer. We should have presented them before, but have been waiting for their completion—which, however, we have not observed even yet.]

WE met for the first time in the Rectory of Beddington, sixteen years ago, of which parish the saintly and patriarchal Dr. Marsh was then Rector. Gordon was fresh from his admission to Deacon's orders, Mr. O'Rorke and myself being jointly Senior Curates. Gordon became my fast friend from that time forward. Probably he had already felt a secret drawing towards missionary work; and as I had but just returned in very bad health from my second (too short) campaign in India, and our brotherly intercourse often took the shape of missionary conversation, it is likely enough that vague, indistinct yearnings became definite and unalterable resolves. Yet his quiet, self-possessed manner, his unpretending humility, his constant devotion of his time to Bible-classes among clownish and untaught rustics, besides the gentle and dignified refinement which much intercourse with persons of rank had cultivated in him, prevented my discovering what was working in his mind; and it was not till after Dr. Marsh's death, some eighteen months after, when he had become Curate of St. Thomas's, Portman Square, that he opened his heart to me on the subject of spending the rest of his life as a missionary. I have by me a photograph of one of his Beddington Bible-classes, in which he sits at a table surrounded by grey-headed barn-servants and rough ploughboys, some of whom I remember as having been seals granted to the ministries, lay and clerical (Miss Marsh's not least), which the parish at that time enjoyed in cottage and schoolroom lectures, gatherings and tea-drinkings in the Rectory gardens, addresses in the dining-hall of the Old Elizabethan mansion of the Carews (noted for the rich fruitage of its ancient orchard walls, its fish-ponds, elm avenues of royal memories, and velvety turf lawns); above all, in the village church, a fairly graceful and substantial fabric newly erected by the Lord of the Manor.

It was about the close of our associated ministry there that I had the privilege of accompanying him to the death-bed of his admirable father, Major Gordon (near Westbourne Terrace), a distinguished M.P., before whom I have been told that even the redoubtable Mr. O'Connell trembled as before no other antagonist in the house. In my friend's early youth, the death of a young sister of rich promise, to whom he was deeply attached, and in whose case a very single-hearted piety shed a lovely bloom over what was otherwise a rare attractiveness of character, had cast over his life a softened, mellow sadness—an "*assombrisement*," as our neighbours would call it—and I doubt not her memory survived ever fresh and fragrant in his heart. If there was any other secret sorrow buried in his heart that might help to account for the pensive melancholy which was noticeable in him, to myself at least it was never revealed. This in reality was one of the charms of his character: though he seemed at times to attribute it to his never having been at a public school, of which he would speak regretfully, both because it had narrowed the circle of his friends, outside of his own family, and had not fetched out into full development and expansion germs and

capacities of heart and mind which in the greater isolation of his boyhood he had been tempted to fold too closely within himself.

After about twelve months at St. Thomas's, he offered his services to the Church Missionary Society. The first five years of his missionary life were spent in itinerations with men of apostolic character like himself (David Fenn and others, in S. India), of whose work and character he never spoke but with love and reverence as the most exemplary men of God he had met with. He was exceeded probably by none of them in the endurance of hardness as a good soldier of Christ, journeying incessantly through the towns and villages of his allotted district, in all seasons alike, always on foot, I believe—with more "weariness and painfulness" if possible, than even a St. Aidan or a Carlo Borromeo—sheltering himself from the inclemency of the elements (if at least his earlier life truly foreshadowed his later) in the smallest and meanest of tents.

Even my friend's stalwart nature succumbed at length to this drain and exhaustion of physical powers, and ever-recurring fevers. The result was that he was forced to resign his South Indian charge. For some two or three years he sought relaxation and recovery of strength by almost world-wide travel, for which his ample means furnished abundant material. Australia, New Zealand, China and Egypt (I believe), later on the Holy Land and Persia, and the ancient Chaldea, were all visited and traversed; and all modern and ancient traces of the work of Christ and His Church, whether Miss Whately's in Cairo, Bruce's in Persia, or (probably) Le Père Besson's in Baghdad, were observantly and practically studied.

It was in 1869, or early in 1870, that Mr. Gordon was constrained to abandon his work in S. India. It was clear that the climate of the Madras Presidency, and his incessant hazardous exposures of himself in all weathers, had for the time undermined his constitution seriously; and a course of foreign travel, with a short visit to England, gave the best promise of restoring his shattered health. He was anxious in the midst of his other journeys to visit the North Indian Missions, and especially to spend a few days in Lahore. But a serious illness had detained me in Dharmsala, and the doctors forbade his proceeding further north than Allahabad; so for that time we had the disappointment of not being suffered to meet, which was all the more to be regretted as he had taken the deepest interest from the first in the Lahore Divinity School, which I was then, with the strenuous co-operation of friends in India and at home, trying to establish. My honoured and singularly accomplished friend, John Knott, of B. N. Coll., Oxford, and Vicar of East Ham, a more than embryo apostle already, a chosen follower and ally of the elder Mr. Aitken, had just succumbed to what a cold criticism could call indiscreet and intemperate zeal at Peshawar, in the service of the British soldier and the Moslem of the frontier. To those who never saw Martyn and Carey, it is an unspeakable privilege to have been associated with men like Knott, Gordon, and Dr. Pfander—and a very few others, passed away or living, whom I must refrain from dwelling upon here—on whom, in the truest and fullest sense, their mantle fell. No Christian evidences, after Christ Himself, can come up to the evidence supplied by the life and character of such men, in whom the sacrifice of Calvary, and the Resurrection life of Christ, are reproduced and revived. To the original cost of the grounds and buildings Mr. Gordon had contributed several hundred pounds; and several hundred pounds more are lying in Lahore banks, awaiting the day that a sufficiency of funds will warrant the erection of a college chapel.

Just before this, in his Australian travels, he had been pressed to accept the first bishopric of a newly-founded see in those parts, and had all but pledged himself to undertake the office. I had a telegraph from the N.-W. Provinces to Dalhousie, asking me in his playful way to absolve him from his partial pledges, which I did not feel it fair to do; the more so as he wished to come and join me in the Lahore and frontier work. However, he absolved himself, and expressed his resolve ultimately to find his way back to Lahore, whilst continuing for the present his travels in the East, especially in Central Asia, and visiting Mr. Bruce's new Mission at Ispahan. The two men of like metal undertook some perilous journeys, amid snows and blazing sunshine, and one band at least of banditti, from whom, as Mr. Gordon described it to me a few months ago, they had a narrow escape by assuming a bold and menacing attitude towards the two ringleaders. This occurred in a wayside rest-hut.

Over a year Gordon continued the diligent study of Persian, with a view to the work which lay before him on the Afghan frontier. The famine which spread havoc and devastation at that very time over some flourishing provinces of Persia, made his visit particularly welcome to Mr. Bruce, and the devotion of their joint efforts untiringly to the practical relief of distress, in a spirit of self-sacrifice which set the Persian officials aghast while it extorted their admiration, however unwilling, did much to secure this Church Mission a firm footing where its existence had been precarious.

It was in November of 1872 that, having bidden farewell to Mr. and Mrs. Bruce, and to Persia, he joined me at Lahore, in fulfilment of his long-projected purpose to be my comrade once more. And from that time onward the burden of his thoughts and words by day, his dreams by night, his letters to friends far and near, was the bringing home of the long-lost Moslem to the Shepherd and Bishop of souls: the Moslem of the frontier, in lands where the blending of the Pushtu and Persian speech made his old and new work to be as one. He found me on his arrival broken down with a second and more dangerous illness, and scarcely recognized me on our first meeting, so that we were only working actually side by side for one and a half years. But whether in exchange of thought in conversation, then and afterwards, or in steady flow of correspondence between England and India, while I was recovering strength, there was no swerving from what had become his life's grandest and maturest work—his unstaggering purpose of spending all, and being all spent, for the Beloochee and the Afghan.

That first year and a half he took such modest and occasional share as he could in the home department, as we called it, of the Native Divinity School; purposing, when I left, to become the centre, as indeed he was the heart and soul, of its foreign department. He would play the harmonium in chapel, his own gift to us; instruct the choir in music; had a bath erected in one of the quadrangles, to encourage cleanliness; climbing-poles and ladders, and other methods of promoting athleticism; introduced gardening and cricket;—none of these were very successful, though best intentioned, efforts;—worked up short sermons for chapel with Moonshees' help; had his charmingly choice library, and collection of Persian and perhaps Babylonian curiosities in his small prophet's chamber—which I hope will long survive as a relic of those vanished days—the only third-storeyed bit of building in English Lahore. In the afternoons he would join me in a Soldiers' Bible-class at Meean Meer; or in a bazaar preaching with the students; or we would throw our Persian into a common stock in

readings prolonged far on towards midnight; or in the vacations he would join in some preparatory excursion along the Jhelum and Chenab banks, to initiate himself into the character and language of the people in whose service his life was to be offered in sacrifice.

I cannot forget one of the earliest bazaar preachings on which he accompanied me. A Moolah, a distinguished anti-Christian controversialist, and bitterly abusive scoffer at the Bible, encountered us, and for an hour or more discharged before a silent, and, in part at least, sympathizing audience, the vials of his wrath and derision, in which art he was almost, in my experience, an unrivalled master. My friend sat writhing, under the infliction he felt I was undergoing, scarcely able to smother his indignation, and (as he said afterwards) to restrain his hand; this, however, he did with heroic self-possession; and many such scenes of like patience and fortitude doubtless, in the years intervening between, has God's good angel witnessed and recorded, ministering meanwhile refreshment and support.

It was just before Christmas, 1873, that we set out together to "spy out the land" which we had arranged should be the missionary practising ground, so to speak, of the Lahore Divinity students, under the direction and oversight of the missionary clergy associated with the college to which he attached himself from the very first, and held unswervingly to his purpose of regarding all his labours as inseparably connected with it, and with the C.M.S., under whose auspices it had its birth. Whether his work lay amongst Sikhs, Beloochees, or Afghans, it was always the same; he felt himself working out one of the fundamental ideas which underlay the original plan of the Divinity School—and essential, as I believe (and as my two honoured successors in the Principalship, Messrs. Hooper and Shirreff, have steadily held likewise), to the practical usefulness and efficiency of the institution; i. e. its having a department of labour outside of the college class-rooms, and stretching forth the hand of sympathy and loving help to the frontier hills and rivers, to watch for any door by which Christian influence may find entrance to the tribes who have their home there, and the relations in which we stand to whom are of such serious moment to the future of the empire.

We visited at that time Guzerat, Jhelum, Pind Dadan Khan, Miyanee, Bhera, Shahpoor, Khustrab, and a number of small towns and large villages lying between. The languages were, of course, new to Mr. Gordon, beyond the Persian he had partially acquired at Ispahan: the preaching and conversing therefore fell to me; but he took the keenest interest in all, and never wearied in searching out opportunities I could avail myself of; one of the marks, as Aristotle tells us, of the truest friendship. When we traversed by road or river the same ground just before Easter last year (1879), he was well able to express himself; the district had become a home to him, and his heart was bound up with its people, loving them "the more abundantly, the less he was loved;" for a good deal of unfriendly feeling was shown him by the upper classes in Pind Dadan, where he secured, by fair bidding at a public auction, his "little tower," just close to the walls of the town—"the corner bastion," as Mr. Nugent calls it, "of an old fort of which little else remained." Many a time in the interval between 1873 and 1879 has he trod on foot the fifty miles between Jhelum and Pind Dadan, shortly to be united by the branch railway, which is almost completed. From the time I left India, at the close of March, 1874, he adopted Pind Dadan as the little capital of his rather too extended missionary province; or rather the starting and returning point of his journeys. He had leave

"to hold the fort," or the little bastion, until he succeeded in purchasing it as a place of deposit for his books and collection of varieties after ceasing to reside at Lahore. It was a great advantage for the fifteen or twenty English residents at the great salt-mines five miles from Pind Dadan, to enjoy so often the Church ministrations, which Mr. Gordon himself, and latterly, in his absence, his young missionary brother, Mr. Nugent, performed for them in the little station church, or in a large room at the salt-mines.

Mr. Gordon's great object was to obtain Native agents whom he might train after his own fashion of hardihood and patient endurance; what might well be called "a *perfect work of patience.*" His great sorrow throughout his seven years of pioneering work on the frontier was the reluctance (or, as it often turned out, the inability) of the Native labourers to keep pace with his seven-leagued strides, sometimes painful midday marches, over treeless plains, to some coveted destination, where an inquirer had to be visited or a friendly Moolah instructed. One excellent student, Andreas, as faultless in life as he was steadfast in simplicity of faith and devotion to his studies, during the three years he spelled out his Hebrew and Greek Scriptures in our school at Lahore, succumbed after about a year's attempt to frame his course of life after the model daily before his eyes. Even of him our dear brother spoke with some dissatisfaction, as hardly up to the mark, and better fitted to be a pastor than an evangelist. Writing in August, 1874, he says, "I walked with Andreas to Khoostrab, and we were continually reverting to the walk you took with us there. I was sorry not to be able to induce P. and N. to accompany me." (These, I should observe, were two of the least promising of our students, whose views of the nature of the work he strove to elevate for some months.) "They feared a wetting such as we had all got on the previous evening, when sudden rain overtook us, and we had to wade through two miles of water. They have got no 'shank' for preaching, and it is useless to press them. . . . . This high standard, which we so much need, may take another generation to develope."

JAPAN—FURTHER EXTENSION IN KIUSHIU.

(See *C.M. Intelligencer* of Nov. 1879, and May 1880, for Mr. Maundrell's previous letters respecting the extension of the Mission to Kagoshima and Saga.)

Letter from Rev. H. Maundrell.

Nagasaki, Aug. 19th, 1880.

DURING the past few months I have paid further visits to the interior of Kiushiu. Owing to some little evangelistic work done by Mekata San and Ohara San in Kumamoto Ken, during the Christmas holidays of last year, it became apparent that it was most desirable to extend our Mission to Kumamoto. But let me first of all explain who Mekata San and Ohara San are. They are two young men about twenty-five years of age who, at the beginning of last year, came to Nagasaki and joined the police force. They had previously been at Tokiyo, and had seen a good deal of all the Missions there, especially the Greek, the Roman, and the American. From one missionary and another of these Missions they had gained a very fair knowledge of both the Old and New Testament, more especially Mekata San. The last missionary they were with was Mr. Blanchet of the American Episcopal Mission, whom I was glad to consult concerning them. On their arrival at Nagasaki they attended the services at Deshima, and finally received baptism. On the expiration of their engagement with the police authorities, I accepted

them as candidates for evangelistic work. Their joint-work at Kumamoto during the Christmas holidays was followed by an earnest request from a few Natives of that town for a resident catechist. I did not like to break in on the course of the senior students, John Ko San, and Morooka San, and as Mekata's even greater experience would be needed where Greek Church agents were already at work, I thought it best that he should go for the present. So early at the beginning of this year he was sent to Kumamoto to open a preaching-place.

On April the 1st, after Easter, I paid a visit to Kumamoto myself, taking John Ko with me. We left on board the *Tabor*, a fine yacht-like steamer, which took the Empress of the French to the opening of the Suez Canal, was afterwards presented to the Japanese Government, I believe, is now owned by a Japanese steamship company, and runs between Kumamoto, Nagasaki, and Osaka. We left Nagasaki at midnight, and by nine o'clock the next morning we were at anchor in Kumamoto roadstead. This is an exceedingly inconvenient place, and in rough weather equally dangerous. There is no kind of harbour whatever, and the water is so shallow that steamers, except extremely small ones, are obliged to anchor as much as five or six miles from the shore, which necessitates a long and tedious, and, not unfrequently, risky journey in a san-pan.* Mekata San and Tsujihashi San (a Kumamoto member of our Church) had been apprised of our coming, and so kindly came to the landing-place, which is a small village of growing importance called Hiyakkuwan, to meet us. After a few minutes we proceeded on our way to Kumamoto, which is eight or nine miles inland. Since I was here in 1876, with Bishop Burdon, a good road has been made from Hiyakkuwan to Kumamoto, and there is talk of the merchants, with the assistance of the Government, making a harbour at Hiyakkuwan, by throwing out a breakwater and by dredging. The town of Kumamoto, as I expected, is greatly changed. The fine castle is no longer there, only its moats and extensive ramparts, which are still as perfect as ever. But the beauty and glory of Kumamoto was its castle. This is gone for ever. Upon its site, as upon so many of the castles and castle grounds of the princely Daimios of Japan, is written, *Sic transit gloria mundi*. Kumamoto will always be a place of considerable interest in the modern history of Japan, as being the place which decided the issues of the struggle between Saigo and the Government during the recent rebellion. Had Saigo succeeded in breaking through the ramparts of the castle, and in defeating the few brave soldiers within, he would probably have been joined by all the Samurai of the Southern Island, and then his march northward could scarcely have been checked.

I found that Mekata San had been having regular preaching in a small room next to the hotel where I quartered. During my visit there was preaching every night. Mekata San has quite a talent for preaching, and as he has had a good deal to do with the different classes of Japanese, as well as being acquainted with the different forms of Christianity taught in Japan, he places the Truth before his countrymen in an able and effective manner. I was somewhat pleasantly surprised to find how nicely he had got on in this densely heathen town. On Sunday morning Mekata San, John Ko San, and Tsujihashi San and his wife, made a small Christian congregation. For these "two or three" I had the Holy Communion, and I felt especially thankful that, though in so small a way, yet the blessed Gospel was being preached, and the kingdom of our Saviour being set up, in one of the darkest places in Japan.

On Monday, 4th, Mekata San, John Ko San, and I set off early, by a Japanese carriage, a sort of omnibus, to visit Yatsushiro, a town of about 15,000 inhabitants, and distant from Kumamoto about thirty miles. The whole country between these two towns is perfectly flat, and one vast rice-field, studded with numerous villages. The roads, however, are bad, and this, with not very good springs to the carriage, made the journey one that will not be easily forgotten by me. There were six of us in the carriage, crammed like sardines, and at each jolt we pressed and bruised each others' arms and legs

* A small boat.

so much and so continuously throughout the thirty miles that I resolved ever in the future, till Japanese roads and omnibuses are considerably improved, to prefer a jin-riki-sha.

Mekata San had made two or three friends at Yatsushiro. One especially, ———, a local officer, though not a Christian, is deeply interested in the welfare of his countrymen, both materially and religiously, and he thinks rightly that their welfare could be best advanced by the belief and practice of Christianity. This man, immediately on my arrival, tried to find a room where I might preach. But, as he expected a large audience, he could find no private building that would be suitable. He accordingly made an agreement with a Buddhist priest, by which a part of a temple was placed at my disposal. It was soon reported throughout the town that a foreign Kiyoshi (teacher) was going to preach at this temple in the evening. It was not the ναός, in which the image of Buddha stands, that became, for the time being, our lecture-room, but a spacious side chamber in which the Buddhist priests themselves often preach to their people. On reaching this place I found three or four hundred persons already assembled, and others pressing in. At the further end of this chamber the priest had very kindly and considerately provided a table, on which stood two large candles and a chair. Presently he himself came, and made my acquaintance, bringing for me some tea and cake. After this he retired to a smaller room close by, both visible and within hearing. It was a novel situation—a Christian missionary admitted to a Buddhist temple as a teacher of religion, with a congregation of about 500 people, all curious to hear "what this new doctrine is." After Mekata San had explained that the religion of Jesus was one inculcating order, reverence of, and submission to those in authority, and mutual love, I preached for about an hour myself. Many of those present were of the leading men of the town, Government officials, and school-teachers. No doubt they were more curious to hear, than eager to learn; but the circumstance fully shows how great a change is coming over their minds, and how rapidly the hearts of the people, if not the country, are being thrown open to the proclamation of the Gospel. In Mission work, as in other work, one man cannot do the work of two—cannot be in two places at once. Most gladly would I have remained at Yatsushiro for two or three weeks at the least, and certainly, had I done so, it would not have been in vain, but I had to hasten on to visit Saga and Kagoshima. Ko San, however, stayed behind for a day or two, and arrangements were made to enable Mekata San to visit Yatsushiro once a month.

After Ko San had returned to Kumamoto, he and I, bidding good-bye to Mekata San, and wishing him much success in his work at Kumamoto, journeyed northwards along the east coast of the Shimabara Gulf, through a part of Kiushiu quite new to me. One day's fast travelling by jin-riki-sha brought us to Miike.

The country to the north of Kumamoto, unlike that to the south, is irregular, hilly, with abruptly terminating narrow valleys, and in the neighbourhood of Miike not particularly fertile. For several miles north of Kumamoto we passed through villages, or across small hills and valleys, where some of the hottest fights took place during the late rebellion, and where every inch of ground was tenaciously held by Saigo's followers till they were compelled to give way before the more disciplined, and better equipped, imperial troops. The trees each side of the road are riddled with shot, and here and there are the nicely laid-out cemeteries and nicely built tombs in memory of those who laid down their lives in the struggle.

At Miike there is a Government coal-mine, vigorously worked by foreign machinery, under the superintendence of F. A. Potter, Esq., the former owner of the house at Nagasaki which the Society bought for a girls' training institution. As a rule, Mrs. Potter and her children reside at Nagasaki, but they had recently come to Miike for a month or two. It was very pleasant to receive their kind hospitality for half a day, and to be shown over the mine, before going on to Saga. I say half a day, but their hospitality lasted much longer in fact, as Mrs. Potter very kindly replenished my bread basket, which then lasted till I reached Nagasaki. I am not fond of many of the Japanese dishes, but there are a few

which I enjoy, and if I have bread I can manage to live well.

Ko San and I left Miike at one p.m., and passing through Yanagawa, reached Saga at nine o'clock in the evening, just as a heavy rain began, which lasted twenty-four hours. The country between Miike and Yanagawa is again flat, and well cultivated, as is also the country between Yanagawa and Saga. Having said this, it is scarcely necessary to add that it is thickly populated.

The next day, Saturday the 10th, I spent with Yoshidomi San, and in examining candidates for baptism. Yoshidomi San was married last Christmas to Ohatsu, a Christian lady who was trained in Dr. Hepburn's Mission at Yokohama, and he and his new wife are now occupying the preaching-house at Saga. This house is an old building, in a convenient part of the town, with a long front room which serves admirably for preaching. There are also other smaller rooms in which Yoshidomi San and his wife live, and a spare one for me.

On Sunday there was Holy Communion. The communicants were Yoshidomi San, Ohatsu, Ko San, Miyoshi San, and his wife. Six other persons were baptized, viz., Takida, a Government officer, his wife and child, baptized respectively by the names, Abraham, Sarah, and Isaac; Joseph Motome, the younger brother of Mine San, who was baptized last year; Timothy Muta, a young friend of Yoshidomi San; Jacob Watanabe, the schoolmaster, whose school at Taku I visited with John Mudzuka San, on our way back from Saga last year. In the evening there was a full congregation of outsiders, who listened attentively to Ko San and myself. There is no great movement at Saga as yet, but the work is quietly going on, and believers one by one will be gathered in.

On Tuesday I returned with Ko San by a small Japanese steamer to Nagasaki, and resumed the students' classes. These, however, except those which Mr. Andrews is able to take, were soon to be interrupted for a short time by a visit to Kagoshima. Ko San and Morooka San were left to do the preaching at Deshima, and in the city, and I took with me to Kagoshima John Mudzuka San.

We left in a Japanese steamer, built only last year at Osaka. She was a nice steamer for rivers and calm seas, but too small for the voyage from Nagasaki to Kagoshima, which is often very rough and dangerous, more or less, to larger craft. On this occasion the weather was unfortunate. It was fine the day we weighed anchor; but, as night approached, it became stormy, and by midnight the sea was rolling up heavily from the south-east, and bad weather was evidently setting in. The little steamer laboured considerably, and the captain, a Native, found that he would be unable to proceed. He wisely, therefore, turned aside from our proper course to a small bay on the coast of Satsuma, about thirty-five or forty miles south-west of Kagoshima. Here we lay at anchor for two days, not free, however, from peril and anxiety, for during this time a gale was blowing, and the wind, as it came over the hills, and down across the little bay, caused considerable strain on the steamer's cable. Had this parted we should have been on the rocks in a few minutes. The last night that we spent in this position the captain took the precaution of keeping steam up, in case we should lose our anchor. On the third day the gale had passed, but the captain was afraid to put out to sea, as the waves were running too high. This was Friday, and I was anxious to be in Kagoshima by Sunday. I determined, therefore, to travel overland. We landed at a small fishing village, hired a pack-horse for our luggage, and for riding when tired, and set off.

The first day our route lay over hills, prettily wooded, and by mountain torrents. The next day, Saturday, part of the journey was through a country cultivated, and thickly inhabited. But everywhere almost in the Satsuma Province there is a wildness and boldness in the scenery quite in keeping with the character of the people. On account of the rugged nature of the country, the roads are bad; there are no roads, properly speaking, only mountain paths, except in the immediate neighbourhood of villages, and consequently pack horses and bullocks are the principal means of conveyance. I was surprised to see how each village of note has its Samurai residents, and thankful that these are giving their minds to industry. I en-

joyed the journey greatly, doubtless all the more for the unenjoyable sea experiences that preceded.

We reached Kagoshima on Saturday in good time to make arrangements with Stephen Koba San for the following day's services. These were the Holy Communion service, after morning prayers, with seven communicants; a baptismal service for the baptism of the infant of one of the Christian families; and a preaching service in the evening. At the morning service no less than thirty-five children were present. Stephen Koba San is working very carefully and diligently, both in the day school and among the adults. The Buddhists have made great progress in Kagoshima, determined here also, no less than throughout other parts of the empire, to dispute every inch of ground with us. They have built temples, enrolled thousands of followers, and preached zealously against Christianity. For the present they have succeeded in converting * the bulk of the common people to their faith. Our strength is in the Truth of God—*veritas prævalebit.*

After spending two or three days at Kagoshima, John Mudzuka San and I returned by the same steamer to Nagasaki. She had made her way round to Kagoshima on the Sunday afternoon, and as the weather became settled we were glad to avail ourselves of her for a passage home. We brought with us a pupil for the boys' school, and a girl, the daughter of Abraham Yamakura, for Mrs. Goodall's girls' school.

I did not leave home again till the middle of last month, when, during the week in which the senior students were revising for examination, I paid a second visit to Kumamoto for the baptism of a few adults and some children. Mekata San's work has already borne fruit. Perhaps it would be correcter to say that the fruit is the result of work done first by Nakamura, then by Midzu Shina, and then more recently taken up again, and continued by Mekata San. However Paul may plant, Apollos water, but it is God that giveth the increase. To Him, therefore, let us give the praise.

* Owing to the expulsion of the Buddhist priests from Satsuma many years ago, many of the inhabitants till recently were *not* Buddhists.

And, indeed, it is a thing to be most thankful for that now in Kumamoto, hitherto so dark and unpromising, yea, defiantly heathen, there is a Church of the Living God, consisting of 14 adults and 4 children. On my recent visit 12 adults and 4 children received baptism. Of these the following particulars are interesting. One whole family, consisting of husband and wife, the wife's father, and two children, became Christians. This family I have known more or less of since 1866. Grace, who has been with Mrs. Goodall for more than three years for instruction, is an elder sister of the two children mentioned above. Another person is a young man who is Government Inspector of Village Schools. An old man aged sixty-three was baptized by the name of Jacob. A middle-aged man, a nurseryman, who received the name of Peter, had been thinking of Christianity for two or three years past, and had often, during his visits to Yokohama and Tokiyo, to purchase seeds and trees, attended Mission services. He has written to me, since I returned to Nagasaki, to say that if funds can be found to build a small church in Kumamoto, he will gladly give the ground. It would be a great thing for our work there if this offer could be accepted. A church, large enough and good enough for the present, might be built for $500. Kumamoto, from a native point of view, is second in importance to no town in Kiushiu. It is the garrison-town for the southern portion of the Japanese Empire, is the capital of the province of Higo, in the midst of an industrious and numerous pagan population, and a good basis from which to work in the "regions beyond" of Kiushiu. A widow seamstress, an old friend of Midzu Shina, and her daughter of nineteen years, I baptized by the names of Dorcas and Anna. The only others that I need mention were Luke and his two infant children. Luke is a Native doctor, who was formerly pupil of, and then assistant to Dr. Mansfield, who for some years held an appointment at Kumamoto under the Japanese Government. When Dr. Mansfield left, Mr. Luke Ito began to practise himself. It is in the second story of this man's house that Mekata San is now quartered, and where I also put up for a week. The dispensary, a small low room at the back, but with an indepen-

dent entrance to it, and easily accessible from the street, is placed at Mekata San's disposal for public preaching. The Christian services are held in the second story of the dwelling-house.

Kumamoto is thus claimed and, so far, established as a third important out-station of the Nagasaki Mission. Let me ask the prayers of all interested in the Society's work in Japan, that at this new centre, and also at Saga and Kagoshima, the Lord's blessing may rest abundantly upon the preaching and teaching of His blessed Gospel, that the little bands of Christians may be faithful and consistent, growing in the knowledge and love of God, and that they may labour zealously and successfully in turning many of their countrymen to the saving knowledge of the Truth. The word out-stations, as applied to large towns like Kumamoto, Kagoshima, and Saga may be somewhat misleading. It must not be taken to imply that these towns are smaller and of less importance in point of population than our head-quarters—Nagasaki; for this they are not: certainly the two former are not, and I doubt if the latter is. The towns themselves are equal in size to Nagasaki, and being centres of large districts which are far more extensively cultivated than the hills around Nagasaki can possibly be, their suburban population is consequently much greater.

Two girls have been given to Mrs. Goodall's school from Kumamoto, and two more are promised.

CEYLON: EXTRACTS FROM ANNUAL LETTERS.

[We present with much pleasure the following extracts from Ceylon Annual Letters. The writers are the four C.M.S. missionaries engaged in Singhalese work. The reports of the Tamil work are not yet to hand.]

From Rev. R. T. Dowbiggin, Cotta.

Cotta, Dec. 3rd, 1880.

I. It may be an advantage to go back to 1877, and see what progress, if any, has been made in the pastoral work of this district during that period. Omitting Colombo, which was not then attached to the Cotta Council, the sum contributed by the people in 1877 was Rs. 989·51; from the same pastorates this year, the amount is Rs. 1055·71. In 1877 the adult Christians numbered 410; for 1880, leaving out Colombo, the number is 540. The Christian children of the congregations were then 345, they are now 374. The communicants were then 174, and now they number 184.

I confess that this comparison has proved more satisfactory than I anticipated. Always living on the spot, watching the daily growth and aware of all the hindrances and disappointments in the work, one gets to feel that no progress is being made at all—if anything we are possibly going backward—and get discouraged. The above figures show that there is an onward and an upward tendency. The yearly advance is small, almost imperceptible, but gradually the circle is widening and the Native Church is making its way among the people.

In Colombo a very good house has been built for the catechist to live in. The members of our Church there have certainly exerted themselves to get the house built. Two of their number advanced Rs. 2000 to buy the land and erect the house, and have given the Building Committee two years in which to refund the money, without interest; and this the Committee are very sanguine that they will be able to do.

The catechist, Charles Rupasinba, is very popular, and he has succeeded in gathering the people together in a wonderful way. The Singhalese congregation at Galle Face is better now than I have ever known it.

At Mampe, Louis Bateju, has worked both diligently and successfully. The people are building him a house at Mampe, to which they have subscribed liberally. In some respects the Mampe pastorate is the most important of the four, and may, with God's blessing, be the most successful. Of the fifteen adult baptisms reported, six were from the churches and schools connected with this pastorate.

II. *Education.*—The schools this year are 48 in number. In September of 1879, the average number of boys on the list was 1469, and of girls 1108, a total of 2577. This year the boys number 1602, and the girls 1149, a total of 2751, or 174 in excess of those reported last year. The actual number of children on the lists, in the month of Sept. was 2843.

Ten years ago the schools in this district were 20 in number, with 1130 children on the attendance registers.

The total amount of money expended in connexion with the schools last year was Rs. 12,679·70.

The Theosophists, who visited Ceylon during the year, have succeeded in stirring up a good deal of Buddhist opposition to us in our work both in town and country. It is difficult in some places to get a hearing at all; and in other localities schools have been erected and are carried on quite close to ours, in the hope of inducing the boys to leave us and go to them.

In Augampitiya, especially, the Buddhists have made great efforts to turn us out of the village. They erected a school nearly opposite to ours and drew away about half of our boys; and as it was only a month before the Grant-in-aid Examination, we had to suffer a loss on that head in consequence. But we intend, D.V., to "Hold the Fort," and I have little doubt of the result. There is a Native "Punch" published in the island, and in this paper we have been held up to ridicule as three chief devil-priests; that is myself, the catechist of Liyanwala and the Augampitiya catechist. We are supposed to have paid Augampitiya a visit to exorcise the devil, which is causing the opposition to our work. That it is the work of the devil we have very little doubt, and that the Lord will bruise Satan under our feet shortly, we are also certain.

The number of baptisms among the young people of our schools has been ten, and there are several others who are anxious to be baptized, but for various reasons they are kept back a little longer.

Sunday Schools.—The founder of Sabbath schools little thought that the branches of the tree which he planted at Gloucester would overshadow foreign lands. And yet, I suppose, in every Mission-field Sunday-schools are a recognized branch of Mission work. In this district 46 schools have been conducted, and the average attendance has been 441 boys and 404 girls; a total of 845, nearly one-third of the day-school pupils.

III. *Evangelistic.*—The Liyanwala catechist reports that five young people in the schools wish to become Christians. The following is the translation of a letter written by one of them to the master of the school:—

"Gracious Master,—I know now that the Buddhist religion is false, and that the Christian religion is true. I wish to be baptized, but my parents and influential friends are not willing. I beg that you and the catechist will explain to them the right way and obtain their consent."

Another youth, who had manifested great interest in the Gospel, was very ill with fever, and, while in an almost unconscious state, his parents performed some devil ceremonies, and tied a charmed string about his neck; but as soon as he was well enough he broke it and threw the charm away.

During the year two young men have been baptized, and both of them continue to give proof of their desire to glorify God.

Augampitiya has been a regular battle-field, and the catechist's report is almost plaintive in the account which he gives of Buddhist opposition to our work.

The nature of the district and people may be imagined from a remark made by the catechist in his report. He says, "Within a square mile round about the place where I live, there are no less than thirty devil-dancers, devil-priests, and those who perform incantations (before images of clay to avert the evil influences of the planets). The consequence is that, for even the least sickness, instead of medicine, the people put their trust in devil ceremonies." The catechist further writes: "The Kurugala priest, in the preaching-halls, in the highways, in the houses of the people, in his own temple, has warned the people not to go near the catechist, listen to the Christian religion, nor to send their children to any of our schools. Should any one do so he would be excommunicated." The catechist reports five young persons as inquirers after

Christianity, but who have not as yet felt the truth of the Gospel as it is in Jesus.

Colombo Evangelistic Work.—This is a place where we have to sow the seed broadcast; and we must be content to sow in hope, for we have not seen any fruit from our sowing during the past year. At least there have been no baptisms in connexion with this branch of the work.

The Gospel has been preached in the streets, at the police-court, and in the gaols and hospitals.

Through the kindness of the Inspector of Prisons, our catechists have been allowed to visit the Convict Establishment at an hour when the Buddhist priest does not attend, and the result has been a larger attendance than last year.

We have also commenced a kind of Sunday-school class for the juvenile offenders who are in gaol, and who are not allowed to mingle with the adult prisoners.

We often meet with men in the gaol and hospital who willingly hear and express a desire to embrace the Gospel; but as they are moved from one place to another, or leave for their villages, we lose sight of them.

From Rev. J. Allcock, Baddegama.

Baddegama, Dec. 3rd, 1880.

The following letter came to me a few days ago, quite unexpectedly, from a member of one of the leading Ceylon families. The writer holds a responsible office under Government:—

"Sir,—Words cannot express my joy of being able to report to you the conversion of a female servant of ours. Last Friday evening Mr. Pereira held a prayer-meeting in our house. A few minutes after Mr. P. had left the woman began to speak to us in a manner which made us believe that she was wavering about heathenism. We did our best to show her the way of salvation, and our efforts have been crowned with success. As Mr. P. was absent, I sent for Mr. M. I am anxious to have her baptized at the earliest opportunity, and she wishes it too. My reason for hastening her baptism is because I think it may decrease the power and efforts of her heathen tempters. Until she has signed and sealed her faith by public profession and baptism they might think that she is not steadfast and unmovable."

I replied that as Mr. P. will (D.V.) be ordained on the 21st of December, it would be better for him to baptize her, who is to some extent his spiritual daughter. We have a few Christian masters and mistresses, fathers and mothers, who use their authority to "command their children and households to keep the way of the Lord, to do justice and judgment" like Abraham of old; but, alas! such examples are too rare in all countries.

Another important event is the ordination of Messrs. B. Pereira and A. Suriaracbebi. They are to be ordained this Advent. In their progress to this holy office they have met with many trials, and in the removal of all the difficulties they discern the hand of God. God has brought good out of evil. Delays and disappointments have made them covet more earnestly "a good work," *καλοῦ ἔργου*. Like Timothy, they are "well reported of by the brethren." Miraculous gifts of tongues, prophecies, healing, and discerning of the spirits may have ceased, but the Holy Spirit is still willing and able to guide God's ministers and Church in making choice of fit persons to serve in the sacred ministry. The great want of the Native Church now is missionaries, watchmen, stewards, and shepherds. Of those who are to be ordained, I hope it may be truly said that they are studious in reading and learning the Scriptures, and that they are wholesome and godly examples and patterns for the people to follow. The ordination of those who are not such is rather a curse than a blessing.

The Bishop of the diocese has laboured for ten days in the district, and confirmed forty-eight persons. Out of these, about twenty-five have become communicants this year. The Bishop travelled many miles, visited a large number of schools, and preached to many heathen. His zeal, activity, self-devotion, and manner of preaching the Gospel to the heathen, are praiseworthy. His visit has certainly stirred up the agents and Christians to some activity.

We have not had a large number of baptisms; but I do not think that the blessing of God has been less than in former years. The Baptismal Register

shows an addition of thirty-two, about half of whom are adults. I believe the schools are doing a great work in winning souls to Christ. In the three schools on Baddegama Hill there are more than twenty inquirers. An encouraging case for teachers occurred this year at Lilwala, a jungle village six miles north-east of Baddegama. A boy attended our school for four years, and passed the fourth standard. Then a Buddhist priest, commonly called Kahawe Hawuduruwo, enticed him to the temple and bewitched him by descriptions of the blessedness of being a Buddhist priest. Says he, "The people will praise and worship you. Adorned with the sacred yellow robes, you will receive divine honour. You will fare sumptuously every day; you will live in the temple and have an easy life; you will have none of the miseries of laymen and householders; no wife to feed, and no children to bring up," &c. The boy was ensnared by these fair speeches, and his parents were glad; not only because they were Buddhists, but also because their boy was provided with rice and curry, and they also got about twelve bags of paddy a year from the temple. He remained in the temple about three years; but the Word of God and the Holy Spirit were still contending with his conscience. The flesh, the world, and the devil, were towing one way, the Word of God and the Holy Spirit another; and this year it resulted in a spiritual triumph. Satan and his host became enraged. One cruel, angry man threatened to stab him, if he did not say that Buddha and the priests were the most high refuge and strength of sinners. Others tried flattery and bribes, and for a time we were full of apprehension lest he should be moved by these trials and temptations. He has now cast off the yellow robes of the false one, and we trust that he has put on the pure and holy robes of Christ's righteousness, the girdle of love, the shoes of peace, the shield of faith, and the helmet of salvation. He has been baptized and confirmed, and is now a communicant. His mother and father were both present at his baptism, and are inclined to follow him. This is a striking comment on the words, "Be not weary in well-doing;" "In the morning sow thy seed, and in the evening withhold not thine hand;" "Your labour is not in vain in the Lord." I don't remember a time when there was a larger number of inquirers among the children in our schools. There are 1030 boys, and 559 girls receiving instruction. In our numbers there is an apparent decrease, but this arises from a new rule of Government, by which all names are struck off the list if any children are absent from school for three months. We have now eighty-four inquirers on the list; I think the largest number I remember in this district.

The alms and oblations of the Christians have increased by Rs. 300. The schools have earned more than Rs. 4000 by the Government grant. It becometh us well to rejoice and be glad. Hitherto the Lord hath helped us. During this year a number have finished their earthly life, and we trust that their souls dwell with the saints in light. Mr. Bowman, who took the chair at our last missionary meeting at Galle, died last August. He always took an interest in education, and was highly respected both by Christians and heathen. He has left a widow and seven children to mourn his loss. He was our most regular attendant at Divine service, and for some years read the lessons in church. His death is a heavy loss to his many relations and friends. We have also to lament the deaths of Mr. and Mrs. Sirimanna. Mr. Sirimanna was one of the ablest Singhalese orators and controversialists I ever heard. His jubilee speech at Cotta, and his speech at the Buddhist controversy at Panadura were greatly admired. As a pastoral catechist he entirely failed. I don't think that he had enjoyed sound health for years. By his death a large family have lost a kind father, and his kinsmen a good relation. He had made no provision for his children. Two other young women who were educated in Baddegama Girls' School, have died. They both left a good testimony behind them. One was married, and living in a heathen village. Her heathen neighbours said that she was the light of the village, and that the place was all dark now. She was the spiritual mother of one or two young people in the district. She died rejoicing in hope. Nearly all the deaths in this district occurred in August last; and this reminds me of

the deaths of Messrs. Wright and Gordon. Doubtless there is a deep meaning in all the changes and chances of this mortal life. It means that we should not trust in creatures, but in the immortal, eternal, unchangeable Saviour! "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

From Rev. S. Coles, Kandy Itinerancy.

Kandy, Nov. 26th, 1880.

The past year has witnessed considerable excitement, and much bitter opposition from the Buddhists, on account of the visit of some leaders of the Theosophists to Ceylon. The latter heartily fraternized with the Buddhists, openly professed their belief in its doctrines, and practised some of its ceremonies. This was a complete novelty, and thousands of the adherents of Buddhism came together to see white men who had embraced their faith. Many worshipped them, and spread the report through the country that a European princess had become a Buddhist. During their stay in Kandy the Buddhists were very much excited, so that the Bible was fearfully abused, and even kicked in public. The Native Christians were much grieved at this, and came and requested us to do all that we could to stop it. We preached to large audiences in the streets, and in our preaching-room, but no attempt was made to stop us. I have not heard of any instance of a professing Christian having abandoned his faith because of this visit, and know not a few cases where benefits were received on account of this opposition shown to the holy name of Jesus. Although this excitement has to a great extent subsided, we still are made aware of the existence of its effects by the manner in which some oppose us when preaching in public. A public discussion was held in the month of August, and proved unsatisfactory, as almost all such invariably do. I have had some considerable experience of these during the past twenty years, and have come to the conclusion that they are seldom productive of much good, because the Buddhists at such times resort to all manner of devices to heap contumely and ridicule on Christianity. The onlookers are almost entirely illiterate men, and incapable of distinguishing between the arguments adduced. After a great deal of correspondence with the leaders of the Buddhists, it was arranged that the discussion should be carried on by writing, which is being done, and seems likely to prove interminable unless they desist. In one sense it is painful to meet with so much opposition, and it makes the heart bleed to come in contact with such filthy blasphemy, yet it indicates that the Word of God is producing an impression, and that His work is advancing.

I have been chiefly engaged in travelling throughout the year, preaching the Gospel to many thousands of people. I went twice to the extreme north and south limits of this Itinerancy, and was absent from Kandy nearly a month on each occasion. The northern portion of my district still demands much anxious, prayerful supervision, and the work there is carried on under many difficulties, as that part of the country seems to be subject to a chronic state of drought, which causes the inhabitants to be almost continually on the verge of starvation. When visiting some of the villages I was told they had had no rain for months, and there was no prospect of any for some time to come. This is not only very trying to the regular inhabitants, but also to our agents, who suffer much from lack of good water. When their health fails I must replace them by others; but this is done with great difficulty, expense, and injury to the work. We have suffered a great loss in this portion of the Itinerancy, by the departure of an English gentleman long resident there, to England. He assisted us very much by liberal donations of money, by encouraging our agents to persevere in welldoing, and, best of all, by his consistent Christian example to all around him. Our Native teachers miss him very much, and will be very glad if he returns. I have now two Natives of the district working there, who will, I trust, not suffer so much from fever as those who come from other parts of Ceylon. There are several inquirers in that part of the country, whom I hope

to baptize on my next visit. In the eastern and southern parts of the Itinerancy it is still the time of sowing; but we sow in hope. In the country around Kandy, in Gampola and Nawalapitiya, the work has been carried on as usual—services regularly held on Sundays, catechumens instructed, and the Gospel preached in the streets and other places of public resort. While Mr. Jones was in England, I went several times through the western district, and was very much encouraged by the readiness shown to listen to the Gospel. In one of those visits I took a young Singhalese man, who is very fervent and zealous in the work of the Lord, and he was very much cheered by what he witnessed in the Christian congregations. He declared that he had not seen such earnest, fervent desire to learn more of God's will, and to receive His blessings in any other part of Ceylon. An English gentleman, while making a short stay in Ceylon, also went with me to one of our small congregations, and was much pleased. He wrote an account of his visit in one of the home papers, and other papers noticed and quoted it as a cause to encourage Christians to pray for and aid Mission work.

There have been fifty-one persons baptized during the year, of whom nineteen were adults. One of these, when asked what led him first to think about salvation, replied that when he was living in an out-station in Ceylon he was much impressed by witnessing the good conduct of a Native Christian in Government employ, whose life was a continual protest against the surrounding ungodliness, and this made him feel that there was a power in Christianity which other religions did not possess.

Another young man, who was in a situation at some distance from his home, was led to seek for salvation in Christ, and was instructed for baptism, but when it was suggested that he should be baptized in the church near which he was living, he dissented, and proposed that it should be done near his home, so that his heathen relatives and acquaintances, who much opposed the course he was pursuing, might see that he was not ashamed of the Gospel of Christ.

I must now close this brief review, after giving a few figures to indicate the state of this Mission. Divine service is held at 14 different stations, and is attended by about 370 Christians. There are 23 schools, with nearly 1000 scholars. Fifty-one persons have been baptized, and 15 are under instruction for it. I have 5 catechists, 6 readers, and 27 teachers. The total amount of subscriptions received is Rs. 3305: 62, of which Rs. 1830: 27 was contributed by Natives.

From Rev. J. Ireland Jones, Kurunagala and Kaegala.

Kurunagala, Nov. 17th, 1880.

I have again been permitted to have another year's connexion with the place where my evangelistic work commenced twenty-three years ago. Kurunagala has changed greatly in the interval. Many who were connected with us when I first came here have removed to other parts of the island, or have entered into rest, but I am thankful to say that several, whose acquaintance I formed on the occasion of my first visit in November, 1857, are still here, and are among our earnest and most liberal supporters. In some of them I hope I see increased spirituality, and clearer knowledge of the truth as years run by. The period now under review has been, as you know, broken into by my visit to England, which occupied five months. My very unsettled position for a month after my return interfered greatly with the prosecution of my work, so that while writing in reference to a year of time, I am to deal only with six months of Mission work. My two months at the close of 1879 were chiefly occupied with Kurunagala itself. The unhappy strife then existing rendered it almost essential I should be here, and in constant communication with our people. The congregations during that time were large and regular, and I have no doubt a blessing attended our services.

The fact of our exclusion from the station church, through the unwise action of the trustees, compelled us to provide a place of worship for ourselves, and this has resulted in the erection of a very suitable building, towards which liberal subscriptions have been given, and which will (D.V.) be opened for Divine service on the 8th of December. It is a very pretty building—an orna-

ment to the town. It will seat 120 people comfortably—140 or 150 if necessary; but it will be some time before the larger numbers are likely to be reached on ordinary occasions. Our general attendance has been considerably under one hundred. But while chiefly labouring in the town I had splendid opportunities of preaching to large numbers of heathens. The district and police courts brought together from 100 to 200 people daily, and almost every day I had the joy of proclaiming Christ to large and attentive crowds.

The one visit of any length which I paid to Talampitiya and the neighbouring villages, while it, on the one hand, brought before me sad proofs of Satan's endeavours to destroy Christ's flock, and of the existence not only of carelessness, but also of gross sin in some of our people, still filled me with thankfulness in the evidence it afforded of steadfastness, growth in grace and knowledge, and increasing earnestness in many cases.

Since my return from England, the Bishop has formally recognized my connexion with this district by licensing me to the charge of part of the town of Kurunagala, and a large portion of the district of Seven Korales, and the entire of Four Korales, the whole being about fifty miles in length, and twelve or fifteen in breadth. It need not be said that such a district is not easily grasped, and that several missionaries might find sufficient scope for labour within its boundaries; but it is, after all, only a comparatively small portion taken off one end of the district which was under Mr. Coles' charge, and for which, so far as itinerating work was concerned, he was responsible.

My chief endeavour, since resuming work, has been to visit each place in my district, where we have either a Christian congregation or a fixed centre for work. I have in this way visited Talampitiya, Mitœnwela, Munemalle, Jakaduwa, Korigammana, Kaegalla, Polgahawela, Attanagoda and Diwela. One portion, Hewadiwela, and its neighbourhood, I have not yet reached, heavy rains having set in just when my plans for it were matured. At these places I have remained a week or ten days at a time, so as to be able to examine the people as to their knowledge of Scripture, and instruct them in the subjects where deficiency was most apparent. This I find has given very considerable stimulus to study, and is likely, I think, to prove very beneficial. What I have said above of Talampitiya fairly represents my feeling with regard to other villages also. Our Christians in them are very far from perfect. They have, in some instances, great weaknesses, and very serious defects; but there is a real work among them; they present a very striking contrast to the heathen around, and with many there is a wonderfully clear grasp of Gospel truth, and a life, as far as man can judge, consistent with it. In their further establishment and advancement one serious want exists, and it is one not easily remedied, namely, that of female education. The absence of it has produced some bitter fruits in time past, and will, I fear, continue to do so. Our Christian young men want wives who will be helpmeets, and children want mothers who will teach them from their infancy to know and love Christ. Where Christian wives are not to be had there is the great temptation to take heathens, not indeed generally while they call themselves heathen, but when they have learned enough to enable them to claim baptism and admission to the Christian Church. In such districts as this it is almost impossible to find Christian teachers, or to place them where they could be of use even were they forthcoming. But there is the further difficulty that female education has, in this part of Ceylon, little or no value in the eyes of the villagers, and the effort to get any considerable number of girls together for instruction has hitherto been attended with little success. The encouragement in the case of boys' schools is not much greater. Mr. Coles, with the district, handed over to me fifteen schools; but with one exception, that at Munemalle, there has been very little over which to rejoice. It is exceedingly difficult in these wild parts to get boys to school; it is still more difficult to keep them there. Even Munemalle, with 113 boys on its books, has lately had in attendance less than 50. A Government rule exists, compelling parents to send their children to some school; but, as in the case of the School Board rules in England, it is evaded by large numbers.

Lest the "odium theologicum" should arise, we are very careful how we urge the pressure, for we could not expect the Government, in the face of even a feeble protest, to compel Buddhist children to attend Mission schools. Almost for the first time in my experience, boys here have refused to join their class-fellows in receiving religious instruction. The parents in some cases object. One of our boys took home a Catechism on the Way of Salvation, but his father burned it. In such cases one can only exercise patience, and endeavour to draw through kindness. Hearing the instruction which is given around them may, through God's blessing, lead some boys to desire it for themselves.

With itineration in the villages where there are Christians I have combined, as far as possible, direct evangelistic efforts. In Kurunagala itself, almost every day I have been in the town, I have preached to large numbers; and at the village councils—courts presided over by Native magistrates, which attract large numbers—at Narammala, Polgahawela, and Rambukkan, I have had excellent opportunities. At the first of these places a deep interest seemed to be excited—from morning till evening the people almost pressed upon us to hear the Word of God, and by evening my voice was quite gone. I was literally unable to speak.

I have had efficient help from some of my Native preachers and evangelists. With some I have had every reason to be satisfied, finding in them both the heart and the ability to work. With others I am not satisfied. I fear they only work because of the pay they obtain in that manner, and that they have no realization of the value of souls, or the power of the Gospel. If a great alteration does not manifest itself, my next Annual Letter will probably announce that their connexion with my district has terminated.

One pleasing case of conversion here may be recorded, that of a very intelligent Native, a man of wealth, and some position. He came to Kurunagala from Colombo many years since, and has settled here. His conversations with two friends—one a Mudliar, the other a Baptist overseer of plumbago works—led him to anxiety about his soul. His two friends advised him to come to me, and after a time he did so. After conversation with him—contrasting Christianity and Buddhism, and showing him how fully Christ met the sinner's need—I gave him some little English tracts by S. Haughton, one of them called "A Saviour for you." They were used of God as instruments for his enlightenment. He said he believed they were written expressly for him, and that now the burden of sin and anxiety was gone. He said, "It is the very *simplicity* of the way of salvation, which is its greatest difficulty: it now seems so easy." At another time he remarked, alluding to the custom of rubbing a black pigment on the ola leaf, to render legible the letters scratched on them with the stylus, "I used to know something of these things, but it was only like the ola book before the black was rubbed in!" He is now a rejoicing Christian—regular in his attendance at God's house, and a liberal subscriber to our funds, and very anxious for the conversion of his wife. I heartily thank God for one such case; but what of the almost countless rejecters? In view of them I often shrink from the responsibility of such a district as this. The thought of the nearness of the Lord's coming is ever before me, and sometimes my heart grows sick as I realize that the perishing thousands around me are so far from being prepared to meet Him. May He give me grace to be faithful! May He raise up many men of God as helpers, and give to them and to me to preach with the power of the Holy Ghost sent down from heaven! I am hoping, if spared till 1881, to reorganize my district, so as to utilize more fully the agents who are employed, and to reach many thousands to whom the Gospel has not yet been preached.

[Since the above letter was written, the new church at Kurunagala, referred to by Mr. Jones, has been opened. See a paragraph in "The Month."

The statistics of the Singhalese branch of the Ceylon Mission are as follows:—Native Clergy, 5 (and two ordained since); Native lay teachers, 189; Native Christian adherents, 2939; Communicants, 577; Baptisms during the year, 163 (50 adult); Schools, 130; Scholars, 6120.]

THE MONTH.

WE regret to say that the Rev. C. C. Fenn has been kept from attendance at the Church Missionary House through illness since Christmas, and that his medical advisers enjoin upon him the necessity of refraining from active work for a month or two longer. Many heavy duties fell upon him in the autumn in consequence of Mr. Wright's death; and the burden proved too much for his never very robust strength. He is, however, able to engage at home in the preparation of the Annual Report, a task which has for many years fallen to his share. All our readers will join us in the earnest hope and prayer that it may please God speedily to restore him to the work in which his services have long been so highly valued.

IT was a relief, in the midst of the heavy gales that came upon us across the Atlantic after the sailing of Mr. Hutchinson and Mr. Whiting for Madeira, to hear that the steamer conveying them, the *Dunrobin Castle*, reached that island safely on the evening of Feb. 8th after a fine and rapid passage. They are expected back in this country by the middle of March.

THE Bishop of Victoria, Dr. J. S. Burdon, is about to visit England, and may be expected in a few weeks. He first went out to China as a C.M.S. Missionary in 1853, and returned thither after his consecration in 1874.

THE Bishop of Sierra Leone has been visiting Lagos, and by the last accounts had gone up to Abeokuta with the Rev. J. B. Wood. Many matters of importance to the Native Church there have been awaiting settlement, and the C.M.S. Committee had requested the Bishop kindly to give the Mission the benefit of his counsel and experience.

THE Society is again indebted, under God, to the liberality of individual friends for the means of extending its work, and of adding to the number of its missionaries. Four more of the men kept back last autumn will, we rejoice to say, be able to go out to the Mission-field forthwith. One friend has undertaken to provide for three years for the maintenance of two additional Missionaries on the Afghan frontier; a second offered to pay 400*l.* a year if Allahabad (whence the European missionary had been withdrawn) might still be supplied with a man suitable for so important a centre; and a third promised to support for the present another messenger of the Gospel in China. The Revs. J. H. Knowles and H. Rountree have accordingly been appointed to the Punjab Mission, the Rev. F. E. Walton to the N.-W. Provinces, and the Rev. C. B. Nash to the Che-Kiang Mission. This will still leave eight Islington men, ordained, and ready to go out, but detained at home for lack of funds. But only a few months ago there were eighteen. Let us thank God that the number is so far reduced.

FURTHER letters are to hand from Central Africa. Mr. Mackay writes from Kagei on Nov. 1st. Canoes had just arrived from Uganda to fetch

the reinforcements for the French R. C. Mission, and he had persuaded the captain of the boats to take him also. These canoes had been three months on the voyage, and when they left Uganda Mtesa was not aware of Mackay being at Kagei, which would account for his not being also expressly sent for. They brought a letter from Mr. Pearson, dated Rubaga, July 29th. Affairs there were no better, and he had much difficulty in obtaining food. Mtesa was contemplating a war with Mirambo—which would be a very serious matter, and which we fervently trust may be averted—and as he was being impelled to this by the Arabs, Mr. Pearson was of opinion that his recent profession of Mohammedanism was part of the same general policy. His army had returned from a war against Usoga, and Mr. Pearson saw the king's share of the captives, three hundred women, "wretched creatures in a half dying state," being marched to the palace. It was stated that a thousand captives had died on the march homeward.

Mr. Mackay had completed his translation of St. Matthew's Gospel into the language of Uganda. He was preparing a simple catechism.

Our friends will hear with much pleasure that the Waganda Envoys, with Mr. O'Flaherty and Mr. Stokes, reached Uyui safely on Nov. 23rd, and started for the Lake on Dec. 1st, all well. Mr. Litchfield was accompanying them, being anxious to try once more whether his health would stand the climate of Uganda.

WE are glad to say that all is now quiet at Mombasa. The Sultan of Zanzibar has put in irons three slave-owners prominent in the late disturbances. It is satisfactory also to find that the fugitive slaves who were sent away in October under the orders of Dr. Kirk and Judge Foster did not include those from Giriama and elsewhere. The missionaries were expressly permitted by Dr. Kirk to retain these (about 150), though they had to turn off the runaways belonging to the Arabs and Suahilis of Mombasa. These two classes were carefully distinguished in our article in the January *Intelligencer*.

MR. E. B. THOMAS, a respected member of the C.M.S. Committee, who thirty years ago was Collector of Tinnevelly, has been revisiting India, and on Nov. 2nd the following address was presented to him by the Native Christians of Palamcotta:—

VENERABLE AND RESPECTED SIR,—It is with feelings of inexpressible joy and gratitude that we, the Native Christians of Palamcottah, approach your honour to welcome your honour's return to this district on a short visit. We know of no instance where a retired Civil Officer of Government in India has done what your honour is at present doing, and this one fact alone proves (if proof be needed) the deep interest your honour still continues to feel for the prosperity of our district, which your honour so ably administered for a long period, thirty years ago. Your memory, venerable Sir, has been endeared to us, and your name has become a household word in Tinnevelly. The network of roads you constructed, the wells and tanks you dug, the topes and avenues you planted, the large bridge spanning the Tambrapurni, the weekly fairs you opened, the measures you initiated for the suppression of lawlessness and oppression—these and many more, while on the one hand they proclaim you as the father and benefactor of our district, on the other hand inspire us with a sense of the deepest gratitude for the benefits which we and our children have derived through your instrumentality. The shield you held over the infant Church of Tinnevelly at a critical period, when a bold attempt was made to nip it in the bud, and the efforts you took to impress on the minds of Brahminical Hindus that Christian Hindus have the same right to expect the protection of Government as any other section of Her Majesty's subjects, will

form no unimportant chapter in the history of the Tamil Church. We beg your honour will be pleased to accept this token of our respect and gratitude, and trust it may serve as a small memento of your happy visit to our district. With our fervent prayers that the Father Almighty may graciously continue to you the blessings of health and strength, carry you in safety to your Native land, and pour his choicest gifts on you and your family in a shower of plenty,

We beg to remain, venerable and respected Sir,

Your honour's most obedient servants,

THE NATIVE CHRISTIANS OF PALAMCOTTAH.

WE ought before to have noticed the death, in December last, of the revered former Chief Justice of New Zealand, Sir William Martin. Mrs. Grace, the widow of our late excellent missionary, writes to us:—

Having known him, amid all the joys and sorrows of missionary life in New Zealand, extending over thirty years, during which time my departed husband and myself at all times experienced his open-hearted sympathy, and benefited from his sage and trustful advice, I may, perhaps, be able to state a few facts.

Sir William went out to New Zealand in 1841, and was the first Chief Justice of that country. From the time of his first landing he took a deep and abiding interest in Mission work, and used his great knowledge of the Maori language, not only that he might do justice, but that he might teach any boys or men who came under his influence the Gospel story. His loving and sympathizing heart drew all towards it, and his home was open to all who were working for Christ in New Zealand, and in the Islands of the Sea.

After an accident in 1855 he was very ill, and it was found expedient that he should go to England for medical advice, and at length, in 1859, was obliged to resign his office as Chief Justice. Nevertheless, for sixteen years more he spent a large portion of his time and strength in more direct missionary work. Almost every young man at St. Stephen's who was ordained within the years 1860 and 1874, was trained mainly by him, and four more who were ordained a year or two later, after Sir William finally came to England, had been for a long time under instruction from him.

He took charge of St. Stephen's for three or four months when Archdeacon Kissling was ill. He compiled a simple Maori and English grammar for the use of the Native schools. He translated, by the aid of Native teachers, Robertson's *First Five Centuries of Church History;* and printed notes in Maori on the four Gospels, which was a summary of his work with the men, as a parting legacy to them, his old pupils, who all loved and revered him as a father. But his was a hidden life, full of deep love and sympathy; all who knew him felt it.

After he returned to England in 1874, up to the time of his decease at the end of 1880, he continued to take deep interest in the Native people, and corresponded regularly with the Maori clergy; and when he heard from Bishop Hadfield of the appointment of my son to the Whanganui and Patea districts, he expressed intense delight.

If ever a heart burned with true desire to see the spread of Christ's kingdom, his did.

MOST of our friends are aware that Canon Tristram is at the present time in Palestine, and that the Rev. E. H. Bickersteth is to join him there on his way back from India. The Committee have requested these two brethren to report to them on the position and prospects of the Society's work in the Holy Land, and some of the new arrangements made last summer, and then detailed in our pages (in the Selections from the Minutes), have been suspended until their report has been received. In the meanwhile the Annual Letters just to hand from our missionaries show that notwithstanding many peculiar difficulties—especially the risk to life or liberty that would attend

the baptism of a Mohammedan, and the deadening influence of the corrupt Christian Churches of the East—good work is going on, and openings for making known the Gospel are multiplying.

Schools, and the printing-press, are two important evangelistic agencies in a country so peculiarly situated as Palestine. Many Moslem children, both boys and girls, are taught the word of God in the Society's schools at the various stations; and we observe with especial pleasure the success of the new schools at the village of Abûd, in the Plain of Sharon, opened in consequence of a special offer of 60*l.* a year by Miss Peache in response to an appeal in the *Gleaner* two years ago. The printing-press started some time back, in pursuance of the recommendations of General Lake's Mohammedan Conference in 1875, is reported by Mr. Zeller to be doing a good work. In the past year it has issued the following books in Arabic: *Life of Bishop Gobat, The Sinner's Friend, Lessons on the Liturgy for Bible Classes, Church Catechism,* and *Spelling Books.* Mr. Klein's revised Arabic Prayer Book is now in course of correction.

In the face of the heavy and increasing claims of India and China and Africa upon the Society's funds, the Committee feel that reduction rather than extension must be their policy in Palestine; and yet there never was a time when current events seemed to point more plainly to the strong occupation of "Immanuel's Land" in Immanuel's name. We are doing little but sow the seed, it is true, at present; but the harvest may ripen at any moment. All friends of the Society would rejoice if a large increase in its resources warranted the Committee in at least maintaining in full strength their hold upon the country.

THE Ceylon Localized Edition of the *C.M. Gleaner* reports the opening, on Dec. 8th, of the new church at Kurunêgala, which, it will be remembered, has been erected by the Singhalese Christians to obviate the necessity of their attending a church to which they objected (see *Intelligencer* of Dec. 1880). There were four services during the day, two in Singhalese, one in Tamil, and one in English; the Revs. J. Ireland Jones, S. Coles, and H. Gunasekara, officiating in the first-named language, the Revs. W. E. Rowlands and D. Wood in the second, and the Revs. H. Newton and J. G. Garrett in the third. Mr. Coles preached on 1 Tim. i. 15, Mr. Rowlands on 1 Chron. xxix. 1, and Mr. Garrett on Eph. iii. 8. The Singhalese services were attended by 119 and 154 Christians, the Tamil by 67, and the English by 128. The collections during the day amounted to above 90 Rupees. At the commencement of the first service, "Emmanuel Church" was declared by Mr. Jones to be open "for Divine service in accordance with the rites, doctrine and discipline of the Church of England."

THE *Diocesan Gazette* of Travancore and Cochin contains an account of a recent visit of Bishop Speechly to the Hill Arrians, so well known in connexion with the work carried on among them by the late Rev. Henry Baker:—

The Bishop, accompanied by Rev. W. J. Richards, left Cottayam on a visitation tour to the Mundakayam District on Wednesday, 1st December.

The first part of the journey as far as Kanjerapalli, twenty-four miles, was done in bullock carts. Thence to Mundakayam, nine miles, in manchil and on horseback. The whole road from Cottayam is through a very picturesque

country, a paradise in the first meaning of the word.

Outside Kanjerapalli the Bishop was met by a party of the Mundakayam people, with the usual accompaniment of silk umbrellas, banners, guns, and native music, who preceded us all the way. Mundakayam, the head station, is separated from the main road by a broad and rapid stream, which lower down is called the Malapalli river; and as it must be forded in a boat whenever a visit is paid to the outer world, the people find it an inconvenience, though at one time it may have been a protection from wild beasts. A pandal was erected in honour of his Lordship's visit on the other bank of the river where we crossed. The rain, which had been unseasonably heavy all through November, especially in the evenings, having caused a freshet in the Kuttikal part of the river, a young man aged eighteen, a candidate for confirmation, was drowned while bathing on Thursday the 2nd. He had been among those who met the Bishop.

On Friday, 3rd, there was a confirmation for the stations of Mundakayam, Asapian, Kuttikal, and Edakunnam in the Mundakayam church. The Rev. P. M. Kuryan, Native pastor in charge, read morning prayers, the Bishop's chaplain gave an address to the congregation on the duty of praying for, advising, and setting a good example to the new soldiers of Christ about to be confirmed. After the conclusion of the shortened prayers the Confirmation Service was proceeded with. The Bishop gave a most earnest and solemn address to the candidates, alluding to the death by drowning of one who hoped to have been among them that day, and urging them to be truthful and prayerful, and to make diligent use of the means of grace. There were 138 of both sexes.

Saturday, 4th. This day was spent partly in preparation for the Sunday, and partly by the Bishop in receiving, hearing, and settling the complaints and petitions of the congregation.

5th December, Second Sunday in Advent. Morning prayers by Pastor; lessons, epistle, and sermon on "Blessed is he that cometh in the name of the Lord," by Bishop's chaplain (Mr. Richards). Communion Service by the Bishop, his Lordship administering the bread to all the communicants, of whom there were about two hundred. The Bishop attended afternoon service at 4 p.m., when Rev. Mr. Kuryan delivered an address.

Monday, 6th. We started at 8 a.m., for Kuttikal by a regular jungle-track, the people escorting us. On our way we passed the small Christian village of Puwa-thileppu. At Kuttikal there is a small Native house belonging to the Mission, in which the Bishop rested when not in the church. The people complain much of the need of a bridge of some sort over the river, a matter sadly emphasized by the death above alluded to. The church is built of laterite, on the site of what was an idol temple on the Rev. Henry Baker's first going to work among the hillmen, and occupies a very pretty site. At a meeting in the church, four young men were appointed to assist the leaders of the congregation, who are becoming infirm through increasing years. To finish the church the Bishop promised them a sum equal to whatever they collect among themselves. Rs. 200 more is required for the purpose, in addition to Rs. 400 already spent. The Lord Bishop of Madras has been the foremost of their kind helpers so far. There are 280 people in this congregation. The Bishop gave them an address on their duty to spread the Gospel amongst their Arrian neighbours, and to urge forward the finishing of their church.

Tuesday, 7th. We set out for Edakunnam. There is a mosque in the valley near the station. The only edifice for public worship in this congregation of twenty-four years' standing was a shed with wattled sides. The people both here and at Kuttikal had erected neat pandals in honour of the Bishop's visit. Some interesting but apparently fruitless conversation was held with three unbaptized Arrians.

The congregation, men, women, and children, about eighty persons, assembled in the prayer-house to meet the Bishop. After prayer, singing of a Christian lyric, and attending to their petitions, Mr. Richards by the Bishop's desire gave an address to the assembly.

Before leaving, we went and saw the houses of the people, and how they live. It was ten years since the Rev. Henry Baker was able to visit this station, and the last time the people asked him to

come and see them, his spiritual children, he said, "I have no strength for that now;" and no wonder, for the journey from Mundakayam, though short, is very rough.

Wednesday, 8th. We set out in the afternoon from Mundakayam, taking a farewell look at the old Mission-house, and the great tree in which Mr. Baker (in a hut) had once lived for fear of wild elephants. We reached Kanjerapalli, a Roman Catholic village, in the evening.

Thursday, 9th. After breakfast we left Warur travellers' bungalow for Kanam, where the Bishop, with the same arrangement of the service as at Mundakayam, confirmed nineteen men and women. There were about 300 people of this place, and from Manimala, Kangara, and Kolatur, present. Here we left Rev. P. M. Kuryan to visit Kangara before returning to his station, while we turned homeward, reaching Cottayam early on the 9th.

MAY we suggest that the approaching Census, which is to be taken on April 4th, is an excellent opportunity for a special thank-offering to the work of God? Another ten years of sparing and providing and forgiving mercy! And what better object for such a thank-offering can there be than the spread of the Gospel among the heathen by the agency of the Church Missionary Society?

In the Census years of 1861 and 1871, an excellent Christian lady, Mrs. Punnett, of Flushing, near Falmouth, suggested the collection of *One Million of Pence* for the Church Missionary Society and the Bible Society, principally in connexion with the Census of 1861. At the Census of 1871 the effort was repeated; and even during the intervals this collection has quietly gone on, and yearly remittances have been made. Altogether the C.M.S. has received several hundred pounds on this account, and 6*l.* 2*s.* was acknowledged in last year's Report. The same good lady is at work again this year, and we trust her appeals will be largely responded to. Meanwhile, we would invite all our readers to make a special collection before April 4th, count it out on that day, and send it up to the Church Missionary Society.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From January 20th to February 15th, 1881.

West Africa.—Mrs. Burton, Rev. C. Reichardt (Annual Letters).

Yoruba.—Rev. C. Phillips (Journal, August 11th to Nov. 13th, 1880); Mr. C. N. Young (Journal, July 4th to Nov. 18th, 1880); Rev. C. H. V. Gollmer, Rev. C. Phillips, Rev. J. White, Rev. T. B. Wright (Annual Letters).

Niger.—Bishop Crowther (Report for 1880); Rev. T. C. John (Report, Lokoja, 1880); Rev. C. Paul (Report, Kipo Hill, 1880); Mr. P. J. William (Report, Gbebe, 1880).

East Africa.—Mr. J. W. Handford (Annual Letter).

Nyanza.—Mr. A. M. Mackay, Kagei, Sept. 24th and 27th, Oct. 15th and 30th; Rev. G. Litchfield, Uyui, Oct. 26th and Nov. 30th; Mr. A. J. Copplestone, Uyui, Oct. 27th; Mr. C. W. Pearson, Rubaga, June 8th, 10th, and 19th, and July 13th.

Palestine.—Rev. F. Bellamy, Rev. C. Fallscheer, Rev. T. F. Wolters, Rev. J. Zeller, Mr. G. Nyland, Rev. A. Schapira (Annual Letters).

North India.—Rev. W. R. Blackett, Rev. A. Stark, Rev. R. Elliott, Rev. T. R. Hodgson (Annual Letters); Printed Report of Christian Church, Azimgarh, 1880.

Panjab.—Rev. H. U. Weitbrecht, Mr. C. Matthews (Annual Letters); Rev. C. P. C. Nugent (Report of Jhelum Itinerancy, Nov. 18th, 1879, to Jan. 1880).

Western India.—Rev. S. Kharsedji, Rev. A. Manwaring, Rev. J. Alli, Rev. R. Nowroji (Annual Letters).

South India.—Rev. V. Vedhanayagam, Rev. M. Ratnam (Annual Letters).

Travancore and Cochin.—Rev. C. A. Neve (Annual Letter).

Ceylon.—Rev. J. I. Jones, Rev. J. I. Pickford (Annual Letters).

China.—Rev. J. C. Hoare, Dr. B. van S. Taylor (Annual Letters).

Japan.—Rev. W. Dening, Mr. J. Batchelor, Rev. J. Williams (Annual Letters).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, January 10th.—The Committee took leave of the Rev. T. C. Wilson, about to proceed to the Society's Mission at Lagos. The instructions of the Committee having been delivered to Mr. Wilson, he was addressed by the Rev. H. W. Webb-Peploe, and commended in prayer to the favour and protection of Almighty God by the Rev. W. H. Barlow.

The Secretaries stated that they had received information that the whole question of Government Educational Policy in India was about to come under the notice of the Secretary of State for India, and that, therefore, it was important to make any representations on the subject without delay. Reference having been made to the withdrawal of the Grant-in-aid to St. John's College at Agra in 1875, and to the proposals of the Educational Report of 1879 with reference to that College, it was agreed to prepare a memorial to the Secretary of State for India asking for the restoration of the Grant-in-aid to St. John's College.

Committee of Correspondence, January 18th.—The Committee took into consideration the question of re-opening St. Peter's College at Allahabad, and reference having been made to the Educational Report of 1879, by which it was ordered to be closed, it was resolved that the College be resuscitated as a School for Christian Education and placed under the superintendence of the Missionary whom it is now proposed to locate at that city, it being understood that no expense is to be incurred by the Society from the re-opening.

A telegram from the Rev. R. Clark was read, stating that Dr. Downes, of the Kashmir Medical Mission, was unwell, and asking that a medical man might be sent to replace him. The Secretaries were directed to make inquiries for a suitable Medical Missionary for Kashmir.

The Rev. W. H. Barlow having stated that an offer had been made through him to provide the salaries for three years (640*l.* per annum) of two Missionaries for Afghanistan, and as it appeared in the present state of Government policy that there was no likelihood at present of any opening in the interior of Afghanistan, the Committee, in view of their Minute of October 1879 on the subject of Frontier Missions, requested Mr. Barlow to suggest to his friend that the sum so kindly offered by him might advantageously be employed in sending two of the men now kept back for lack of funds to Peshawar and Multan, with the understanding that if any opening should hereafter appear in Afghanistan itself, and the Society's funds should allow of the establishment of a Mission there, the two men should be sent forward.

General Committee, January 25th.—The Committee considered certain plans of the Rev. R. Tomlinson for the establishment of a Mission station at Ankihtlast, in the Diocese of Caledonia, British Columbia, which had been already considered on two or three occasions by the Committee of Correspondence, and a full statement of Mr. Tomlinson's scheme having been submitted by him, it was approved, subject to certain conditions.

The Committee then took leave of the Rev. R. Tomlinson, who was about to return to the North Pacific Mission. He was addressed by Bishop Perry and the Rev. Canon Hoare, and commended in prayer to the favour and protection of Almighty God by the Rev. Prebendary Cadman.

Committee of Correspondence, February 1st.—The Committee took leave of the Lay Secretary, Edward Hutchinson, Esq., and of the Rev. J. B. Whiting,

who were about to proceed to Madeira as a deputation from the Committee to meet Bishop Crowther and other Missionaries on the West Coast of Africa for conference on the position and prospects of the Sierra Leone, Yoruba, and Niger Missions. Full instructions on the subjects to be discussed having been considered and adopted, the deputation were commended in prayer to the favour and protection of Almighty God by the Rev. W. H. Barlow.

The Committee took into consideration certain resolutions of the Che-Kiang Missionary Conference with regard to the Boys' Boarding School carried on at Ningpo by Miss M. Laurence. Miss Laurence's views having been explained to the Committee, and that with the money she was collecting in England she hoped to carry on the school free of expense to the Society for the next three years, it was resolved that, on her return to Ningpo, she be authorized to continue her Boys' School as an elementary and industrial school, ever bearing in mind that the principal object of the Society is that the school should be a distinctly evangelistic agency.

Letters were read from the Rev. H. P. Parker, Secretary to the Calcutta Corresponding Committee, the Rev. W. Hooper, Principal of the Divinity School for the North-West Provinces, and from Sir W. Muir, with reference to a proposal for locating the Divinity College, which Mr. Hooper had recently gone out to establish, at Allahabad instead of at Benares. The Committee concurred generally in this important proposal, and adverting to their recent action with reference to re-occupying Allahabad with a well-qualified European Missionary, and the re-opening of St. Peter's College, and also to their desire to maintain a strong Mission at Benares in accordance with their policy of concentration at important centres, referred the further consideration of the detailed arrangements necessary for the carrying out of these plans to the Calcutta Corresponding Committee.

A letter was read from the Rev. A. H. Arden, Secretary to the Madras Corresponding Committee, communicating an offer from the Rev. H. Goldsmith, who had recently joined his brother, the Rev. M. G. Goldsmith, of the Society's Mohammedan Mission at Madras, to undertake missionary work in connexion with the Society without salary. The Committee had much pleasure in receiving the Rev. H. Goldsmith into connexion with the Society as an honorary Missionary, and sanctioned certain arrangements consequent thereon.

A letter was read from Mr. H. M. Warry, in charge of the Society's Institution in the Seychelles, stating that the Government of Mauritius had asked whether the Society would object to that Institution being enlarged so as to answer the double purpose of an African Mission School and a Government Reformatory Training School for the Seychelles Islands, the Government being prepared to pay all expenses connected with the necessary alterations, and to provide for an increased staff of teachers. The proposal was referred to the Bishop of Mauritius for his views upon it.

With reference to the Minute of Committee of January 18th, a letter was read from the friend of the Rev. W. H. Barlow who had offered to support two Missionaries in Afghanistan, accepting the Committee's proposal, on the understanding that during the next three years every effort be made, consistent with the state of the Society's funds and the claims of Missions already established, to open a Mission in the interior of Afghanistan, which country seemed to him to have urgent claims on the Church at home.

Committee of Funds, February 10th.—The Central Secretary reported proceedings of the meeting of Association Secretaries held January 12—14,

from which it appeared that in almost every instance their Reports spoke of steady progress, although in consequence of the state of the agricultural counties, several expressed fears for the future. In the counties of Suffolk, York, Derby, Salop, Devon, Hants, Berks, Bucks, Cambridge, Beds, Leicester, and Northampton, the system of Honorary District Secretaries had been extended during the past year in such a way that all these counties were now mapped out, with an Honorary Secretary for almost every district. The Central Secretary further presented the following statistics:—Number of churches in England and Wales, 15,326; number of parishes or districts in which the C.M.S. has been supported by sermons or meetings, 5705; parishes gained, 182; parishes lost, 68; number of sermons preached for the Society, 7356; number of meetings, 2846; sermons preached by Association Secretaries, 1720; meetings attended by ditto, 1650; which figures show that, assuming a thousand sermons to have been preached by missionaries on the deputation staff, there would still remain more than 4600 sermons preached for the Society last year by volunteers.

NOTES OF THE MONTH.

ORDINATIONS.

On Dec. 19, the Rev. Nasir Odeh was admitted to Priest's Orders by the Bishop of Jerusalem.—On Dec. 21, 1880, the Rev. S. Pearse was admitted to Priest's Orders, at Lagos, by the Bishop of Sierra Leone.

DEPARTURE OF MISSIONARIES.

North India.—The Rev. E. Champion left London in November, 1880, for Calcutta.

North Pacific.—The Rev. R. Tomlinson sailed from Queenstown for his Mission on Feb. 2.

RETURN HOME OF MISSIONARIES.

Japan.—The Rev. J. and Mrs. Piper left Japan on December 18, 1880, and arrived in England on Feb. 9, 1881.

Mrs. Hutchinson, wife of the Rev. A. B. Hutchinson, Missionary from China, died at Exeter on Feb. 1.

Contribution List.

In the following list of receipts from Jan. 11th to Feb. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Houghton Regis	4	8	0
Pertenhall	15	16	6
Steppingley	8	13	3
Westoning	6	17	8
Berkshire: Cookham	15	0	0
Faringdon	20	0	0
Letcombe Regis	4	3	0
Reading: Greyfriars	14	15	0
Wargrave	14	12	7
Bristol	600	0	0
Buckinghamshire: Olney	18	12	10
Steeple Claydon	10	5	6
Stony Stratford	11	14	3
Wing	1	3	3
Cambridgeshire: Coates	1	18	6
Cheshire: Altrincham: St. George's	35	19	8
Davenham	5	10	0
Dunham Massey: St. Margaret's	21	14	6
Eastham	10	10	0
Holmes Chapel	4	4	4
Latchford: Christ Church	5	1	0
Macclesfield: Christ Church	32	0	0
Stockton Heath: St. James's	3	7	7
Tilston	1	7	9
Weaverham	4	12	10
Cornwall: Isles of Scilly	12	18	2
Derbyshire: Bretby	12	16	0
Derby and S. W. Derbyshire	200	0	0
Gresley	2	6	0
N. W. Derbyshire	45	0	0
Devonshire: Ashburton	4	1	3
Devon and Exeter	100	0	0
Plymouth and S. W Devon	51	7	6
Dorsetshire: Bredy, Little	28	10	0
Litton Cheney	3	10	0
Pentridge	7	12	3
Poole		7	0
Tarrant Gunville	7	10	0
Tyneham	2	0	0
Wotton Fitzpaine	6	0	0
Durham: Darlington	10	0	0
Heighington	2	19	0
Sunderland, Borough of	75	0	0
Essex: Clacton-on-Sea, &c.	86	14	11
Mount Bures	1	10	0
Shenfield	11	0	0
Stoke-by-Nayland	12	8	4
Takeley	5	6	4
Gloucestershire:			
Brookthorpe and Whaddon	2	7	0
Campden	3	18	1

Cheltenham	500	0	0
Kemerton	3	18	5
Saintbury	1	17	10
Saul	4	4	0
Wapley	4	7	6
Hampshire: Binsted	2	3	6
Bournemouth: Holy Trinity	255	6	11
Emsworth	140	15	1
Fareham	60	14	9
Kingsley	10	8	7
Lymington	17	1	3
Odiham	8	8	0
Winchester, &c.	200	0	0
Isle of Wight: Carisbrooke	15	0	0
West Cowes: Holy Trinity	11	2	0
Shanklin: St. Saviour's	21	15	6
Totland Bay: Christ Church		7	6
Channel Islands: Guernsey	30	0	0
Jersey	200	0	0
Herefordshire	50	0	0
Hertfordshire: Boxmoor	1	6	4
Eastwick	2	0	0
Herts, East	200	0	0
Hitchin District	10	0	0
Kent: Beckenham, New: St. Paul's	5	4	0
Greenwich: St. Alphage	1	19	3
St. Paul's	82	2	6
Isle of Sheppey	16	3	0
Knowlton	2	0	0
Sidcup	50	12	5
Sydenham: Holy Trinity	140	0	0
Tunbridge Wells	250	0	0
Woolwich Ladies	56	0	9
Lancashire:			
Accrington and Altham: St. James's		6	7
Barrow-in-Furness: St. John's	4	0	0
Burnley	9	14	6
St. Paul's	4	4	0
Cartmel	52	5	0
Colne	2	10	0
Hey: St. John's	39	0	5
Lancaster, &c.	30	0	0
Leyland	25	14	6
Liverpool, &c.	300	0	0
Longton	6	4	2
Parr	3	6	6
Penwortham	20	18	4
The Fylde	85	0	0
Leicestershire: Castle Dorrington	23	3	1
Hallaton	5	0	5
Market Harborough	7	13	0
Lincolnshire: Boston	50	0	0
Cabourne	2	15	0
Grantham	40	0	0
Linwood	5	14	7
Slixwold	3	0	0
Stockwith, East	1	8	6
Middlesex:			
City of London: Tower District	39	10	5
Bethnal Green: St. James the Less	3	5	0
Bow, North: St. Stephen's	27	19	1
Chelsea: St. Simon's	22	0	0
St. Jude's	4	0	6
Upper: Holy Trinity	136	4	10
Ealing	20	0	8
St. Matthew's	8	18	0
Finchley: Holy Trinity	7	6	0
Haggerston: St. Paul's	6	16	9
Hampstead	1000	0	0
Harrow Weald	9	9	6
Highgate: St. Michael's	40	0	0
St. Anne's	50	0	0
Hornsey: Christ Church	19	0	0
Kensington, West: St. Mary's	77	13	5
St. Mary Abbots	63	15	0
Kilburn: St. John's	30	14	9
London, N.E: Episcopal Jews' Chapel	1	5	0
Notting Hill: St. James's	1	16	0
St. John's	1	0	0
Old Ford: St. Paul's	14	12	10
Potters' Bar	31	7	0
Portland and Regent's Park	3	11	4
St. Marylebone: Brunswick Chapel	55	10	2
Trinity Church	112	4	6
St. Pancras: Parish Church	18	12	5
St. Thomas's, Portman Square	42	12	6
Southgate: St. Michael's-at-Bowes	19	3	6
Spital Square: St. Mary's	10	0	0
Stepney: St. Benet's		15	6
Teddington	12	0	10
Westminster: St. Matthew's	10	11	9
St. Margaret's	47	9	8
Juvenile	30	3	9
Norfolk: Hackford and Whitwell	10	13	6
Honing	12	13	9
Northamptonshire: Marston Trussell	1	17	0
Northumberland: Lowick	1	7	9
Nottinghamshire: Serlby	9	17	0
Oxfordshire: Asthall, &c.	1	11	6
Great Rollright	6	3	4
Witney	2	4	2
Shropshire: Lilleshall	10	17	6
Madeley	100	17	0
Market Drayton	3	16	0
North-West Salop	9	5	1
Pontesbury Rural Deanery, 1st Div.	29	17	0
St. Chad's	21	0	11
Whitchurch	57	3	0
Somersetshire: Bath	480	0	0
Bridgwater District	56	14	8
Combe Florey		10	0
Langport and Vicinity	54	3	11
North Somerset	31	0	2
Walcot: St. Saviour's	18	15	2
Wiveliscombe	12	7	1
Wolverton	3	4	0
Staffordshire: Coven	21	15	3
Dilhorne	2	0	10
Himley	7	0	0
Lapley	25	2	6
Leek Ladies	55	8	5
Lichfield	60	0	0
Tamworth	7	2	7
Trentham	2	14	0
Wolverhampton	1	1	0
Yoxall	3	7	9
Suffolk: Benhall	75	5	0
Orford	20	16	2
Saxmundham	5	1	3
Surrey: Battersea: St. George's	10	2	11
St. John's	1	0	0
Bermondsey: St. Anne's	6	16	0
Camberwell: All Saints'	7	8	7
Clapham: St. Paul's	34	14	4
Wynne Road Chapel	1	1	0
Coulsdon	33	2	3
Croydon	33	4	4
St. James's	2	6	5
Dorking	70	0	0
Ham	9	8	0
Mitcham: Christ Church	31	10	0
Mortlake	75	11	1
Old Malden	9	16	9
Penge: Holy Trinity Juvenile	8	18	1
St. John's	43	19	8
Red Hill	165	0	0
Richmond	80	0	0
Shere	19	6	4
Southwark: St. Jude's	31	19	10
Streatham: Christ Church	7	7	9
Immanuel Church	55	2	0
Wandsworth	55	19	8
Wimbledon	86	18	7
Wotton	3	3	0
Sussex: Brede	1	17	9
Eastbourne	100	0	0
East Grinstead	21	12	2
Frant	43	3	2
Silverhill: St. Matthew's	60	3	2
Tidebrook	17	19	6
Warwickshire: Birmingham	400	0	0
Coleshill	18	16	5
Dunchurch	14	5	9
Fenny Compton		2	10
Leamington	175	0	0
Rugby	41	0	0
Ullenhall	6	7	6
Westmoreland: Appleby: St. Lawrence	3	9	6
Wiltshire: Chilton	2	4	6
Coulston, East		15	0

Crickhade	7	10	11
Devizes	5	10	6
Potterne	7	9	1
Rushall	4	15	6
Swindon	20	19	0
Worcestershire: Dudley: St. Edmund's.	1	5	2
Hagley Church Union	23	10	2
Worcester Ladies	24	16	0
Yardley	4	16	0
Yorkshire: Birstall	5	10	0
Cottingham	47	6	10
Coverdale		15	0
Halifax	120	0	0
Harthill	40	0	0
Heeley: Parish Church	3	3	0
Keighley	33	13	4
Kilburn	2	14	2
Marton	8	7	0
Middleham	8	7	1
Middlesborough: St. Paul's	2	18	5
Northallerton	164	8	3
North Cave	7	0	0
Radston	3	5	6
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Sowerby	1	16	2
Welton	30	14	6
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Gresford	18	0	0
Gwersyllt	19	14	9
Llanrwst	18	15	1
Ruabon	5	2	1
Flintshire: Nannerch	3	7	0
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Green, Miss E. A., Leicester	10	0	0
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THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

APRIL, 1881.

TAOISM, CONFUCIANISM, BUDDHISM,
THE WAY, THE TRUTH, THE LIFE,
IN HEATHEN GUESS, AND CHRISTIAN VERITY.

By the Rev. A. E. Moule, B.D.

THE great wonder of the Christian Religion lies here, that though Divine, it is yet wholly for man; though supernatural, it is yet adapted to human nature; and though introduced and confirmed by miracle, and soaring high above all the conception and fancy of man, yet is it so simple, and so low does it stoop, as to correspond with man's truer aspirations, and satisfy his deeper wants.

Canon Barry, in the opening paragraph of his first Boyle Lecture on "the Manifold Witness to Christ," quotes Butler's saying that "Christianity is a re-publication of natural religion"; and he expands this saying thus: "Christianity is the ultimate expression of all those fundamental beliefs, which in various degrees of perfection underlie the definite tenets of the great religions of the world." He goes on to notice the other side of Christianity, namely its supernatural character; and the two views may perhaps be summed up thus. The natural is satisfied by the revelation of the supernatural. The deeper voices of human conscience, and the soul's truer aspirations, find their answering note in the Bible; and there also they find the revelation which stills the clamour and satisfies the desire.

Some of those solemn thoughts and eager longings which from time to time must agitate every reflecting mind, are suggested by the words of our Lord, "I am the Way, the Truth, and the Life," and I propose in this paper to point out the expression of these thoughts in the three great religions which control the Chinese nation, as constituting a forcible argument for the speedy communication to them of the Gospel of Him who alone is the Way, the Truth, and the Life for sinful man.

How obvious is the truth, and yet how solemn and startling, that we are *going somewhither!* It is impossible to stand still or to go back in this journey of life. There is no plan by which we can change to-day into yesterday, or return from the new and untried year into the familiar but vanished scenes of the past. This is a thought even for the believer, solemn, however sweet.

"One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home to-day,
Than I ever have been before."

And how startling is this thought for the unbeliever! How overwhelming the reflection that during each swiftly-passing day at least 70,000 persons have reached the verge of life, and have stepped forwards through death's dark river into eternity. Seventy thousand dead! and more than half of these dying without Christ; wandering into the other world without the knowledge of the *way of life!* For this surely is the eager desire which this first solemn thought must create. I am on a journey. I am going onwards. Am I on the right road? Can you tell me which way I should take in order to reach a happy end?

I am the Way, says the Lord Jesus. "The way," as the context implies, first of all "*to the Father,*" and to the Father's house (St. John xiv. 6). The way of *peace* (St. Luke i. 79), through pardon and justification. The way of *holiness* (Isaiah xxxv. 8), as the result of justification through the Holy Spirit's sanctifying grace; and the way of *life* (Psalm xvi. 11); for the believer in Jesus has passed even in this dying world "from death to life"; and he travels onwards through life, and through the grave and gate of death, to everlasting life.

But here the withering doubt sometimes interposes. Is it *true?* Some with deep earnestness, some not jesting (for Pilate did not jest), but still with as little eager inquiry as he, ask, What is Truth? When even good men differ so widely, how can we expect to be satisfied as to the truth?

I am the Truth, replies our Lord. St. Paul speaks of "the truth as it is in Jesus" (Eph. iv. 21). We learn the truth about *ourselves;* for He is the *true* witness (Rev. iii. 14), "full of truth as well as full of grace" (St. John i. 14). Our fallen nature, our evil hearts, our misery and condemnation as sinners, we learn from that true Teacher. Then the voice of the Truth grows softer and more melodious; the true God not only hates sin, He also delighteth in mercy and willeth not the death of the sinner. Can these attributes be reconciled? Yes; for "this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (St. John xvii. 3). "By mercy and truth iniquity is purged" (Prov. xvi. 6), and "all the paths of the Lord now are mercy and truth unto such as keep His covenant and His testimonies" (Psalm xxv. 10).

But yet, the anxious soul proceeds, yet there is this dread phantom *death* before me. The way you tell me of; the truth you assure me of. Can you insure me against death? "All my lifetime, through fear of death, I have been subject to bondage." Is there after all any elixir of immortality? can I hope to circumvent or to overleap death?

I am the Life, says our Lord. "I am the Resurrection, and the Life; he that believeth in Me, though he were dead, yet shall he live; and whoso liveth and believeth in Me shall never die; believest thou this?" (St. John xi. 25, 26). "He has abolished death, and has brought life and immortality to light through the Gospel" (2 Tim. i. 10).

And now in contrast to this bright display of Christian hope, and Christian verity, let us contemplate the despair and the ignorance of the heathen Chinese.

There are the same earnest thoughts, the same yearning aspirations

after the way, the truth, and the life; but no satisfaction and no salvation till Jesus comes.

I cannot admit the accuracy of a modern reviewer in his description of the Chinese. "The dull routine of daily life, and the mechanical acquisition of knowledge in vogue amongst them, unrelieved by a *single aspiration after spiritual things*, weigh on them like heavy and permanent clouds." This sweeping and uncompromising statement is strangely contradicted below where the writer says "neither Confucianism nor Taouism was able to satisfy the *spiritual instincts of the people.*"

Even Mr. Vaughan, in his admirable, and otherwise most trustworthy book, *The Trident, the Crescent, and the Cross*, carried away by natural enthusiasm for the land of his adoption, libels the Chinese thus:—"You search in vain in China" (but that largely depends on the length and breadth of the search) "for the deep spiritual yearnings and the contemplative tone which mark the people of India. *Those* (the Chinese) *are of the earth earthy. These* (the Hindus) at least pant after something higher and better." I shall have occasion to notice again this exaggerated if not incorrect estimate of Chinese character, with reference to the deduction which Mr. Vaughan makes from it. But observe now that the idea of the journey of life is quite familiar to Chinese minds. They speak of this "earth as being good enough for a rest-shed by the wayside, but as no place for a permanent home." And recognizing this feature in human life, anxious thoughts as to the *true way* often engross and agitate their minds. For their hopes and beliefs reach beyond the grave. Notwithstanding the vagueness especially of Confucian teaching on these subjects, they show in their worship of the spirits of their ancestors, and in the ancient custom of informing the great departed of political events on earth and soliciting their aid as intercessors above, a belief surely in the *separate existence of the soul after death.*

Now, with these three aspirations after the way, the truth, and the life, thus existing and working in Chinese thought, we seem to see in their three great religious systems a despairing effort to obtain some satisfaction of their desires and resolution of their doubts.

The strange phenomenon meets us of the same individuals in countless cases professing all three religions, *Taoism, Confucianism,* and *Buddhism;* and what are these but guesses at the *Way*, the *Truth*, and the *Life?*

Strange and striking is the contrast! In heathen despair three religions are professed by one man. According to the Christian verity, the guesses of these three religions, become in the One God Man, the Lord Jesus Christ, truth and light and life. There are some weak points in the argument, but there is sufficient truth in it, if I mistake not, to make it a subject full of interest and worthy of more careful treatment than I feel competent to bestow upon it.

It may be objected, for instance, that Confucianism and Buddhism speak of the *Tao* or the way, as well as Taoism. In the *Doctrine of the Mean*, Confucius has this remarkable saying, "Truth is the

Way of Heaven; the attainment of the truth is the way of man"; and again, "The way may not be abandoned for an instant without injury." * And Buddhism speaks of "the Way." "The noble eightfold path." "Enter the way."

Either religion, again, would profess earnest and longing desire after, if not the full possession of, the *truth*. And Confucianism in its distinct sanction of ancestral worship, and Taoism in its doctrine of purgatory and of heaven and hell, speak more or less plainly of *life*.

Nevertheless the distinction between the three creeds is sufficiently marked to authorize my classing them under the three-fold division of guesses at the Way, the Truth, and the Life.

I. The word *Taou* means the *Way;* a word of an elastic signification; for it means besides the *path*, the way-goer, the method, and also the *doctrine*, a hint perhaps at the great truth that the true pathway for the souls of men is true doctrine.

The founder of this religion, Lao-tsu, was born in the year B.C. 604; born, as his name implies, an old man of eighty years, endowed with all intelligence at once; and living and meditating for eighty years more, he disappeared at last from the Han-koo Pass in the Honan province, having searched in vain for the true way. His idea was that righteousness was rendered empty and vain by the profession of righteousness; and that rigid laws smothered virtue. Indeed a state of "masterly inactivity" (to quote a modern phrase) is what Lao-tsu seems to recommend for rulers. "The sages said, We will do nothing (with purpose) and the people will of themselves be transformed." †

And even in outward habits he would have the people return to the customs of primitive times. "They should go back to the use of knotted cords" (instead of written characters). "Lao-tsu's Taoism" (to quote Dr. Legge again) "is the exhibition of a way or method of living which men should cultivate as the highest and purest development of their nature." The true way for man is to retrace his steps to original excellence, and to get behind law and profession to the principles of virtue. ‡

But how to take this road Lao-tsu cannot tell us; and what is to be done with sin's burden on our backs while we try to find the road of righteousness, he cannot inform us. Confucius, who was contemporary with Lao-tsu, and conversed with him, is said to have searched after the *way* of Lao-tsu for twenty years in vain.

Taoism is both a philosophy and a religion. Some of the nobler precepts of Lao-tsu are preserved amidst much dross and rubbish in the *Tao-teh-kying* (to which Dr. Legge assigns the date B.C. 517), in the *Book of Rewards and Punishments* (published probably in the fifteenth and sixteenth centuries), and in the *Book of Secret Blessings* (a book of later date), but which, though containing only 541 words, has run through many thousand editions. Compassion, economy, and humility, were the three precious things which the old philosopher prized and

* Cf. Faber's *Digest of Confucian Doctrine*, pp. 117, 115.
† *Religions of China*, Legge, p. 219.
‡ *Confucianism and Taoism*, Douglas, p. 203.

held fast. He would reward injury with kindness. "Pity the misfortunes of others," says the *Book of Rewards and Punishments*; "rejoice in the well-being of others."

This philosophy, not so much influencing the morals of the people as compelling the homage of their moral sense, is nevertheless not the Taoist religion properly so called. The "way" for the Chinese is rather the superstitious religion largely influenced and moulded by the advent of Buddhism in the first century, but existing long before that date. The young Emperor Wu of the Han dynasty (B.C. 140) engaged (we read) in the studies of alchemy, and attempted to transform cinnabar and other substances into gold; and he sent several expeditions to discover Fang-lai, the Isle of the Immortals. And for the common crowd Taoism now means the *way* by which evil spirits bringing sickness and disaster may be conjured away, by which fortunate days may be foretold for all the great events of life, and an almanack be drawn up marking the best times for marriage or funeral, for house building or for travel; and the way too by which the souls of the departed may be helped out of purgatory. A religion now scarcely better than a system of spiritualism, of astrology, of necromancy, of fortune telling, and of geomancy, especially in connexion with the ancient and now notorious system of Fung-shui, to which Dr. Eitel gives the somewhat ambitious title of the "rudiments of natural science in China." But as Dr. Eitel well shows, this great system, one of the greatest obstacles to progress in China, must disappear before the light of true science.

The Taoist religion is gross superstition and folly, and Taoist ethics, notwithstanding their high-toned excellence (besides the silence as to pardon for the past), utterly lack the motive power which Christianity supplies, namely, change of heart and renewal of the soul by the Holy Spirit's power. Instead of the cold far-off voice of the Taoist teacher, we have the tender, near, and effectual "grace of God that bringeth salvation, teaching us (*παιδεύουσα*) that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus ii. 12). This, not Taoism, is the *way* for China.

II. *Confucianism* is to the Chinese, the *Truth*. The remarkable sage whose name is affixed to the state religion of China—the only religion in fact which the educated Chinese profess in public—was born B.C. 551 and died B.C. 478. Two thousand two hundred years, so far from dimming the lustre of his fame, have but increased it; and he sways now the four hundred millions of the Chinese with infinitely greater power than he succeeded in exerting over the feudal princes of ancient China during his lifetime. He is worshipped twice every year by the Emperor in person as "the perfect sage, in virtue equal to Heaven and Earth, whose doctrine is complete, and embraces the past times and the present."

The scope of the teaching of Confucius is briefly "human duty, founded upon the goodness of human nature; watched by conscience; vindicated in critical cases by Heaven." *

* *Confucianism*. By the Right Rev. Bishop Moule. A paper read before the Cambridge Graduates' Missionary Association, 1877.

A false foundation is laid, and the superstructure is of necessity destined to be a failure. "Man's heart is originally good." This doctrine standing alone might be referred *backwards* as a truth to the nature of our first parents before their fall, or *inwards* to the traces of the original evident still in the solemn symptom of conscience when it can assert itself ranging as a rule on the side of virtue. But, Confucius proceeds to teach, that man at the present day has the natural power to become perfectly virtuous, and that without the help of Heaven. Indeed, if you fail in virtue, and sin against Heaven, there is no place for prayer. Mistaken as to the origin of man, Confucius was silent as to his future. Into his mouth may be put the words,—

> "Of heaven and hell I have no power to sing:
> I cannot ease the burden of your fears." *

"I know little enough about this life," he said; "how can I know anything about a life after death?" And such silence or imperfect teaching in matters directly affecting man's destinies, cannot be compensated for by the many noble precepts which abound in the writings of Confucius and in the compilations edited by the sage. We must not forget such nor explain them away. The golden rule given negatively, and illustrated positively; the exhortation to self-examination; the complaints of the blindness of men as to their own faults, and as to the non-existence of holy and really virtuous men on the earth; these precepts and doctrines added to his own example—"giving reverent heed to conscience, conforming for the most part his life to its dictates, and preaching them liberally and candidly to high and low" †—all combine to make one revere this ancient teacher. But isolated good and true sayings are not *the truth*. And even truth in the hands of Confucius becomes sanctioned error. Filial piety, for instance, that great and glorious virtue of Chinese morality, has degenerated by Confucian guidance into idolatry. "The Lord of Chow," we are told, "sacrificed to the spirit of his ancestors as equal to Heaven; and to Wăn Wang, his father, as equal to Shang-ti." ‡

Thus with erroneous metaphysics, and imperfect ethics, with no hope of a Mediator or of a regenerating influence from on high, this great religion "gives" (as has been well said) "no comfort to ordinary mortals in life or death." §

Perhaps Cowper's opening lines in his poem on "Truth" may be applied to Confucianism without injustice to Confucius.

> "Man, on the dubious waves of error toss'd,
> His ship half founder'd, and his compass lost,
> Sees, far as human optics may command,
> A *sleeping fog*, and fancies it dry land,
> Spreads all his canvas, every sinew plies;
> Pants for it, aims at it, enters it, and dies!"

Confucianism is not the truth which can guide and satisfy the "seekers after truth" in China. Let us hasten to the rescue, and tell them of Jesus Christ who is *the Truth*.

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* Morris's *Earthly Paradise*.
‡ Douglas, p. 121.
† *Confucianism—ut supra*.
§ Faber—*ut supra*.

III. There is an aching void in the mind of man, convinced that death cannot be the end of existence, and yet in ignorance of true life beyond the tomb. So that when *Buddhism* (founded in India by Buddha, who was born in B.C. 620, on the borders of Nepaul, and died B.C. 543, at Kusinagara in Oude) was introduced into China 1800 years ago, it was eagerly welcomed as essentially, though with utterly false claims, a *religion of life*. Mr. Vaughan, trying to account for the success of Buddhism in China whilst it died out in India, hazards the opinion that the unspiritual nature of the Chinese predisposed them to accept a godless religion. Were I a Chinaman, I should be disposed to retort, that the low morality of the Hindus led them to reject a creed the excellencies of which they could not deny, but the strict observances of which they could not away with! At any rate, Mr. Vaughan's theory is an unfortunate one, since the "godless Chinese" worship Buddha as a *god*. I believe that a far truer and more philosophical explanation of the phenomenon may be found in the fact that the Chinese longed for some news beyond the grave, news which Confucius and Lao-tsu declined either from ignorance or humility to supply.

Now the highest virtue in Buddhist morality is to love life. The first of the five rules runs thus (I quote throughout from Edwin Arnold's *Light of Asia*, a book which any one but a Buddhist can hardly have composed save as a translation):—

> "Kill not, for Pity's sake, and lest ye slay
> The meanest thing upon its upward way."

(In speaking of the virtues of Buddhism, we must not forget the noble stand which Buddha made against the gigantic system of caste, so admirably described in Mr. Vaughan's second chapter.)

And then with this *love of life* is joined (in part as its reason also) the *promise of life*, or rather a succession of lives and deaths; the transmigration of souls from one dwelling-place to another, till Nirvâna, "the passionless Bride, divine Tranquillity" of Lucretius, is reached; and what is it?—

> "If any teach Nirvâna is to cease,
> Say unto such they lie;
> If any teach Nirvâna is to live,
> Say unto such they err."

A promise of life so vague, so dreamy, so unpractical, that the Chinese could not grasp it; and the doctrine is modified and adapted for them by promises of wealth and honour and prosperity in the spirit world. Nirvâna, the Buddhist "harbour of the soul," must be reached by man's personal effort and resolution alone:—

> "Within thyself deliverance must be found,
> Each man his prison builds."

The gods, such as Buddha was acquainted with, were termed "helpless"; and all things were ruled by the silent, passionless, inexorable law of retribution (Dharma), "without wrath, and without pardon."

Buddhism, notwithstanding its doctrine of life, has no resurrection; no reunion with the dear departed; no "service of God in the light of

the living." The innocent love of life on earth, and the desire for Heaven hereafter, are reckoned as two of the *ten last sins*. And in very truth it can hardly be called *life* to be whirled round on the wheel of the law of change through many births and deaths, till you are cast off at last into the "silent land" of Nirvâna, which though not annihilation in theory, is doubtless such in logical effect; and Mr. Vaughan has reason for his brief summary of Buddhist doctrine in these three articles:—(*a*) There is no God. (*β*) Conscious existence is the greatest evil. (*γ*) Annihilation is the greatest good.

The Buddhist dream of *Life*, is indeed but the shadow of *Death*. Shall we not hasten to the rescue with the Saviour's blessed promise, "*I am the Life*"?

I cannot but believe that these considerations afford a full answer to some modern objections to Christian Missions, and render the "Science of Comparative Religion" a misnomer. Granted that much moral truth may be found in other creeds, is that a reason for letting heathen and Mohammedan nations alone, or for recognizing those creeds as companion but independent religions? As well might it be said that some marks of intelligence in a child prove that education (which in the application means revelation) is mere meddling; and study (which must be translated conversion) unwarranted interference. As reasonable would it be to remark that the swelling buds in earliest springtime are enough, that the suns and rains and winds can be dispensed with; and that leaf and blossom, fragrance and fruit are unnecessary.

The clearer the conscience, the wider awake the spiritual instincts of a nation, and the deeper the yearnings of a people for truth and life, the more instantly and urgently do they require the Gospel; and such, as witnessed to by their profession of the three great creeds of Taoism, Confucianism, and Buddhism, I believe to be the characteristics of a very large number of individuals in China.

But surely all these disputations must be hushed and awed into silence, by our Lord's own solemn addition to the words which we have been considering. "I am the Way, the Truth, and the Life. *No man cometh unto the Father but by Me.*" The overwhelming force of these words must not be lessened by the remark that our Lord is speaking of access to God as a *Father* here; and that access to God in some other relation as Maker, Preserver, or King, is not declared to be impossible. For the heathen in their darkness and banishment live "not in entire forgetfulness" of the home which Adam lost, and some dreams of the Fatherhood of God cross their deep slumbers. "Heaven," say the Chinese, "is the Father and Mother of mankind." "Heaven," or "Father Heaven knows," is their most solemn form of adjuration.

It is remarkable in this connexion that the very passage which states most clearly and strongly the possibility of the heathen "feeling after God and finding Him," includes also the great subject of the Fatherhood of God. "We are also His offspring" (Acts xvii. 27, 28).

And as "God has made us for Himself, and man's heart cannot rest

till it rests in Him,"—as even Heaven itself will not be Heaven unless it be Home,—and since no man cometh thus to the Father's House but by the Lord Jesus, with what untiring zeal should we strive to make known to the Heathen the knowledge of that saving Name! Here lies the grand distinction between Christianity and its counterfeits, together with all other creeds. "By *Me* alone can you come to God," says the Lord Jesus; and the believing heart replies, "Nothing in my hand I bring." "By your own merit," say other religions, "or by the merit overflowing from saints or ancestors, so must you come to God;" and, "something in my hand I bring," says the believer in such creeds. The gates which lift up their heads with joy for the one, will never open for the other.

In the autumn of 1879, a Chinese Christian lay dying in the village of Great Valley. The tidings of outrage and robbery directed against the Christians reached his ear. Distressed and grieved, he rapidly became worse; but as death approached, earth's sorrows vanished, for home was near. "*Jesus calls me to go home,*" he said, as he departed. *Home*, to the *Father*, he passed in peace, through the Lord Jesus, as His Shepherd, Guide, and Mediator,—that blessed Name which was unknown in Great Valley only four years ago; and might have been unknown for ever to poor Lebbœus Chow, but for the work of the Church Missionary Society in those regions.

Whatever the future of the Great Valley Mission may be, that one soul safely landed on the eternal shore will infinitely overpay all the toil and tears, the anxiety and the fears which have marked its course; and such cases might, through God's grace, be multiplied manifold, were Christians to awake to their solemn duty, and the Church to go forth in her loving might, to proclaim to the despairing Heathen the knowledge of Jesus Christ, "the *Way*, the *Truth*, and the *Life*."

ON MISSIONS IN THE NORTH-WEST PROVINCES OF INDIA.

ONE of the chief difficulties in explaining missionary work among the heathen abroad arises from the vast amount of practical ignorance which still exists in England, even among persons comparatively well informed, as to the variety of races, languages, customs, and habits which among us is classed under some one compendious term, such as India. It is almost in vain that endeavours are made to make it clear that what may be perfectly true of one division of the country may convey totally erroneous impressions concerning the rest. Certain general ideas have been, with difficulty, grasped by hearers or readers, and no amount of labour avails to dispel what produces illusion, or to differentiate where it is necessary. Even persons who have been resident in India not unfrequently contribute to this confusion. Their sojourn in the country has been limited to a certain province or provinces; they have been familiarized with certain races. They are too apt to generalize from their own imperfect experience, and to argue from

what they thoroughly comprehend to what they, in reality, only guess about. Hence a multitude of conflicting, and often erroneous opinions, uttered *bonâ fide*, and with extreme confidence; sometimes, too, decisions are founded upon theories which are well enough in certain cases, but inapplicable in other conditions.

If any one would care to investigate the appropriateness of these remarks he may consult Mountstuart Elphinstone's *History of India*. That great authority, in the outset of his work, is careful to call the attention of his readers to these necessary distinctions. He explains that in India there are ten different civilized nations found within Hindustan and the Deckan, a country equal in extent to all Europe, except Russia and the countries north of the Baltic. All these nations differ from each other in manners and language, nearly as much so as those inhabiting the corresponding portions of Europe. But even although this has been proclaimed since by others, as well as Mountstuart Elphinstone, how many ordinary Englishmen realize it? They have some conception of the difference between a German and a Spaniard, but the Hindustani and the Tamil are one and the same, they are all alike Indians. Yet, "in the extremities of the north and south of India the languages have no resemblance, except from a common mixture of Sanscrit; the religious sects are different; the architecture is of a different character; the dress differs in many respects, and the people differ in appearance. The northern people live much on wheat, and those in the south on rági, a grain almost as unknown in Hindustan as in England." Mountstuart Elphinstone then goes on to explain the distinction between Bengal and Gangetic Hindustan, where there is great dissimilitude between the people, arising mainly from climatic causes, although there is no difference of race. Some will be surprised at learning that "the language of the Bengalis is quite unintelligible to a native of Hindustan," although the countries are contiguous, and were early subjected to the same government.

It must, of course, be borne in mind that there are general points of resemblance among the Natives of India, but we do not insist upon them here, as the error in England mainly consists in fancies about this resemblance, while the important fact of differences is lost sight of. Before discussing missionary operations it may be convenient here to note the characteristics of the Hindustanis in our North-West Provinces. We are told that "the Hindustanis on the Ganges are the tallest, fairest, and most warlike and manly of the Indians; they wear the turban, and a dress resembling that of the Mohammedans; their houses are tiled, and built in compact villages in open country; their food is unleavened wheaten bread." In the North-West Provinces the density of the population of India reached its highest point in the time of Elphinstone, namely, 420 to the square mile, a population of thirty millions and a quarter within an area of 72,054 square miles.* There are few instances in the North-West of the magnificent pagodas which abound in other parts of India. Al-

* The census of 1871-2 altered these figures, and the approaching census may alter them again.

though an original seat of Hindu worship, the temples as a rule are insignificant, being rather small shrines than temples, and free from the elaborate and often most obscene carvings which are supposed to adorn, but in reality disgrace, Indian shrines in other districts.* The Hindi language is a branch of the Sanscrit, altered by some admixture of local and foreign words, and new inflections. The northern division of the North-West Provinces comprises much of the country which is the scene of the exploits recorded in the *Mahabharata*, while in the southern portion we have more to do with those mentioned in the *Ramayana*. At present some of the greatest seats of Hindu superstition, such as Benares, Muttra, and Brindrabun, are found in the North-West Provinces, while the waters of the Ganges are held in most especial veneration, and pilgrimages and bathings in sacred streams, especially at their junction, are much frequented. It is questionable, however, whether this will be much longer permanent. There are not wanting indications that as the goddess now worshipped in the Ganges migrated thither from her former seat on the river Saraswatti, now not a stream at all, so she may not erelong shift her quarters once more. The next century will, it is anticipated, witness this change, and we are already on the verge of it. In the event of this the valley of the Nerbudda will be the next seat of Hindu worship. Astute Brahmins are already anticipating and making preparations for this change. It is not easy for those who have become familiar with the notion of Benares having been so long what Delphi was to the Greeks, the "navel" of the whole of India, to anticipate the time when Benares may be a neglected, and perhaps mouldering city, sparsely inhabited, on the margin of an unhonoured stream†—

"While each peculiar power foregoes his wonted seat."

In the meantime, the North-West Provinces contain the most extensively venerated seats of Hindu superstition. This, in itself, is an especial difficulty in the way of the progress of Christianity in this particular region.

The introduction of Christianity into the North-West Provinces may be fairly ascribed to the honoured names of Martyn and Corrie. They arrived in Calcutta in 1806. Shortly afterwards, Martyn, who would have liked to have gone to Benares, "the heart of Hinduism," was appointed by the commander-in-chief to Dinapore, near Patna. As an illustration of the condition of European society in India at that time, we may mention that, on his calling on the judge at Bankipore,

* Temples with obscene carvings to be seen in Benares, might be instanced in contradiction to the above statement; but it is a curious fact that such temples have been built by wealthy princes and natives of Southern India, like the Rajah of Vizianagram and others. These are a foreign importation as much as Jewish synagogues are in London.

† Although this notion is now very prevalent, and is resulting in a certain kind of action, it is no novelty. In the *C. M. Record* for January, 1832, Mr. Bowley reports, "This morning Thakoor and Rhodim went to read at the Ghaut. There was a pretty good crowd assembled, and a pundit from among them said, 'Take my word for it, in the course of sixty-one years all shall become one.' . . . In the course of the above-mentioned time the Gunga is to disappear, and be no more." Again, in the same year, at Meerut, a Brahmin stood up, and said, "In fifty years there will be no more a worshipper of Gunga. . . . The days are coming when we shall all be of this faith, for there is no more power remaining in Gunga."

he had to remind "that aged apostate to Mohammedanism, that the Son of God had died in the stead of sinners. His mosque (it being the Mohurram) was adorned with flags, and attended with music, and at night illumined, proclaimed the shame of the hoary sinner." Father Angelo, a Romish priest at Agra, wrote to Martyn, complaining of a Father Gregory, who gave a feast, and had Mohammedan dancing girls on Good Friday, and forbade the people to eat pork, and did all he could to ingratiate himself with the Mohammedans! Two years afterwards Martyn was transferred to Cawnpore, and so found himself in the North-West Provinces, whither Corrie, who was stationed at Chunar, had preceded him. The opportunities for direct missionary operations were, however, so restricted, that although Martyn was a "black chaplain" * his translations of Holy Scripture and Abdul Masih were his chief contributions directly to the work: his indirect influence was great and blessed. Corrie, who was gifted with more abundant health, was zealous in season and out of season. He engaged a Native catechist to teach, and established schools for Native children. He built a small church at Secrole, and a beautiful church at Chunar, with a small chapel at Buxar. In 1813 he was appointed chaplain at Agra, and took Abdul Masih with him, who gathered in a congregation which soon counted fifty members. In 1816, Mr., afterwards the Rev. William Bowley, was settled as a missionary at Chunar, where he was afterwards found, in 1819, by the first ordained missionary sent out by the Church Missionary Society. As Bishop Middleton refused to ordain missionaries, Mr. Bowley was ordained according to the usages of the German Lutheran Church by Messrs. Jetter and Deerr, who had arrived in India under the auspices of the Church Missionary Society, as Schwartz, Gericke, Kohlhoff, and so many others, had been maintained by the Venerable Society, C.K.S. He was afterwards admitted to Episcopal ordination by Bishop Heber.

It is from 1819 that regular and direct missionary operations in the North-West may strictly be dated as commencing. Some converts had been previously gathered in, but a convert was a "prodigy," and "to renounce heathenism was the blackest crime a man could commit." At Benares the first efforts were made in connexion with schools, preaching being only occasional, until the arrival of Mr. Smith. We may be spared further reference to the work at Benares, in consequence of the full details recently, and still being furnished in this periodical, by Mr. Leupolt. Allahabad was for a long time not taken up as a station, but the chaplain preached to the Natives, and it was visited by Mr. Bowley on the great festivals. Nonconformist Missions, however, existed there. The origin of missionary stations at Agra, Meerut, and other places, is very similar. In the North-West, in the absence of missionaries, evangelistic work was commenced by pious chaplains, for the most part not directly, but with the help of Native catechists. When the chaplain could, in subordination to his proper duties, he preached; he usually took the oversight, but whenever the work

* "Black" chaplains were those interested in Missions; the "white" chaplains took no interest in the matter.

grew missionaries were invited to superintend it, and upon them devolved the charge and the growth of the infant Churches. In this they acted independently, and with steady devotion to their own peculiar department of Christian work. Still, the names of such "black chaplains" as Martyn at Cawnpore, Corrie at Chunar, Parish at Agra, and Fisher at Meerut, are deservedly held in honour in the Church of Christ. With the exception of Cawnpore, it was to the Church Missionary Society that the chaplains appealed for missionaries, and to which they transferred such converts as there were. The number, even in 1837, was not great. Twelve communicants were reported from Benares, and there may have been a few more at Chunar and Goruckpore, but no information is given. There were about 400 boys and 100 girls in the schools, and 600 youths and adults are specified at Benares. Such was the spiritual condition of the North-West Provinces, viewed in connexion with actual results. There had of course besides been much dissemination of the good seed, the Word of God, which was to bear its fruit in due time. In various ways, too, by preaching-chapels in cantonments, at *melas*, and by itinerations, there had been continuous proclamation of the name of the Lord Jesus Christ. It may be noted, as a matter of interest, that at Kurnaul, in 1836, the first Brahmin ever admitted into Holy Orders of the Church of England, was ordained by Bishop Wilson. Anand Masih was a convert of fifteen years' standing, a catechist of the Church Missionary Society, and received his title from the Society.

It is a curious fact in connexion with the progress of Christianity in the North-West Provinces, that although the see of Calcutta was founded in 1813, no Bishop of the Church of England was seen in them till 1824. Bishop Middleton visited the Straits of Malacca, Madras, Ceylon, and Bombay, but in his own peculiar diocese, or archdeaconry, as it was then termed, he did not penetrate further than Dum Dum, seven miles from Calcutta. Bishop Heber passed through on visitation in 1824. The next Episcopal visit was that of Bishop Wilson in 1836.

While the period between 1819 and 1832 was marked by direct missionary operations, it should be noted that, with few exceptions, these were carried on by catechists under the direction of those chaplains who were willing to assist so far as their own peculiar duties admitted. The regular pastoral ministrations, evangelistic preachings through the country—in fact what is usually understood as missionary work—was the business of the catechists. Local supplies were raised, interest was created among European residents, places of worship and schools were erected by the energy of the chaplains, who also occasionally supplemented the labours of the catechists where their intervention was necessary. In some few remarkable instances the chaplains preached to the Natives, but these were rare. Relics of this system still survive in India, in places where our great societies are unable to maintain Missions. In these sporadic exertions Missions too often originate, even in our own times; all such efforts, however, are, and must be, precarious, as they depend upon the zeal of indi-

viduals who may be replaced at any moment by persons in whom indifference or prejudice may be conspicuous. Still good has been done, and yet may be effected, by these means.

In 1832 there were three or four ordained missionaries in the North-West Provinces, but important stations, like Agra, Allahabad, and Meerut were still ministered to by catechists. In the case of Allahabad these catechists were Natives, one of them a Cingalese! About this time increasing interest was manifest by European residents, and "the spirit of opposing infidelity, which has so long been entering its protest against the glorious work of converting the heathen to the faith of Christ, although it has not yet lost its enmity, has become more subdued." This great change may rightly be attributed to the earnest zeal of pious chaplains stemming the current of ungodliness. It was noted too, with satisfaction, that missionaries were allowed "to proceed in quietness to cultivate the vineyard which the Lord has planted." It may be well too, to notice in connexion with the period we have been reviewing, the strange helpers who in some cases, without being under the influence of the spirit of Christianity, yet helped it forward in material things. Among these was Jay Narain, who founded the college known by his name at Benares. We do not repeat the well-known tale here; an interesting account of it, by Mr. Leupolt, will be found in our pages for the month of July, 1879. With the intervention of the Begum Sumroo, a Roman Catholic, many may be less familiar. She built the present missionary chapel at Meerut, at a cost to herself of 4000 rupees. This was by no means the total amount of her contributions to Protestant Mission work, which far exceeded her original contribution. Another of these irregular helpers, although not immediately to Missions, was Colonel Skinner, the celebrated commander of irregular cavalry, who built the church at Delhi, in accordance with a vow made when he entered Delhi with a conquering army, and saw domes and minarets everywhere, but no symbol of a Christian church.

We now (1835) enter upon what may be termed the setting up of the Native Church under the charge of missionaries and catechists. Some chaplains, such as Mr. Whiting, at Meerut, were still fellow-helpers, but their efforts gradually became more and more indirect. In justice to them it should be remembered that the demands and the facilities for their own work were steadily increasing. Hitherto they too had met with no little opposition, even in their own peculiar spheres. At this period, although few were prepared to cast in their lot with Christianity, sufficient knowledge had been disseminated to enable the most intelligent and well-informed of the younger Natives to see the monstrous folly and absurdity of Hinduism, which was still presented to them by their teachers in all its revolting and grotesque phases. Some of these were halting between two opinions, and the cry of friends in India was, "Oh, for the spirit of a Schwartz, a Martyn, a Brainerd, to animate the minds of some of the talented youths of Oxford and Cambridge, to induce them to listen to the cry, 'Come over and help us!'" We know that subsequently this appeal was

nobly, although as yet insufficiently, responded to. Progress, although not of a very striking or extensive character, marked the years immediately subsequent to 1835. In 1841 Jaunpore, a Mohammedan town with a population of 20,000 souls, was taken up. A beautiful little Gothic church, erected by the European residents, with a free school and property connected with it, were at the same time made over to the C.M.S. In 1843 a grievous loss was sustained by the death, at Chunar, of the Rev. W. Bowley, who had laboured in connexion with the Society since 1816. Originally a drummer-boy, and picked out by Corrie, at Agra, when in that capacity, he became one of the most able and useful missionaries ever in the employment of the Society. It would be hard to mention any branch of Christian work to which he did not, during his long career, devote himself with success. He was an admirable Hindi scholar, and his version of the Hindi Scriptures still commands great respect among competent judges.* So highly is it valued that it is under contemplation to return to it. The Natives consider it far superior to any that have followed. Among the noticeable efforts made in the North-West, was the production by Mr. Pfander of his controversial tracts, which roused a great spirit of inquiry and controversy among learned Natives.

Still, that which is the great aim of missionary labour proceeded but slowly in the North-West. The testimony of Mr. Pfander upon this point may safely be accepted. In 1849 he writes: "If you ask what is the fruit of all this labour? I can only answer, 'It is a very humbling fact that very few conversions can be pointed at;' and this fact is rather a general one, not only in Agra, but in every missionary station." Still he maintained that the preaching of the Gospel had not been without important effect, and a gradual change in the Native mind. Many Hindus confessed that God alone should be worshipped, and that Christianity is the right way, and will prevail. There were not wanting, too, instances of conversion, evidences of the power of the Gospel. Occasionally even Brahmins were baptized. Proofs were manifest of the working of the leaven of Divine truth. The proud, bigoted, and absurd prejudices of Hinduism were giving way. Hinduism, which up to this period had been held to be impregnable and secure, began to relax in the severity of its requirements. This change did not begin in the North-West, but rather in Bengal, and its action upon the North-West was reflex. More easy ways, such as pecuniary fines, were devised for regaining caste, instead of penances and ablutions, requiring in the case of Brahmins fifty years for their performance. Then, again, the futilities of the Puranic fables and superstitions grew to be despised, and Vedantism began to spread as a more effective antidote to Christianity. The mass too of secret but timid believers began to augment. These men were almost Christians, but deplorably lacked the courage of their convictions.

It was in the close of the year 1850 that the Agra Mission was

* "When Mr. Bowley produced his translation of the Hindi Testament there was neither a dictionary nor a grammar of the language in existence, and he was unacquainted with Greek."—Mrs. Weitbrecht's *Missionary Sketches.*

strengthened by the arrival of Messrs. French and Stuart (now the Bishops of Lahore and Waiapu). We do not think we can close the review of the period immediately preceding the Mutiny better than by quoting the following testimony from the Official Report of Bishop Wilson to the Parent Society, quoted in the Report for 1856-7. It shows that in the midst of all discouragements and difficulties in a district the stronghold of Hindu superstition and Mohammedan bigotry, substantial progress had been made, gathering in a company of believers and extending the blessings of Christian education :—

I visited the Missions of the Church Missionary Society at Benares, Juanpur, Azimgurh, Gorruckpur, Agra, Mírut, Simla, Amritsar, and Peshawar. I have to express my unabated admiration and thankfulness of the efficient manner in which they are carrying on their great and important work. At the two old and long-established Missions—Benares and Agra—which have had the benefit of the labours and prayers of dear Corrie and Henry Martyn (?) in their commencement, and have had such a succession of faithful and zealous labourers since that time, I felt that there had been the most marked and manifest progress and improvement. At Benares I merely visited the Mission as a friend. My labours did not commence there; but I could not help feeling, as I stood in the fine church on the Mission premises, which I opened ten years ago, and as I went through the noble institution of Jay Narain's school, that God was owning and blessing abundantly the labours of His servants in a most wonderful manner.

And at Agra everything impressed me with a sense of progress. The church crowded with happy faces, more than could be accommodated—as the 174 candidates for confirmation almost filled it—the schools, and especially the girls' and the infant-schools—the scene at the Press, with its openings for employment for the Native Christians—but, still more, the noble schools at the Kuttra under your single-hearted men, Messrs. French and Leighton—and the Missions in that part of Agra—gave me the abiding conviction that they were not spending their strength for nought, nor their labour for that which profited not.

The other Missions of this Society are, generally speaking, in their infancy. But my heart was cheered to see so many stations in our recently-annexed territories occupied by the missionaries of this Society. They are, for the most part, well chosen, and the commencement, as far as I could judge, is all that could be desired. At Amritsar, Peshawar, and Múltan, you have just the men for the places—clear-headed, judicious, earnest, and full of the spirit of love. The schools are ably carried on, and already give promise of blessed fruit. Indeed, I could not help feeling that it was a most gracious Providence which led the Church to seize upon these openings so soon after the annexation, and an indication of the gracious purposes for which these lands have been put into our possession.

We now approach the terrible incident of the Mutiny of 1857. The brunt of this fearful outbreak fell upon the North-West Provinces, in which this scheme for our overthrow was hatched. As is well known, it burst forth, possibly prematurely, at Meerut. It is a significant incident that at that station Prabhu Das, the Christian Sepoy, was tried by court-martial and dismissed from his regiment in 1820, notwithstanding his high character and services, purely and simply on the ground that he had become a convert to Christianity.* It was at this station that the first Company's officer was shot on the morning of the 10th of May, 1857. We have no intention of recalling the incidents of the Mutiny, which, indeed, only incidentally affected the Missions. No missionary of the C.M.S. lost his life during the out-

* The detailed account will be found in the *C. M. Intelligencer*, 1857, pp. 217, &c.

break, and although many missionary buildings and much missionary property was wrecked in the common destruction which overtook all belonging to Europeans, it could not be asserted that the fury of the insurgents was especially directed against missionary in preference to other European institutions. The Native Church at the time contributed its quota of martyrs, who perished rather than deny their Lord and Master Jesus Christ, but numbers escaped, and suffered only molestation and loss from the fact of their sharing the belief of those against whom the hostility of the mutineers was directed. No trustworthy evidence has ever been adduced that the Mutiny was in any measure due to missionary operations. On the contrary, it is our belief that if they had not too often been discouraged and frowned upon by those who should have upheld them, we would have had a much larger and more influential body of adherents in our hour of necessity. Without, therefore, recalling particular cases which might be alleged of encouragement and also of discouragement in connexion with the events of the Mutiny, it may suffice to note as obvious that there must have been confusion and retardation for a season. If the eventual result was an impression that the British power was and would be more firmly established than heretofore, still the unsettlement of mind could only divert the attention of all from things spiritual to the anxieties and necessities of the passing hour. In estimating the slow progress of missionary work in the North-West Provinces in comparison with other fields of labour, it should be borne constantly in mind that they were the immediate theatre of the Mutiny of 1857, from the shock of which they are gradually recovering. Before passing away, however, from this subject, it is but common justice to the Native Christians of the North-West Provinces to record the noble manner in which, generally speaking, they underwent the fiery trial to which they were subjected. Of course there were sad instances of apostasy in the cases of individuals, but the bulk remained faithful, and witnessed a good confession. Some were beaten and left for dead; many saw their houses and all their property consumed in the flames; they had to flee from their homes, and largely shared the dangers to which Europeans were exposed. When peace and order were restored, it was no wonder that for a time institutions were less thriving, converts less numerous, flocks partially scattered, while means and apparatus for the furtherance of Missions were diminished or destroyed. Efforts however were not wanting, and before long missionary work was again resumed in earnest. There was a body of tried converts who would form the nucleus of the future Native Church. Nor were there wanting Natives qualified to be missionaries and pastors to their brethren. In 1859, David Mohun, who had been appointed to Allahabad, was ordained with Solomon by the Bishop of Calcutta.

Our next step onwards is a review of the condition and progress of the Native Church during the last twenty years, since 1860. Attention was in the first place naturally directed to the restoration of churches and other Mission premises which had been demolished; to the gathering together and reorganization, in some instances to the transplantation

of Christians to other localities. The chief instance of this was the transfer of the Native Christians who had been employed in connexion with the Government Press at Agra to Allahabad, when the press was moved there. Allahabad, which had now become the seat of government instead of Agra, and which always had had important claims from its central situation as a missionary post, was reinforced. Gradually, in some sort, the Society contrived to occupy thirteen out of the thirty-six civil districts into which the North-West Provinces have been divided, each of these districts having an aggregate population which would give to each an average of more than a million. As was described in the *C. M. Record* for 1871, "In some of these districts the Church Missionary Society is represented by a Native reader; in others there is a solitary European labourer with a staff of Native helpers; and the only two districts in which more than two European labourers are to be found are Agra and Benares." This statement is not strictly accurate, as several stations were practically, although not exclusively, in the charge of Native clergy, such as Messrs. David Mohun, Solomon, and Tulsi Paul, whose labours have borne fruit. They are subsequently alluded to, but should have had more prominence. The fact, however, pressing itself on consideration, is that in 1871 the aggregate number of Native Christians in connexion with the Church Missionary Society amounted only to 3533 souls. It may now be estimated probably at 3879. This of course does not represent the entire amount of Christianity throughout the district, for the American Episcopalians, the Baptists, and other bodies have missionaries and adherents constituting Native Churches. Even, however, if the total number of baptized Christians could be estimated at 12,000,* it would still be a small proportion of the fifteen millions constituting the population. There are besides, catechumens and hearers, but these cannot be reckoned as Christians, although some may not be far from the Kingdom of God. When, then, the numbers in the North-West are compared with the multitudes who in districts like Tinnevelly and Travancore have believed on the Lord Jesus Christ, despondency is apt to prevail, and peculiar difficulties are presumed to exist which would constitute the North-West Provinces an almost hopeless field of labour. With that policy which would, under these circumstances, strengthen and consolidate points already occupied, rather than enter into new fields of labour, we would be by no means disposed to quarrel. Nay, more, in a time when retrenchment is an absolute necessity, it would be not unreasonable that where particular spots could be specified as clearly without actual fruit, they might with propriety, for the present at any rate, be abandoned. But in the view of this necessity, it may be well to consider thoughtfully what may account largely for the present state of affairs, so far as depends upon human agency. We dwell upon this last point, for in missionary work, beyond all things else, it should never be lost sight of that God may and does not only confer but withhold blessing, not capriciously, but

* Mr. Sherring, in 1871, estimated the number of Native Christians belonging to all Protestant Missions as amounting in the aggregate to 8039, with an increase in ten years of 4097: the Native Christian community had more than doubled in ten years.

to test the faith and patience of His servants. With this proviso, we will first consider the circumstances of the North-West Provinces, and then the symptoms indicating hope for the future.

When then a comparison is instituted between Missions in Tinnevelly and the North-West Provinces, it should be borne in mind that the former date back for a century, while the latter have only existed for one-half that time. This, in itself, is an important difference. Again, if the review we have given has been attentively considered it will be evident that during what may be termed the "chaplain" period, the effort, however praiseworthy as regards individuals, must have been desultory and imperfect. It was not the proper function but the "parergon" of those engaged in it. Here again was a marked difference between the north and the south, which latter had its effective missionaries both earlier and more numerous than was the case in the north.* Again, as we have seen, the Missions in Tinnevelly and Travancore have never experienced so formidable a check as was the necessary result of the Mutiny. Through that period the Churches there had rest and were multiplied. Over and above these patent differences, it would be easy to point out how in the south, from the circumstances of the people, and especially of those classes who form the bulk of Christian congregations, that there was likely to be more receptivity of the Gospel in Tinnevelly and in Travancore than in the North-West, the stronghold of Hindu superstition, and also for so long a period the seat of Mohammedan rule, so that it was and is filled with the bitterest enemies of Christianity. We do not hesitate, therefore, to say that it is injudicious to institute comparisons of this kind unless all circumstances are most carefully taken into account. It is distinctly better to consider the North-West Provinces as a Mission-field by themselves apart. In doing so it may be convenient to premise Mr. Sherring's statement: "While unquestionably Hinduism exerts an enormous influence in Bengal, and in every other country in India —of which circumstance many Europeans in the land who never investigate the matter are in profoundest ignorance, and the force of which most people in England fail to comprehend—it is in the fulness and maturity of its strength in the Upper Provinces, where it has acquired a strong compactness and solidity of almost impenetrable character. Hence the greater difficulty of the progress of Christianity in the North-West than in Bengal, and indeed than elsewhere in India. Humanly speaking, it is the last tract in India which will submit to the Gospel. It is not changeable and progressive in the same way and to the same extent as Bengal, although of late years it is undeniable that it has made rapid strides in knowledge and enlightenment." † In this statement of Mr. Sherring's there is great truth, but it needs examination.

We may readily concede that for ages past the North-West Provinces have been the stronghold of Hinduism. But it is equally true that that stronghold is now susceptible of attack. It is true also

* On this point full statistics are furnished in a paper on the North India Missions in the *C. M. Intelligencer*, November, 1870.

† *Protestant Missions in India*, p. 178, by the Rev. M. A. Sherring, &c., &c.

that it has been, and is now being attacked, and that in more ways than one, not only as we have shown but as we propose showing. The question is whether, when there is the possibility of attacking that which is the key of Hinduism, the attempt should be abandoned or suspended because it is confessedly difficult, and the means seem to be inadequate. We must confess that this to us savours of lack of faith and of mistake of judgment. It can hardly be argued that in a province where Christianity has doubled its votaries recently in ten years, success is an impossibility. There may have been mistakes in the mode of conducting the attack which need correction, but that is wholly different from abandoning it, or diminishing the vigour of it. The actual converts may at present be few in number, comparatively speaking, with the population, but even Mr. Sherring, who did not underrate the force of opposition, descried some symptoms of change and progress. This change and progress may not always be in the direction of Christianity, but still it is unsettlement of opinion and belief.

In this idea Mr. Sherring was correct, for there are disintegrating forces at work which have been in active operation especially since the period of the Mutiny. The Native in the North-West is nowadays a very different person from what his father and his forefathers were. He may have, if of superior position, been educated in some of the colleges, whether missionary or Government, which are now found throughout the provinces, or he may have received his education in some village school, where the master, probably a progressive Baboo from Bengal, has revealed to him ideas very different from those which he has received by tradition from his ancestors. Again, there is hardly an acre of ground in the North-West Provinces where officials of the Government survey have not been in contact with the people, sojourning among them and bringing in fresh light upon many important topics into the midst of ancient darkness. So, too, those who have had charge of new railways and of electric telegraphs have been and still are permeating the country. So backward, until recently, has the North-West been in educational matters, that the vast majority of all these employés have been outsiders, bringing with them views and notions wholly foreign to the preconceived notions of the people. There are therefore, apart from missionary agency, influences incessantly at work, which are and must be solvents of that "stony compactness and solidity" upon which Mr. Sherring dwelt. These, following upon the great shock of the Mutiny, must render the Hindu in the North-West Provinces susceptible to new impressions, although there will of course be the fresh difficulty to the native mind of knowing which of them are correct. This is well known to be the case. Whatever may be the obstacles of the future to the reception of the Gospel, passive immoveability can no longer rank among them. Already there is, except in the especial strongholds of superstition, such as Muttra, Brindrabun, and Benares, considerable indifference to Brahmanism; there may be no open opposition to it, but it is losing its hold upon the population. As Mr. Sherring said, speaking of Benares, "An educated

class has sprung into existence which is little inclined to continue in the mental bondage of the past. The men composing it may be compared to the bud ready to burst into the blossom under the united influence of light and heat. The religion of idolatry, of sculptures, of sacred wells and rivers, of gross fetichism, of many-handed, or many-headed, or many-bodied deities is losing, in their eyes, its religious romance. They yearn after a religion purer and better. They want to know God as He is, not as symbolized in these mystical associations." Caste of course exists in the North-West Provinces, and it is a serious thing for any one to break it, as would be the case in conversion to Christianity, but it cannot be said to have that paramount sway which it has in other parts of India. The yoke is comparatively lighter, and no doubt will become so more and more as ameliorating influences are at work. Still, however, in the North-West, as elsewhere, it is our firm belief that in this institution resides whatever vitality there is in Hinduism; if all other obstructions, mental, intellectual, and moral were swept away, it would still be the last and most serious thing to be dealt with.

It is not so much, however, to the people of Hindustan themselves that we should look for the most serious hindrances to the reception of Christianity. These may with more propriety be described as proceeding from outside sources, and are conjured up by conscious or unconscious antagonism to missionary effort. Among these Mohammedanism is now figuring: at present, in the North-West, it is actively engaged in proselytizing. From having been careless and indifferent it has of late had new life imparted to it mainly through the patronage extended to it by Government officials, although no doubt there have been stimulating influences operating within the Mohammedan community. It is now, however, a factor to be reckoned with in its direct opposition to Christianity, and its endeavours to turn the unsettlement of mind now prevalent in its own direction. In these efforts the new Mohammedan College at Allygurh bears its part, the most unceasing exertions being used to fill the ranks of its pupils by the aid of Government prestige. Some scandal however has been caused by the inconsistency of the founder, who has had his own relatives educated in England rather than in the Institution which was inaugurated with so much pomp and ceremony.

In reviewing, however, the obstacles to the reception of Christianity in the North-West Provinces, beyond a doubt the foremost rank is due to the conspicuous worldliness, ungodliness, and not unfrequently open infidelity of the European Christians of all grades and ranks. It should be borne in mind that there is now in the North-West Provinces a vast multitude of Europeans, not merely a small handful of civilians and military as was formerly the case. From the highest official down to the most indigent loafer, all these are representatives in their own persons of a religion whose pre-eminent boast is "Holiness to the Lord." It is humiliating in the extreme to record, in most needful faithfulness, that this boast when tested by the lives of the professors of Christianity cannot be sustained. Wholesale neglect of the most ordinary Christian duties,

sceptical indifference to the claims of religious belief, worldliness and frivolity of the most obtrusive kind, with an almost universal disregard of those Christian offices of charity and interest in surrounding misery are only too painfully apparent. We refrain from dwelling upon those grosser forms of vice which are of course more conspicuous among the thoroughly worthless and abandoned; but these are flagrant when the more redeeming features, which still exist, are unknown to the Natives. It is an arduous task to explain to intending converts that what they see in those held to be their superiors is not the genuine fruit of Christian belief, but might as well result from any system of falsehood whatsover. Europeans now abound, so that they are no longer the sacrosanct persons that they once were; even the Native forms his independent and often only too correct opinion concerning them. If we read all this by the light of our Saviour's words: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," the contemplation is appalling.

We wish we could add that the spiritual ministrations of late years have been of that character likely to promote serious godliness in the community, or to provoke them to good works. We fear that there are few successors in spirit to the Martyns, the Corries, the Fishers, the Parishes who did so much, not only for Missions, but for the reformation of manners and the revival of genuine Christianity among Europeans in India. Another difficulty which results from the secular* and often infidel education received in Government colleges remains to be noticed. We have all been hearing lately of the astonishing manner in which the Jews have been overrunning Germany, and by dint of superior talent for finance, pertinacity, and comparative enlightenment, have managed to work themselves into all sorts of positions, and to establish themselves in every kind of office. As an instance of this it was noticed lately that at an inquest held in that country the only Christian present was the corpse; every one else concerned, including the doctor, was a Jew! It is much the same in the North-West. There has been in every department an influx of Bengali Baboos, who may, without disrespect, be described as a species of nullifidian Theists. It is hard to say what they understand, or what they believe or do not believe. But wherever they are found they are fond of displaying their real or fancied learning and airing their crotchets. They will gather together knots of hearers, and form bodies of what professes to be the Brahmo Somaj or the Arya Somaj: these assemblies have no permanence, but a great deal of specious nonsense is uttered, and they serve the purpose of distracting the minds of those who listen from sound and Scriptural teaching. The only result is bewilderment and doubt; past belief becomes recognized as a delusion, and the future is a blank, so far as this teaching, if such it can be termed, extends.

* In the year 1879-80 there was a great falling off in the number of pupils, according to the educational statistics. As compared with the previous two years, the loss was 80,000 pupils. This has been attributed to the famine.

There is moreover another antagonism, which, however ridiculous and contemptible it may seem in the description of it, deserves consideration. At present it is with it only the day of small things, but it has apparently a future in the congenial haziness of metaphysical delusions in India. This is Theosophism. As probably few in England are acquainted with it, some account of it may be of service. Here for a long time we have heard of Comparative Religion. This has a great show of learning, and some men of high intelligence have been bestowing a deal of pains in endeavouring, out of the Vedas, the sacred books of the Buddhists, the Zoroastrians, the Mohammedans, the Confucianists, &c., to gather out what they deem to be fragments of primæval truth. Here it has not done much harm; it has been merely a fresh element thrown into the bubbling caldron of infidelity, where it simmers with the rest. It enables scientists and sciolists to utter a great deal of pretentious talk which imposes upon ignorant people, but with us it has not got much further. Not so in America. In New York Comparative Religion, the study of the Vedas especially, has been taken up, not to gratify learned curiosity, but in sober earnest as a means of vamping up a fresh religion, which it is hoped will supersede all others. Hence has resulted a creed, or no creed, which is the spawn of American Atheism and the study of the Vedas.* It is not very easy to describe it, as it has its exoteric and esoteric phases. The enthusiasts, however, who originated it speedily put themselves in communication with pundits at Benares, and prostrated themselves before them in terms of abject humiliation. This is a strange comment upon American sagacity, but Mormonism arose in that country. So far as appears the result has been a sort of Buddhism, which has four grades by which the Deity is approached—the lowest by penances, the highest by meditation. It has too a system of spiritualistic *séances* for weak people, with processes of disintegration and redintegration. For instance, if a votary wishes earnestly for a pair of gloves from London or Paris, they undergo a process of disintegration and come over in small particles to India, where they are redintegrated. Lost spoons, brooches, and similar articles can be restored to votaries by processes which it is superfluous to describe. The system therefore concerns itself not only about maxima but also minima. It pores over the Vedas, and by metaphysical processes restores lost property to the true owners, much as here, gipsy fortune-tellers do. Not content, however, with its progress in New York, the promoters determined to make their way to India, as the true seat and origin of their religion. Accordingly a deputation was sent to do *pooja* to the pundits in Benares. A Colonel Olcott and a Mrs. Blavatzky are the leading members of this movement. On their landing at Bombay

* An elaborate work has been published at New York, the title of which is *Iris Unveiled: a Master Key to the Mysteries of Ancient and Modern Science and Theology*, by H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. This looks very much like the reproduction of a learned but infidel publication, termed, *The Anacalypsis of Iris*, by Godfrey Higgins, with, we presume, additions, the result of more modern researches into Comparative Religion.

it was given out that the new creed was to be the handmaid to all other creeds, especially Christianity. This, however, was soon exposed in the *Indian Evangelical Review* by a Presbyterian missionary, who, by authentic documents, conclusively established that the chief aim of the new system is to exterminate Christianity. In point of fact this firstfruit of embodied comparative religion was a repetition of Voltaire's *Ecrasez l'Infame*. The result of the exposure was so damaging that the copies of the review were bought up in all directions, and are not now readily procurable. The apostles however proceeded into the interior, there having been a split at Bombay. Their head-quarters are at Allahabad and Simla, where European proselytes can chiefly be gathered; but the head of the sect in Benares is a Brahmin, Dayananda Sarasvati. The relations of the American apostles with one whom Professor Max Müller, in a letter to the London *Athenæum* (No. 2780, February 5th, 1881), terms "an Indian religious reformer," have been most intimate and reverential. It may be convenient not to enter more fully into them, at any rate for the present. Those who read Professor Max Müller's letter must have been puzzled to understand the purport of it. There is evidently, and not unnaturally, some uneasiness felt by the learned Professor at the strange outcome of the study of the Vedas and Comparative Religion. The translation is furnished of a most astounding jumble, purporting to be a letter from Rájá Sivaprasád, "Star of India," who had been to see the universally well-known Madam Blavatzky and Colonel Olcott in the garden of Dayananda Sarasvati. Dayananda, who is vouched for by Professor Max Müller as a "devoted and learned man," but holding "unnatural, unhistorical, and uncritical views," and as differing from the great theologians of his own country, is the head of the Theosophists. We suspect the readers of the *Athenæum*, even with the aid of Professor Max Müller's labours, must have found themselves much in the dark when they finished the correspondence, but with the clue we have furnished some light may be let in. It would have been interesting if the "Star of India" had consulted his learned *confrère*, as upon other points so upon the recovery of lost and stolen property, for which there is so extensive a field in India. Christian people who will take the trouble to read the correspondence will probably conclude that the whole thing is merely another late phase of human folly. Foolish, however, as it is, it is not more absurd than the reveries of Keshab Chunder Sen, which pass with some for wisdom. The mixture, however, of recondite Vedantism and the most vulgar Spiritualism, with bitter antagonism to Christianity, is judiciously concocted for the Indian market. Already disciples have been gathered into Theosophism; some from European infidelity, still more recruited among Natives. Unless there should be an explosion shortly, much and serious mischief may be anticipated from this strange source. Professor Max Müller, if we interpret the gist of his letter rightly, is anxious betimes—and we do not wonder at it—to back out from all connexion with this strange hybridism, although it seems to a certain extent to chime in with his favourite studies.

Once more we turn from these repulsive follies to the present prospects of Christianity in the North West-Provinces as well as the condition of the Native Church. One most cheering fact is the demand for the Bible. If it were merely put into circulation as a gift to the people, this could hardly be counted upon as any sure indication of interest. But extensive sale may be accepted as a favourable test. From the local Report for Allahabad for the year 1879, we gather that there were in that year purchases of Hindi Scriptures by the people amounting to 17,081, and of Urdu Scriptures in the Roman, Arabic, or Persian type, to 4679; besides these, copies of Bibles or portions in Arabic, Bengali, Sanscrit, Mahrhatti, and Gondi, have been sought for and purchased by people in Allahabad itself, or from colporteurs. In the year 1880-81, the sales of Hindi Scriptures alone were 24,369 copies. The Hindi Bible is now issued in one volume in a portable form, instead of in three volumes, each larger than a good-sized English Bible. From the same Report we learn that there are numerous instances of silent interest taken in God's Word by men of all classes. "Here it is a Deputy Inspector of Schools, who not only purchases, but stimulates others to purchase from the colporteur; there it is a zemindar, who takes the colporteur into his house, and invites a discussion upon his books and works after the day's work is over, and villagers assemble for a gossip and a smoke." More than 20,000 copies in the course of one year have thus been sold in the North-West Provinces. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Who shall say what in due season will be the result of this assiduous distribution of Bibles and tracts inculcating God's truth, welcomed as they are by a people wearied with ancient and novel follies, of man's foolishness and invention? We notice, too, with satisfaction, in connexion with this, the restrictions which have been placed by Government on the circulation of obscene literature of the most disgusting and demoralizing description. This has for a long time been a curse in India, and has latterly been increasing; but it is a subject for congratulation for all to whom bestiality is not a delight, that there is now some check put to it, which was sorely needed. There is again much ground for hope in the increase of evangelistic agency by other bodies besides the Church Missionary Society, especially by the American Episcopalian Methodists, who are doing a good and successful work, and demonstrating that the North-West Provinces are by no means the hopeless field which some have imagined them to be. All is not dark: there is light in the darkness.

As to the present condition of the Native Church in connexion with the Church Missionary Society, it has so far made progress that to a certain extent it stands alone. Native Church Councils have been constituted to superintend and manage its affairs, and they seem to be

working well. What is usually understood by pastoral work is now no longer in the charge of the European missionaries, but is in the hands of the Church Councils; upon the missionaries devolves the evangelistic and itinerating work, and the gathering in of fresh accessions to the fold of Christ. There are at present seven Native clergymen in the Missions of the Church Missionary Society in the North-West Provinces, when we include Oudh; all of them are thoroughly respectable men, and in some instances men of superior qualifications; nor does there seem likely to be a want of succession. The chairman of the Native Church Council is the valued and long-tried missionary, the Rev. Brocklesby Davis. The Native clergy are members, *ex officio*, and delegates are selected and sent from the different stations. Among them we notice Hari Charu Chakarbotti, mathematical professor in St. John's College, Agra. At the first meeting at Allahabad, in 1877, the rules supplied by the Punjab Church Council were considered with reference to their adoption for organization in the North-West. It may be said generally that they were accepted with little remark save a proposition, by the Rev. Madho Ram, that where there was no European missionary at a station the Native pastor should preside over the Church Committee: this point was referred to England. In answer to a query by the same gentleman, as to whether the Bishop had been informed of the establishment of these rules, it was explained that they had passed through the hands of the Corresponding Committee, of which the Bishop was president, and no doubt he was fully aware of them; moreover, that they had nothing to do with doctrinal points, but merely those which fell within the province of laymen. An interesting paper was then read by Mr. Prabhu Das, a translator in the Judges' Court, on what ought to be, in the opinion of the Native layman, the qualifications of the Native pastor. In addition to those which might be anticipated we quote, as evidences of Native feeling, that the Native pastor should not be under thirty years of age; that if practicable he should be of a good family; that he should have good features. Upon this last point some discussion arose, but it was remarked that respect was had to this in the case of King David. A paper was read on the qualifications of catechists; also one on Church Funds, but it was remarked that it rather pointed out the necessities than the mode of meeting them. The Rev. Madho Ram observed that in the south of India a fair sum was collected by setting aside a little daily out of the food of the family, which was sold at the end of a week or a month. Several papers were read on the evangelization of the heathen. In one of them the writer remarked that "not less than eight years should be occupied after arrival from England by English missionaries in the acquisition of the language of the people." Again, it was remarked that "at least two or three years must elapse before the missionary can teach the Natives anything." There were some plain comments also upon the duty of missionaries keeping their houses always open to inquirers, as being the duty for which they were specially sent out to India. In the further course of his paper the writer remarked that the Gospel was probably now hindered in

Hindustan by three causes. 1st, That possibly the time of Hindustan had not yet come; 2ndly, that God wills that the Gospel should be preached by Natives, not by those of other countries; 3rdly, that no St. Paul or St. Augustine had yet been raised up. He thought that all Native missionaries should learn some trade, and that some well instructed in the Gospel should become Christian faquirs, to be maintained by the Church. Upon this last point some discussion arose.

At the second Council, held in Benares, October, 1878, the regulations approved of by the Parent Society were laid on the table. After some discussion as to whether Dissenters were eligible as delegates, which was negatived, a paper on the training of Native preachers was read and discussed. Throughout there were indications of the felt necessity for improvement. The proceedings of the second day turned upon the question of fees, and points for the facilitation of the business of the Council not requiring special notice. An interesting paper was then read by the Rev. D. Mohun, in which he notices from the Report of the Calcutta Corresponding Committee, that in North India the 12,311 persons in connexion with the C.M.S contribute Rs. 7691 : 7 for religious and charitable objects annually: an average of rather more than a shilling apiece. This, however, does not include what is bestowed in private charity. A further paper was read "on the Native Ministry," interesting to the members of the Council, but not requiring remark here. The third meeting was held at Agra, in 1879. The meeting for 1880 was held at Lucknow, but the Reports are not yet forthcoming in England.

It will be seen from these details that the Native Church Council is already an active influence. We hear, moreover, from other sources that it is already attracting general attention among Native Christians in the North-West. The eyes of many are turned to it, watching its progress with interest. In the review of the efforts of the Native Church for the evangelization of their brethren it should be noticed that efforts are made by Native laymen which are of a spontaneous character, and creditable to them. It is our impression that the pastoral work has been consolidated and strengthened by the institution of these Councils.

An incidental advantage of this internal organization of the Native Church is, that it so much diminishes, or ought to diminish, the work of the European missionary at central stations, that he ought to be quite free for constant itinerating labour in suitable seasons of the year. There ought to be no ground for a capable missionary, competent to preach and converse in Hindi, lingering about his home all the year round. We fear that in times past, notwithstanding the sedulous manner in which the Parent Committee discourages building, too much time has been devoted to the erection of churches (sometimes wholly disproportionate to the real wants of congregations) and schools. This ought now to devolve upon the Native Church, and to be out of the hands of English missionaries. More time will be thus available for the mastery of Hindi, and for that incessant colloquial intercourse with Natives, without which it is idle to pretend that a missionary can be

effective. Clive might conquer India without being able to converse with a Native in his own language, for his weapon was the sword, but a missionary who cannot converse and teach freely and readily is about as useless a person as can well be imagined. Anything which diverts a young missionary from earnest and conscientious study of language is little else than sin. We are convinced that increased proficiency in language, with constant accessibility to all comers, will be attended with most blessed results. Our readers must have noticed the importance attached in the Native Church Councils to these points, and we most fully endorse them. There is no need why despondency should be felt concerning the North-West, if only the proper means are vigorously used. In his day Mr. Bowley, of the C.M.S., was a power throughout the whole of the North-West, and nowadays Mr. Ziemann, of the German Mission at Ghazepore, wields much the same influence. He is ever about in the district, and is familiar with the whole surrounding population.

We do hope that the division of labour which has thus recently been established will lead to increased itineration, higher proficiency in languages, and much more free and ready intercourse with the Native population, than could be expected from missionaries immersed in ceaseless bricks and mortar, and hampered with the endless petty complications of pastoral work among Natives. These will be much better managed and understood by themselves. To our educational institutions we must look for higher training of Native readers and catechists. The subtle and plausible objections to Christianity mainly proceeding from European infidelity; the novel interpretations given to passages in the Vedas by European ingenuity, which have come like a sort of revelation upon the Hindu, who had heretofore imagined that his sacred books countenanced his idolatry, and perhaps was not far wrong, entail the necessity of different training, that they may be properly dealt with. The old, untutored Hindu, who called a spade a spade, and to whom an idol was an idol, and the idol was his god, is fast giving way to a more pretentious, but as foolish successor. The latter is primed with European argumentation, and is provided with glib and plausible explanations to prove that his idolatry is not idolatry, but "a school of thought" resting upon very recondite learning, which for the most part he does not understand. This however, is immaterial. He has a show of learning, a stock of quibbles, and a flow of words. Solomon tells us that "a fool must be answered according to his folly, lest he be wise in his own conceit." This is the troublesome task now before all classes of Mission agents in the North-West Provinces. They have there to encounter Theosophists, Vedantists, Brahmoists, and all the spawn of modern European infidelity and Comparative Religion, instead of the simple idolater who believed in his creed sixty years ago. A change of tactics is necessary; superior education and information are required, although we trust that there will be no departure after "vain oppositions of science, falsely so called," which—we have it on the high authority of St. Paul—lead to errors concerning faith. While these "oppositions"

should, as far as possible, be avoided, together with all fables and endless genealogies, the staple of Indian as well as of Grecian folly, the preaching of the Word should be more clear, more powerful, more profitable, more tending to the godly edifying which is in faith. There is room for improvement here. If this is duly attended to there seems no reason why, in the present dissolution of old beliefs, and the broaching of new speculations, the faith of our Lord Jesus Christ should not meet with the same triumphs in India as it had under similar circumstances in Rome and Greece, where mischievous though futile efforts were made to galvanize ancient superstitions, and to seek to impart to them a show of reason. But a solemn responsibility devolves upon those to whom in this North-West "a dispensation of the Gospel is committed."

K.

SIR R. TEMPLE ON MISSIONS IN INDIA.

THE very able book lately published, entitled "India in 1880,"* by Sir Richard Temple, which is dedicated by permission to the Prince of Wales, has, in addition to chapters on such subjects as law, revenue, land tenure, irrigation, commerce, public health, science and art, army and navy, education, &c., one chapter with the heading "Religious Establishments and Missions." Its testimony to the value of Missions as an agency for good, and to their success, is important; and some extracts will be useful in many ways to our readers.

After defending the religious establishment maintained by Government for its own servants, Sir R. Temple proceeds to review the voluntary efforts of missionary societies. He begins with the Church of Rome:—

> The Roman Catholic Church has real vitality in India, and counts among its sons, not only Europeans and people of mixed blood, East Indians and Eurasians, but also Natives; many of the Europeans being of Portuguese extraction. Its work is extensive in the three Presidency cities of Calcutta, Madras, and Bombay, at all the principal stations civil and military in the empire, and in many rural districts. It has a hierarchy of Archbishops, Bishops and Vicars apostolic, and a numerous priesthood of various nationalities, French, German, Belgian, Dutch, Swiss, Italian, Portuguese, more than English or Irish. It possesses establishments of Lady Superiors, nuns, and sisters. It has cathedrals, churches, chapels, convents, colleges, schools, and orphanages. (P. 166.)

"Nor has Protestantism," he continues, "with its multiform development, been a whit behind in running the good race":—

> The Church of England is represented by two of its principal religious associations, namely the Church Missionary Society and the Society for the Propagation of the Gospel, both of which, though operating in many countries, have laid in India the scene of their largest operations. The Presbyterian community has contributed the Missions of the Established Church of Scotland, of the Free Church of Scotland, of the American Presbyterians. In effective zeal and ability and in devotion to the cause of Missions, no religious community in Christendom has surpassed the Free Church of Scotland. The Independent community has

* *India in* 1880. By Sir Richard Temple, Bart., G.C.S.I., D.C.L., &c. London: John Murray, 1880.

furnished the London Mission; there are also the Missions of the Wesleyans and the Methodists. The Baptist community was among the ablest pioneers of the missionary enterprise, and continues its exertions. The religious communities of Germany have sent forth several Missions. Every one of these communities has according to its means and resources contributed munificently to the work, and has produced a roll of distinguished missionaries. (P. 167.)

Sir R. Temple is of opinion that "glowing visions floated before the imaginations of pious and enthusiastic men" in the early part of this century which have not been realized. Nevertheless, "a comparison of the statistics of Missions in the past and in the present, and a sober estimate of possibilities, convince the missionary societies that a blessing does rest upon their labours":—

It is hardly possible to state precisely the total expenditure incurred by all the Missions in India, but, computed from data of the known expenditure of some of the principal societies, it can hardly be less than 300,000*l.* per annum. It may even exceed that sum, if the educational grants-in-aid, earned by the Missions under existing regulations, be added. The results, measured by available statistics, are not incommensurate, according to the standard of comparison adopted in secular administration, though they may fall short of the hopes of earnest men. If the total number of labourers of all nationalities, school-teachers, catechists, lay preachers, Native missionaries and others, with the reverend clergy, European and American, at their head, be reckoned up, it will not be less than 5000. The number of Native Christians is not less than 400,000 souls, of whom a fair proportion consists of communicants. To these may be added, as coming under the influence of the missionaries, all the school-children who, though not professing Christianity, attend Mission schools where Christian instruction is obligatory. This addition will raise the total to between 500,000 and 600,000 souls. Nor has the number risen suddenly, and then stood still with tendency to fluctuation or retrogression; it has steadily and gradually moved onwards. A similar result in secular affairs obtained by like resources would not be regarded as otherwise than satisfactory. (P. 169.)

He bears hearty testimony to the ability and character of individual missionaries:—

That the standard of personal worth, merit, and capacity among the missionaries has been adequately maintained, will be manifest on recalling the names of those who have laboured in India within the present generation—the names of French, Sargent, Caldwell, Speechly, all four of whom have been raised to the office of Bishop; of William Smith, Leupolt, Thomas (of Tinnevelly), Bailey and Baker (of Travancore), Pfander, Welland, Hughes, Clark, James Long, Vaughan, Mullens, Sherring, Wenger, Alexander Duff, John Wilson, Hislop, Nesbitt, Anderson, Murray-Mitchell, and others. Some of these, like William Smith, have become household words throughout large districts as teachers and evangelists. Some, like Pfander, have been distinguished scholars. Some, like Alexander Duff and John Wilson, as authors, as speakers, as authorities upon all Indian questions, have been among the foremost men of their day at Calcutta and Bombay, and have left much posthumous fame. Some, like Hislop, have been cut short in the midst of a career bright with the prospect of usefulness. (P. 170.)

But he does equal justice to the general body of missionaries whose names may be less known and their work less conspicuous:—

Many missionaries have done much for Oriental literature and for the enlightenment of public opinion regarding the nature and essence of Oriental religions, thus labouring in the closet and in the chamber, as well as in the schoolroom and in the thoroughfare. Most of them are nowadays engrossed in the administrative business which the ever-widening operations of the Missions produce. They have by elementary instruction to prepare the minds of a large number of simple people for the reception of truth, and to maintain the moral

discipline of the pastorate among large flocks. Thus their leisure and their opportunity for abstruse study are becoming less and less. Nor is the study of the subtle parts of the Oriental religions always necessary, as such matters are beyond the comprehension of the humble classes which form the mass of Native Christians. The qualities most needed for ordinary missionaries are an adequate knowledge of those religious points which can best be argued before Natives of plain minds and of average intelligence, a power of bringing truths home to the hearts of men, and an aptitude for establishing a moral control over multitudes, together with a trained faculty of insight into the mental standpoints of a strange and alien people. It is the consciousness of possessing such qualities that probably induces young men in England to offer themselves for Mission work, and it is in regard to such capacities that they are chosen by the missionary societies. The missionaries do by their proceedings prove themselves to be thus qualified at least, while many of them evince additional qualifications. (P. 173.)

"The character of Natives converted to Christianity" Sir R. Temple declares to be "generally good":—

Though they do not possess all the Christian graces that might be desired, still their new religion does exercise a decisive influence on their life and conversation. Though they may not display all the firmer virtues of Christianity they must have some of such virtues, for they must have cast out with an effort many superstitions deeply embedded in their mental constitution, they must have dedicated their thoughts to truth alone, they must have broken some of the ties which are dearest to humanity, they must have borne the reproaches of those from whom reprobation is hardest to bear. Despite many temptations, the instances of apostasy have been very rare. On the other hand, during times of rebellion and danger there have been instances of courageous adherence to the faith notwithstanding the severest threats.

Such difficulties, however, no longer exist for those Native Christians who have been born in the faith and nurtured by parents themselves sprung from Christians. Of these the number is considerable and constantly increasing, especially in Southern India. With them the faith has become hereditary, and is held with some of that pride and tenacity with which Natives cling to everything ancestral. They are beginning to evince a laudable willingness to render their Church self-supporting, to sustain a Native ministry, and to bear some of the burdens incidental to ecclesiastical organization, according to their humble means. It was the growing need of episcopal authority and supervision for the admission of a large number of Native candidates to the ministry in its several grades, that caused the governing authorities to nominate three missionary bishops in Southern India. There is much in the bright and happy condition of Native Christian villages in Southern India, which makes the names of Tinnevelly and Travancore sound pleasantly in the ear of Christendom, which animates the breasts of all well-wishers with hope and thankfulness, and which is fraught with auspicious augury for the future of the Native Church in India. (P. 172.)

We may also quote a reference to Anglo-Indian opinion regarding Missions:—

No doubt some Englishmen in India of long experience and much information dispute the usefulness of Christian Missions, and deprecate the devotion of so many energies and resources to labours which will bear little or no fruit. It does not, however, follow that local English opinion in India is adverse to Missions. For the English in India subscribe considerably to the Missions; appeals to their religious liberality always meet with response; and in proportion to their means they contribute as much as their countrymen anywhere. It is true also that some high functionaries have felt themselves unable to believe in the utility of Missions, and their view ought to be taken into consideration by those who desire to master all the bearings of the case. On the other hand, nothing can be more emphatic than the testimony repeatedly given in favour of the Missions by some of the very first among Anglo-Indian authorities, by such men as John Lawrence, James

Thomason, Bartle Frere, Robert Montgomery, Donald Macleod, and William Muir. (P. 170.)

Lastly, what is the general influence of Missions and missionaries upon the people of India, apart from the direct results of their work in conversions to Christianity?—

There is often discussion as to whether the effect of religious Missions in India is good, and if it be, then in what respects. It may be pronounced really excellent, with only such a minimum of drawbacks or abatements as must be incidental to all human arrangements. The Natives will regard the Missions as proving that despite the allurements of temporal success, the temptations of imperial ambition, and the distractions of national life, the ruling race is still devoutly loyal to its own religion. They will expect that a race, which is loyal in this cardinal respect, will be just, faithful, and honourable in all other respects. They feel no jealousy of the attitude thus assumed by the ruling race, seeing that the power exerted is from private societies and not from the State, and that a change of religion from secular motives is contemned as worthless. Thus the reputation of the British nation is raised in their eyes; a fact of moral value and of political moment. The Natives must inevitably perceive some alloy in British virtue; there is much which they think blameworthy in British conduct. It is well that in the religious Missions they should behold something of which the merit is unalloyed, and with which no fault can reasonably be found.

The missionaries themselves display an example the brightness of which is reflected on the nation to which they belong. They are to be heard preaching in every city, and almost in every large town, throughout the empire. They are considerately attentive to every inquirer and listener. They are held to be among the best teachers and schoolmasters in the country, even at a time when the educational staff of the Government affords a model of organization. They receive heathen children in the Mission schools, not withholding Christian instruction, and yet they retain the unabated confidence of the heathen parents. They are trusted as benevolent advisers by their Native neighbours. They are known as friends in need and trouble, and as being ready to advocate temperately the redress of wrongs or the removal of oppression. In seasons of pestilence and of famine, they have been vigilant in forecasting evil consequences and instant in dispensing aid. They have been among the foremost in the voluntary bands of relief. They have often afforded to the Government and to its officers information which could not have been so well obtained otherwise. They have done much to elucidate before their countrymen and before the world the customs, the institutions, and the feelings of the Natives. They have contributed greatly to the culture of the vernacular languages. Many of them as scholars, historians, sociologists, or lexicographers, have held a high place in Oriental literature, and have written books of lasting fame and utility. They have, with the co-operation of their wives and daughters, accomplished much towards establishing and promoting female education, and have exemplified before the Natives the sphere of usefulness that may be occupied by educated women. They have enabled the Natives to note the beauty of British homes, which shed abroad the light of charitable ministration and diffuse the genial warmth of practical philanthropy. (P. 176.)

This testimony is distinct and emphatic in itself, though not more so than we have had from many other high authorities; but its special value lies in this, that it is an integral part of a book which has not been written with the special object of commending Christian Missions, which will be a standard work of reference for some time to come, and the author of which will be acknowledged to have had, from the unusual variety of his official experience, exceptional opportunities of forming a fair judgment.

MRS. E. HUTCHINSON'S PIGAFETTA.

A REPORT OF THE KINGDOM OF CONGO, AND SURROUNDING COUNTRIES, DRAWN OUT OF THE WRITINGS AND DISCOURSES OF THE PORTUGUESE, DUARTE LOPEZ, BY FILIPPO PIGAFETTA, IN ROME, 1591. *Translated from the Italian by* MARGARITE HUTCHINSON. *John Murray*, 1881.

IN the volume of the *Church Missionary Intelligencer and Record* for 1879 is a review of a very valuable pamphlet, written by Mr. Edward Hutchinson, Lay Secretary of the Society, entitled, *The Lost Continent, its Re-discovery and Recovery*. The subject of Africa was peculiarly his own, and was handled with remarkable knowledge and perspicacity. Incidental allusion was made in the course of the narrative to an almost forgotten volume, written in cinque cento Italian, by Filippo Pigafetta, Chamberlain to Pope Innocent IX., telling the story of the travels and experiences of Duarte Lopez, a Portuguese. Great interest attached itself to this chronicle, which was contemporary with the brightest period of Portuguese exploring, and a desire was expressed for a modern translation of an obsolete work, known more to librarians than practical geographers. This desire has now been gratified by the labour of an accomplished lady, well known to many readers of the *Intelligencer*, who has nobly co-operated with her husband in the advancement of geographical knowledge and missionary enterprise.

On the title-page is a translation of the famous passage in Camoens' *Lusiad*, in which the boastful assertion is made, that the inhabitants of the kingdom of Congo had been converted to Christianity. We give the passage in original, as another proof, if one were necessary, of the falsehood of Roman Catholic Priests, both in past and in present times:—

> "Alli o mui grande reino está de Congo,
> Por nós ja convertido á fé de Christo,
> Por onde o Zaire passe claro e longo,
> Rio pelos antiguos nunca visto."

We are introduced to the work by a short Preface from the pen of Sir Thomas Fowell Buxton, who asks the momentous question, how the Portuguese nation established their authority in Central Africa, how far in the interior it extended, what was the nature of their administrative system, if they had any system at all, and how it came about, that their power wasted away, and the knowledge of these tracts disappeared like a dream, justifying the assertion, that the Continent was lost, and had in these last days to be re-discovered. And it is noteworthy and full of suggestions with regard to the present, that the Roman Catholic Church, which had been established with such outward display, perished also root and branch, as the Mission-system of Rome depended then, as now, on the aid of the secular arm, upon outward show, upon a baptized but unconverted crowd, who were Pagans in heart, and habits, and tribal customs, in spite of the veneer of pseudo-Christianity spread over them. Let Protestant Missions take warning in time, and seek to

plant a living National Church, which will, by the grace of God, flourish long after the alien power of England has passed away.

Mrs. Hutchinson, in her admirable introduction, lets us into the secret of the motive of this translation, and how it came about that her literary talents were turned in this direction. In the course of preparation of her husband's lectures on the Lost Continent, in 1878, the necessity arose to refer to the books bearing upon the period of the Portuguese rule in Central Africa. Mr. Major's *Prince Henry the Navigator*, Captain Burton's *Land of Cazembe*, and Captain Elton's *Chronicles of the Mozambique*, had let in light, but there was an author, whose name was constantly quoted, but whose works were never read, because never accessible, who had possessed peculiar opportunities of obtaining knowledge, and whose narrative was singularly naive and truthful, one of those faithful chroniclers, whose ingenuous statements of fact, coming from a friendly pen, are more damning to a system based upon fraud, than the bitterest attacks of an open enemy: and that author was Pigafetta. The work in Italian, or the early translation by Hartwell, is exceedingly scarce: the copy, which forms the basis of the present translation, belongs to the Royal Geographical Society, and had been lent for some time to Henry Stanley for his perusal. At the suggestion of Sir T. Fowell Buxton, this new translation has been made, and is accompanied by explanatory notes.

In the same introduction we find an interesting letter from the Secretary to the Geographical Society of Lisbon, which tells us, that the Portuguese scholars and geographers have roused themselves from their long slumber, and are vindicating the character of their forefathers as gallant explorers and efficient chroniclers. This leads us to hope, that this able translation of an Italian chronicle drawn from the writings and discoveries of the Portuguese, Duarte Lopez, will lead to the publication of more original Portuguese chronicles of forgotten explorations, for the Geographical Society of Lisbon is now put on its mettle, and we may expect that some "Senhor Portuguez" will follow the example set by an English lady. The subject is of much greater importance than it may appear at first sight. Livingstone would have been saved many years of unprofitable wanderings, if he had been posted up to the level of the actual geographical knowledge contained in old volumes in the libraries of Lisbon. Mrs. Hutchinson merits the thanks not only of the Missionary Societies, who from this volume will learn, again and again, how an erroneous method of teaching the precious truths of the Gospel became a scandal to Christianity and a curse to the people inflicted with such teaching, but also of the geographer and the explorer, who can thus pick up the thread of discovery, as it was dropped centuries ago, when by the decree of an overruling Providence Spain was tempted to absorb Portugal, invade England, and oppress the Netherlands, and at the close of the struggle lost for ever its power of doing mischief to Southern Asia, Southern Africa, and Southern America, leaving behind, as a beacon of warning to the Anglo-Saxon nation, traces and records of the most iniquitous system of colonization, and the most un-Christian method of evangelization, that

the world has ever seen, and which carried in itself the seed of its own destruction.

Duarte Lopez, the Portuguese explorer, whose experiences are chronicled by the Italian Pigafetta, went to Africa in 1578. His narrative and his remarkable map excited the attention of Europe at the time, and a larger interest is attached to it now that the lacustrine origin of the great rivers of Africa has been ascertained to be a fact, ignored during the last century, but still faithfully portrayed on the walls of the gallery of the Vatican, as the writer of these remarks had an opportunity of testing by actual observation in the autumn of 1879.

Mr. Hutchinson, in his pamphlet *The Lost Continent*, has given an abstract of the contents of the work, as far as the narrative would be interesting to the general reader, but to those who make Africa their particular study, every page of this volume suggests subjects of reflection; and the review of Mr. Hutchinson's pamphlet, in the *Intelligencer* of 1879, has given such full information, that it is unnecessary to do more than express unqualified praise of the elegance of the translation, and of the mode, in which the work has been printed and published. In the two maps we have a peculiar treasure, to possess which alone it is worth while to purchase the book. One is a reprint of the famous map published by Pigafetta (Rome, 1590), of the whole Continent of Africa, and the other is a map of the Kingdom of Congo, on a larger scale. It is depressing to think, that as regards the second map, we have not materials for making a much better one even at the present date.

But a subject yet more suggestive of sad reflection is, that the Church of Rome should still urge claims to the spiritual supremacy of the kingdom, and that a priest calling himself the Missionary Apostolic of Landána should, at the close of the year 1879, address the King of Congo by letter, telling him the old story of the so-called concession of his kingdom 200 years ago, alluding in the nineteenth century to the appearance of St. James in one of their battles as a fact of history, claiming jurisdiction, and calling upon the king forthwith to eject our Baptist brethren from San Salvador, where they have established themselves. By a singular irony of fate the king handed the lengthy letter of Père Carre to Mr. Comber, the Baptist missionary, to translate and explain to him the contents, and the letter has been published *in extenso* by the Committee of the English Baptist Missionary Society.

Mrs. Hutchinson's translation of Pigafetta's narrative has been published most opportunely. The surest antidote to the poison of Rome's Missions among African and Asiatic races is to publish from their own reporters, such as Pigafetta, and others who wrote after his date, the accounts of their proceedings in past times. The Portuguese priest is indeed the lowest type of the Roman Catholic priest, and the nobler races who cleave to Rome would scarcely acknowledge the missionaries who flogged naked women with their friar's rope, purchased sacramental elements by the sale of slaves, dealt largely in slaves, and with a view to persuade an ignorant people to give up tribal customs and fetiches, substituted other customs and other worship of reliques, which

differ from the thing abandoned only in name. Still, what they did once they may do again. In their revivified Missions they exhibit the old methods with a larger infusion of Mariolatry, or the worship of "the Divine Mother," which appeals to the senses of all nations in a low state of culture, as is evidenced by the history of mankind in all ages and climes.

We cannot leave the subject of this interesting country without expressing a deep sympathy in, and our best wishes to, the labours of our Baptist brethren on the Congo. They are established at San Salvador, and their position at the court of a capricious Native sovereign pulled here and there by the sinister influences of Paganism and Romanism, resembles the position of our own Mission at the Court of King Mtesa at Rubaga, with the fortunate absence at San Salvador of the Mohammedan element, but the ill-starred presence of rum, which has not reached the Victoria Nyanza yet. There is one other interesting feature with regard to Congo: if it has fallen to the pleasing lot of an English lady to be first in the field in acquainting the world with the history of the kingdom in times past, let us not forget that another English lady has consecrated to us San Salvador by dying at her post, the first Protestant missionary who has given a life to that cause; and we mistake the spirit of the Protestant Churches of England, if they ever allow the link to be snapped that attaches them to the grave of Mrs. Comber.

ROBERT CUST.

EXTRACTS FROM THE ANNUAL LETTERS.

ATHABASCA.

From Bishop Bompas.

Fort Chipewyan,
July 20th, 1880.

I WILL shortly review the Missions in order.

1. *Peace River Mission.*—A new Mission has been commenced at Dunvegan, for the Beaver Indians and others. This point is likely to prove one of the most important in the country, being a convenient door of ingress and egress to and from the north. The country there is very picturesque, having some resemblance to the English South Down hills. The grass slopes are a great relief to the eye from the monotonous pine-forests, which are often almost our only view. The soil is fertile, and the country well adapted for farming. A Mission farm has therefore been proposed in connexion with the Mission; and this seems almost a necessity, for as the wild animals of the wood are ceasing to yield even a precarious subsistence, Providence seems to point us plainly to raise food out of the earth; and though Peace River is at present a starving country, yet it is strange to see it spoken of in the papers as adapted by nature to be a great granary for the two continents of Europe and America.

The farm in connexion with Dunvegan Mission has been begun at Smoky River, so called from the constant smoke occasioned by the spontaneous combustion underground of coal and bitumen—a feature not unusual in this country. Our missionary at Dunvegan is Mr. Thomas Bunn, whose assiduity has been proved by his patient and successful school-work at Chipewyan. The farmer is Mr. G. Garrioch, a brother of our missionary at Vermillion.

Our Mission at Vermillion has been enlarged during the past year by the addition of a school, in charge of Mr.

Lawrence from Canada, who holds certificates of his ability from the Canadian Colleges, and has already proved his activity in his new sphere of labour. The Mission farm at Vermillion has been also enlarged, and is in a fair way to be productive enough to provide food for that and other Mission stations. The Beaver Indians show an increasing interest in our Mission, and are amenable to instruction. I was thankful to be able to send home last year a small manual to be printed in their language.

2. *Athabasca.*—This has now come into the charge of the Rev. V. C. Sim, We have now received the four Gospels in the Chipewyan dialect as translated by Mr. Kirkby, and I think that these, if patiently taught to the Chipewyans, will have a good effect on them, and may gradually wean them, by God's blessing, from the instruction of the Romish priests, and this in the best way, by substituting truth for error. We have now our Mission buildings at Chipewyan tolerably complete, with church, schools, and Mission-house; and this is an important station as being a centre of communication from different points in the north.

In connexion with the Athabasca Mission a new station is being commenced this year at Fort Resolution, Great Slave Lake, by the removal thither of our Native catechist, William Norn, from Fort Rae. It is intended, however (D.V.), that the latter post shall continue also under visitation. From Fort Resolution are accessible the Hay River and Front Lake Indians, who desire our instruction, and this point may become a sort of depôt for Mackenzie River.

3. Our station at *Mackenzie River, Fort Simpson*, is now passing into the hands of Mr. Spendlove, who has, during the past winter, shown much zeal and devotion in his conduct of it. The Indians have lately been more regular in attending church than formerly, and the Mission school has been sustained with some vigour.

As this was the point at which our Protestant Mission first began, it is needful that our work be resolutely sustained here, as we are working in presence of a strong Romish opposition, and any declension of our work gives the priests a foothold for advance. I have thought it needful, therefore, at Mr. Reeve's withdrawal, to spend the past winter at Fort Simpson, while Mr. Spendlove was becoming familiar with the work and the language. I have partly been engaged in revising the translation of the Gospels into the Native language. During the spring I have visited Fort Norman, our other station, connected with this Mission, where I have spent a week with the Indians at their camp in the woods. As these are the same Indians with whom I first commenced missionary efforts in the woods fifteen years ago, I have been glad to renew my acquaintance with them. I find them regular at prayers, and taking an interest in our instructions more than the other tribes on the river. We have here a small church and two other Mission buildings. Our catechist, Mr. A. Hardisty, has, however, suffered some privation during the past winter from scarcity and sickness, and his wife also.

In connexion with our Mackenzie Mission, I am anxious to commence a small farm on the Liard River similar to those on Peace River, and this seems called for to provide food for our existing stations.

4. *Tukuth Mission.* — Archdeacon McDonald still writes most encouragingly of these converts. I must postpone with regret my intended visit to him till next year. It is not well that the Archdeacon should be left longer single-handed in this Mission, and I am glad to receive your assurance that your Committee will do their best to send the Archdeacon a colleague. I shall, therefore, anxiously look for another addition to our staff next year, unless Mr. Reeve, returning hither, sets Mr. Sim at liberty to proceed to the Loucheux.

We rejoice in the accession of three to our number last year—namely, Messrs. Sim, Spendlove, and Lawrence; but already three have left us—namely, Messrs. Reeve, Hodson, and Bunn, so that our number is not yet increased. When I was in England, your Committee assured me of their wish to send a special Mission agent to the Esquimaux, if it could be so arranged, so that even two more missionaries for the Tukuth Mission—one for the Yukon, and one for the Esquimaux—would hardly be too many.

I think if some Christian working men could be sent out as lay helpers to

the Mission at a fair wage, say 50*l.* a year, a "missing link" in the missionary corps would be supplied. Among Bible-class teachers I cannot but think that such volunteers might be found. For this country, those connected with the agricultural population, and therefore used to an out-of-door life, would be most suitable. I suppose only such candidates would be acceptable as can read, write, and spell English. The Romish Missions are much strengthened by their lay brothers or friars.

I fear that we cannot trust to Manitoba any longer for a supply of Mission agents, as their own population increases too fast for them to be supplied with more than enough evangelists; nor do I think, in this rough country, we can easily train Natives in civilized ways sufficiently for them to raise the tone of their countrymen as we could wish. I fear, therefore, that we must look home for recruits, and perhaps we may do so without diminishing the number of trained missionaries suitable for other countries, if it is understood that the College training thought needful as preparation for other Mission fields, is hardly essential here, where the Native intellects are dull, and our life often a roving one. Moreover, our stations are so isolated, that Native agents are apt to fall back in Christian habits and practice, being without any constant oversight or help.

Another question that has occurred to me is, whether it would be desirable to attempt to place a small steamer on the Mackenzie, which is, I suppose, the longest river in the Queen's dominion. A steam launch, we believe, could ascend the stream for about 1300 miles. If light, portable engines of about 20-horse power could be sent out, a hull to contain them could be built here. I should think that the engines and their freight would hardly cost 1000*l.*, and I have considered whether it would be wise to apply in this way the Mission fund which we have raised for secular purposes. What would be your advice?

A suitable engine would be one with a rapidly-revolving screw, and a furnace to burn either coal or wood, and adapted for a launch about 40 ft. long. It should come in by way of the Saskatchewan and Peace River.

It is only right that I should conclude with an expression of gratitude to Almighty God for preserving our Mission agents in health and strength, and supplying our wants during the past year.

From Archdeacon R. McDonald, Tukudh Mission.

Fort McPherson,
Feb. 2nd, 1880.

It is with deep thankfulness to Almighty God that I am able to report that, as in former years, tokens of the Divine favour and blessing on the Tukudh Mission have not been wanting during the past year. The Lord has given testimony to the word of His grace. To His holy name be all the praise! Would that we could meet all the requirements of the work!

The whole of the last year was spent by me at this station. Some progress has, I trust, been made by the Indians in the Divine life. The most of them are regular in their attendance on Divine worship, and seem to take delight in it. I was much cheered at the beginning of winter by a marked case of true conversion. A man that used to be careless was enabled to receive the Word of God in power. He was brought under deep conviction of sin while I was preaching on the words, "We have known and believed the love that God hath to us," &c. He said afterwards that he felt as if he "had been hit in the heart by an arrow." He became devout, and earnest in seeking the salvation of his soul. Erelong he was enabled to rejoice in believing, with a deep sense of God's pardoning love. In speaking of the grace of Christ he said with tears, "He loved me. He died for me to save my life. I am His. With God's help I will obey Him. I love Him. I desire to serve Him. May He keep me safely!" Nearly all the young men and women have learnt to read fairly in their own tongue—some quite fluently; others are also endeavouring to learn. A good many of the young among the Indians of La Pierre's House and a few of those connected with Rampart House have also learnt to read fairly, with very little help. The Lord's Supper has been several times administered. The Baptismal Register shows a total of 1482. Only a few infants have been baptized. Six deaths to my knowledge have occurred; of

these two were adults, and I am thankful to say that the accounts of their death are hopeful.

For the first time since my visit to England I spent the spring here, and besides the Indians I was glad of the opportunity afforded for seeing the Esquimaux. About eighty families came here, and remained for about a week, for the purposes of trade. They appeared willing to be taught, but, from not knowing their language and the want of a competent interpreter, I was not able to do much in teaching them.

It was through untoward circumstances that no missionary journey was made. Such was the scarcity last winter and spring that it could not be undertaken. In November preparations were made for a visit to the Indians of La Pierre's House, but a severe attack of rheumatism prevented me from effecting it.

While feeling deeply the desirableness of the distant tribes being visited annually or biennially, it affords me sincere gratification that the accounts which I receive of them are on the whole good. Many of them are longing for a missionary visit, and apparently continue steadfast in their endeavours to lead a Christian life. Some of the young men seem to be growing careless, but others are anxious to learn to read, and are endeavouring to do so.

The Christian leaders appear to be on the whole faithful and diligent in their work. A few of them have become more efficient by having learnt to read in their own tongue. But they all feel the want of being better qualified; and I hope erelong to have an opportunity of imparting to them a little more training, and of enabling them to prosecute their work with renewed vigour. I received in November an encouraging letter from one of them. He was encamped between Rampart House and Fort Youcon. He said that he had been exerting himself in trying to tell to his tribe "the glad tidings of Christ's love," and that he intended soon to visit the Indians connected with Fort Youcon. He is desirous of being under training for a while. I hope this may be found practicable.

I was thankful to hear last autumn of a reinforcement of missionaries for this diocese, and for the prospect of a fellow-labourer among the Tukudh joining me in the spring.

I purpose (D.V.) visiting Rampart House in April to spend over a month there, and hope to see some of the Indians of La Pierre's House *en route*. If possible I may proceed in the summer on a visit to some of the tribes on the Youcon. The presence of rival fur-traders among them is, I fear, calculated to prove injurious to some of them from their minds becoming engrossed by the enormous prices paid them for their furs.

The scarcity last winter was unusually severe. Great distress was experienced by many of the Indians. They had to go a great distance in quest of the reindeer, and it was with difficulty they found sufficient food to sustain life. But I am happy to say that there was no fatal result. The produce of their fur-hunting amounted to so little that not a single subscription was received from them.

The work of building a church here is much retarded by the difficulty of obtaining provisions. One man has been at work since the beginning of winter preparing timber for boards, and even for him alone there is a difficulty at present. But we have recently received intelligence of a prospect of a good supply of venison being brought to the fort within a fortnight hence. After that it is intended that another man will be hired to assist in getting boards sawn.

A beginning was made last spring towards the erection of a church at Rampart House, and I hope more may be done in the course of this winter. Some timber was procured at La Pierre's House, but it was nearly all carried away by the river overflowing its banks in summer.

Translation of the New Testament into Tukudh is proceeding slowly. I have finished only to the end of the Epistle to the Ephesians. The work might be carried on more expeditiously, but I wish to do it thoroughly. I hope to complete to the Epistle of the Hebrews by the end of next month. I do not care to send any of it at present to be printed. A few hymns, &c., have been sent to the Bishop, to be transmitted by him to England to be printed.

The school at present is very small;

there are only six pupils. The half of them are learning in English, the others in English and Tukudh. They make fair progress. There are a few others who are learning both in English and Indian that are at present away with their relatives at their hunting grounds. It is a great satisfaction to me that they are diligent and persevering in their attempts to learn when away from the Mission.

KASHMIR.

From the Rev. T. R. Wade.

Srinagar, Nov. 30th, 1880.

This letter cannot be much brighter than my last. The famine, so far as food is concerned, has now quite disappeared, and grain is almost down to its usual price; but though there is much for which we are truly thankful, yet we grieve that more Christian missionary work has not been done. Our flock is indeed a little one, and a weak one, and no fresh numbers have been added during the past year. Many have inquired, some have received instruction, but I have not seen my way clear, under present circumstances, to baptize any.

During the winter [1879-80] the famine was very severe, and the sufferings of the poor people were increased by the intense cold, which was greater than it had been for many years. We had famine relief works open to the end of March, and at one time over 2000 poor people were employed. We also organized several poor-houses in the neighbouring villages, in which those who could not work—the aged, the sick, and the young—were attended to. A number of poor tailors were employed in making clothes, and some 6400 coats have already been given away, besides numbers of *kangris*, and quantities of charcoal to burn in them. There was a general distribution of charity once a week to all poor people who were neither employed on the works nor living in a poor-house. At first these assembled at the hospital, and latterly in the Sheikh Bagh near the city. As many as 3360 have been counted at one time. This weekly distribution of money and clothes was discontinued in October last, as food was then much cheaper, the rice harvest being a very abundant one.

There are now fifty-six children in the orphanage, some of the elder ones having been taken away by their parents to help them in their work now that food is plentiful and trade improving. The Christian Babu and his wife, who were in charge, left us at the close of the summer, and their place is now temporally supplied by Prabhu Dyal, who came to us from Amritsar last year. Mrs. Downes kindly superintends the work, and teaches the children Christian hymns in our little church on Sunday afternoons, where I afterwards give a simple address on some portion of Scripture. Both boys and girls are most intelligent, and we all feel sadly the great need of more Christian influence to be brought to bear upon them; and I do trust that I shall find, during my visit to the Panjab, some suitable Native Christians who will be willing to come in here to help in the work.

On the 3rd of last April I finished the translation of the New Testament, and since that time I have revised for the press the Four Gospels, and have translated the Book of Common Prayer up to the Psalms. I trust the Gospels will be printed during my visit this winter to Amritsar.

As no chaplain was sent here this season I acted, at the request of the Bishop of Lahore, as chaplain to the European visitors.

Mr. and Mrs. Doxey from Multan came into Kashmir in June last, and left again in the October following. He was able to render some help in the hospital and orphanage, and to assist occasionally in the English services, but on account of Mrs. Doxey's illness he was obliged to remain a great part of the time at Gulmarg in the hills. Mr. Hughes, from Peshawar, also paid us a flying visit in the summer.

In my last letter I alluded to Ezek. xiv., and said that pestilence and famine had done much deadly work in this fair valley. Little did I then think that the famine would scarcely have ceased when rumours of war would be heard, but so it is. A disturbance having broken out in Gilgit, H.H. the Maharaja has been sending up as quickly as possible rein-

forcements, and there has consequently been a great demand for coolies. At this season of the year the roads are bad and the passes covered with snow, and multitudes of the poor Kashmiris, rather than be forced to accompany the Sepahis, have fled to the jungles and mountains. It was only a few days ago I heard of the death of two who fell down a precipice whilst endeavouring to escape from their pursuers.

During the cold season, when large numbers of coolies were employed on our famine relief works, they were daily addressed by the old catechist, Qadir Bakhsh, when he was able to be present in Srinagar; and on Sundays I received the mates, about fifty, in my own house, and read and explained a portion of Scripture to them. I have several times made short tours into the district, and as I always carried with me a box of medicines and a number of books, and was generally accompanied by the catechist, Qadir Bakhsh, I was able to give medicine to the sick, books to those able to read, and some little help to the very poor; whilst Qadir Bakhsh always gave an address to the multitude, and afterwards spoke to individuals. At one place 400 people were counted, and at another over 300. In distant parts of the valley I have found people who had been treated by Dr. Downes in the hospital, and who therefore looked upon us as old friends, and not only listened to what we had to say but gave information about us and our work to those standing by. I think the work in the district amongst the villagers much more interesting and hopeful than in the city where vice is so rampant.

There has been a great desire for books and information during the past year. I have obtained numbers of books from Lahore, and of these some have been sold, others lent, and others given away. People ask what our motives and objects are in caring so much for the sick and poor whom so many despise. I do hope and pray we may have more Christian helpers next year. May God, who has graciously given us the means, help us in finding the men!

[Dr. Downes reports that he had received from Jan. 1st to Nov. 13th 6230 out-patients, who paid over 12000 visits. On an average there had been 55 in-patients in the hospital. The operations performed numbered 700.]

BOMBAY.

From the Rev. Jani Alli.

Bombay, Jan. 1st, 1881.

The Hostel.—As in a few days the three years for which the friends of the Society, and my personal friends in England, had guaranteed the expenses connected with the Hostel will be over, it becomes necessary to review the work of the Hostel during these years, so that not only those particular and dear friends, but also the friends and supporters of the Society in general, may know what has been done; and I trust that the Parent Committee will see that the object for which the Hostel was opened as a trial has, in some measure at least, been accomplished, and that they can now take it over.

For the greater part of the year there were ten lads under my charge, the largest number I have had; one of these, George David, from East Africa, has just left, to return to his parents; and in a day or two I expect two fresh boys, so that when the school reopens, on the 4th, there will be in the Hostel eleven—a larger number than ever.

You will remember that in January, 1878, I began with one boarder, and the year closed with five; at the close of 1879 there were nine; and had there not been three withdrawals during the year, the number would have been thirteen at the end of 1880—as many as I could possibly have accommodated in the present house. Since the Hostel was opened, fifteen have been in it. Of the ten in it last year, the first, from the Irish Presbyterian Mission, has passed the B.A. Examination of the Bombay University; the second, a grandson of the Rev. David Mohun, pastor of the C.M.S. congregation at Allahabad, and under-graduate of the Calcutta University, is studying at the Grant Medical College for the Indian Medical Service; one is apprenticed to a mechanic; the rest are in different standards in the Robert Money School. Of the five who have left, one has just passed the University Matriculation Examination, another is employed on the Bombay, Baroda, and Central India

Railway, and is doing well—he writes such nice, grateful letters; the third has joined the Nasik High School—he was getting on well in the R.M. School, but had to leave on account of ill-health.

On Sunday afternoons the senior boys have regularly gone through the Church Catechism, the Confirmation Service, and the Morning Prayer. The junior ones committed to memory only the Collect for the day. As many as are able take down notes of the evening sermon in English, and afterwards read them to me; this not only necessitates their fixing their minds on the sermon, but also affords them the means of learning how to treat a scriptural subject, which may be of immense use to them should it please the Great Shepherd of Souls to call any of them to His sacred ministry.

On Saturday evenings they have a debating meeting amongst themselves for an hour, which I generally attend as a visitor.

This morning three youths were confirmed; I had prepared four, but the fourth returned home a few months ago, and died of brain fever.

I have had some trouble with two or three of the lads, but the majority of them have given me and their teachers satisfaction; nay, two or three on the other hand, have been a source of comfort by their exemplary conduct, diligence in studies, and by ready and cheerful obedience to the rules of the Hostel. On my last birthday they more than repaid me for all that I have been able to do for them, by collecting amongst themselves, and buying Farrar's "Life of Christ." It was a joyful surprise to me to receive the first thing in the morning such a valuable present. It shows that Native Christians are not devoid of gratitude, but do possess, in common with other professing Christians, all the nobler feelings, and when these are educated and sanctified by grace, they are capable of responding to love and sympathy.

You will have noticed that the Hostel has grown every year, both in numbers and efficiency, and is likely to become a success by God's blessing. In connexion with the Hostel, I have to thank publicly Mrs. Barclay Bevan, of Great Amwell, Hertfordshire, who started the Hostel Fund, and has been its indefatigable treasurer for three years; Mr. and Mrs. Bevan have also contributed liberally; the Misses Hardy—Mrs. Bevan's aunts, and sisters of Viscount Cranbrook—who most generously headed the list, one giving 100*l.*, and the other 50*l.*; Mrs. Babington, wife of the Professor of Botany at Cambridge (she interested some friends at Cambridge, and started an association to aid the Hostel Fund—Mrs. Babington has been the life of it). The Committee includes the honoured names of the Rev. E. H. Perowne, D.D., Master of Corpus Christi College, and Vice-Chancellor of the University (my college tutor), two of the professors, and of some of the leading clergy of Cambridge, one of whom—the Rev. J. Barton, the Society's late Secretary at Madras—is the Secretary of it. There are also on the Committee, undergraduates, to represent different colleges, who have become collectors. This Association raised in 1878, 74*l.* 17*s.* 6*d.*; in 1879, 46*l.* 11*s.* 6*d.*; and in 1880, 52*l.* 7*s.* 6*d.* Even my college servants gave their mite. Mrs. Morrieson, of Medwyn Villa, Tunbridge Wells, and the family of the late Rev. R. T. Noble, my spiritual father, besides several others. Without the aid and co-operation of these friends I could never have carried on the work of the Hostel for these three years.

School.—I have continued to teach in the Robert Money School three hours a day, as in the past year, taking Standards 6 and 5, each in two divisions, in Scripture, and Standard 7, Division 1, in Mathematics. One longs to see some of these dear youths come out boldly to make an open profession of their faith in Christ Jesus, as their only Saviour, but I want more faith, more patience, to bide God's time, and earnest pleading for an out-pouring of the Spirit, to bless the reading and teaching of His own Word, which is quietly working its way. A few weeks ago Mr. Carss overheard a conversation between two boys of Standard 6. One of them wanted the other to say or do something; he, in return, reproved him thus: "If we do not act honestly and morally, what is the use of reading the Bible?" One is thankful for this kind of testimony, but should not rest satisfied with it. Boys in this state of mind need heartfelt sympathy. In October last, I offered to Standard 6

two prizes—Bibles, with references and maps. One would have thought that non-Christian boys would not have cared to compete for Bibles, but they did go in earnestly for them, and six out of twenty-three obtained more than sixty marks out of 100, and that in their Scripture lesson, St. Luke's Gospel. I was by no means lenient. The delight of the successful, and the disappointment of the others was truly great.

I have again to tender my hearty thanks to Mr. Potts, of Cambridge, and to Mrs. Barrett, of Thorn Park, Plymouth, for sending out books for prizes and the Hostel library, some of them very valuable. The Hostel has now quite a little library.

YORUBA: ONDO MISSION.

From the Rev. C. Phillips, Native Missionary, Ode Ondo.

Ondo, Nov. 26th, 1880.

When I was writing last great excitement prevailed in this town, on account of the prevalence of the small-pox, which caused great mortality in this town and in the surrounding country. It is heartrending to see the behaviour of the heathen under the circumstances. Instead of humbling themselves to God by repentance and prayer, they had recourse to those who profess to have great influence over the small-pox, which the Ondos worship as a god. Their solicitude encouraged many impostors to come forward as the deliverer of the country, and to extort much money from them for propitiatory sacrifices. One of these impostors was an old slave of the king. He came on a sudden from Otropa, one of the Ondo villages, and he went to the Council meeting and declared in a wonderful manner how the small-pox appeared to him in a human form, and commissioned him to come and tell the Ondos what sacrifices he will require from them that he may leave the country. After receiving from the authorities a horse, a cow, several sheep, and goats, and fowls, and a large amount of cowries, he had the meanness to come to the Mission-yard and ridicule the credulity of the bewildered authorities. Another was a Lagos man, and a Shango worshipper. He received a considerable amount of money from the late Lisa, and after spending it in feasting himself and his co-religionists for seven days, he declared that he had sent away the small-pox from the neighbourhood. But he paid dearly for his impositions, for only a few weeks after, he himself caught the contagion and became a victim of the disease.

There were not wanting mischievous persons who sought to arouse popular prejudice against us and our religion, by insinuating that the Ondos provoked the small-pox by tolerating the new religion that we introduce into the country. It is painful to see how such wild insinuations are credited by the heathen.

Though the judgment of God was so heavy upon the land, the people did not learn to change their wicked customs. There were many deaths among the wealthy, and immolations at funerals were many and frequent. Two head chiefs were among those who died during the year; at the funeral of one five persons were killed, and at that of the other, who was more wealthy, fifteen persons were killed and their corpses thrown into the grave, while two others were buried alive with the corpse. I am thankful that the governors of Lagos are trying to put an end to these atrocities.

It was not till December (1879) that the small-pox commenced to rage among the little flock of Christ here. Some of the inquirers and school-children were attacked by turns, and in all the families of the agents there were small-pox patients. But in no other Christian family did it prove mortal but in my own. The disease appeared in my family about the close of January, and by the 20th of February I had lost three of my four children. It was a heavy affliction for Mrs. Phillips and myself, but I am thankful to say that the Lord did not leave us alone in the hour of affliction.

During the year under review the Ondo authorities sent an embassy to Lagos. The messages were of a grateful and complimentary character. Chief Oyegbata, who was at the head of the embassy, is one of our inquirers. He has renounced idolatry, and has learnt to read the Yoruba Scriptures. He has applied again

and again for baptism, but he cannot dispense with his numerous wives. The sending of the embassy had a good effect upon our work. The Governor-in-Chief and the Lieutenant-Governor gave them a very kind reception. They used the opportunity to ask the Ondo authorities to discontinue human sacrifices; they advised them to refrain from interfering with the palavers of other tribes. They desired them to encourage the Society's agents by giving them land to build on, and sending their children to school. They sent with these messages handsome presents. The embassy returned to Ode Ondo on the 19th of August, and all the chiefs were highly pleased. Since their return two more children were given up to us, and some more are promised; a large lot of land has been granted to us by the king; and we are told that the king has already taken steps to abolish the killing of slaves at funerals.

On the 18th of July I admitted seven adults into the Church by baptism. Of the seven there was only one male candidate, the father of one of the young men whom I baptized in 1878. I believe that his conversion is due in a great measure to his son's solicitude. I had fully expected to have more male baptisms, but our promising young men have gone abroad for trade. Since all other accesses from the coast to the interior have been closed on account of the war, Ondo trade has become very profitable, and many have been enticed away. Of the six female candidates five are Ondos by birth, one of whom had embraced Mohammedanism in the Yoruba country, while she was in slavery there. She returned to Ode Ondo in 1877, and finding no Mohammedans here, she became an inquirer, and not long after she applied for baptism. The other four women have been under Christian instruction since 1877. The sixth woman had been a slave here from childhood, and is now over sixty years old. The newly baptized converts are making progress in spiritual things, and some of their countrymen remarked that they observed a change for the better even in their outward appearance.

Our Sunday services are still well attended. Though the services are no more a novelty in this place, yet the average number of attendants for the last four months is ninety-five for the morning and eighty for the afternoon.

Besides the Sunday services we have two weekly class meetings for the instruction of adults. One is the inquirers' class, and the other is a Bible-class for baptized members. The regularity of the attendants at the Bible-class shows how much they appreciate it. During the year I called upon the members of the Bible-class to pay class fees, and I am thankful to say that they did so willingly.

The Sunday-school continues to prosper. Nearly all who attend the services come to receive instruction in the Sunday-school. Several have learnt to read, and these seem to value the Scriptures. Those who cannot learn to read are taught the catechism, and prayers, and Scripture texts by heart.

Our pastoral care is not confined to Ondo converts, for there are always several Lagos Christians here who come to this place for trade. I am sorry to say that the presence of most of the Lagos Christian traders here gives me much anxiety. Though they find it advantageous to attach themselves to us, yet the influence they exert over Ondo converts is far from being healthy.

We have continued our evangelistic work. My long absence from the station in the early part of the year under review, and the unsettled state of the town by the death of the Lisa, have caused temporary interruptions. Though I cannot report a large number of new inquirers, yet I believe that the leaven of the Gospel Truth is quietly permeating the Ondo community. Many have acknowledged the excellence of Christianity, and a chief said to me a few weeks ago that he believed that if we continue at this rate it would be difficult after seven years to find an Ondo who would be a sincere believer in idolatry. But mere disbelief in idolatry is not what we desire, for this might only result in or lead to atheism.

I paid a visit to Ilesa in July. Mr. Vincent, our solitary Scripture-reader, was much encouraged by my visit. As the Ijesa country is now the scene of a desultory warfare between the Ibadans and the Ekitiparapo countries, the present state of the country and of the little Church calls for earnest prayer.

NOTICES OF BOOKS.

THE RELIGIONS OF CHINA. CONFUCIANISM AND TAOISM DESCRIBED AND COMPARED WITH CHRISTIANITY. *By* JAMES LEGGE, D.D., *Professor of Chinese in the University of Oxford. London: Hodder and Stoughton*, 1880.

DR. LEGGE is so well known, both as an active worker for many years in China and now as Professor of the Chinese Language and Literature at Oxford, that a treatise on Chinese religions from his pen is sure to command respectful attention, and to repay attentive perusal.

Dr. Legge's name has been before the public lately also in connexion with the well-known, and alas! by no means extinct "term question." A long and interesting letter on this subject appeared in the columns of the *Times* last January, from the pen of Professor Max Müller. This letter was called forth by a remonstrance from some of the missionaries in China against Dr. Legge's translation of the Chinese Classic of History, which has appeared as the third volume of Professor Max Müller's *Sacred Books of the East*. The remonstrants objected that Dr. Legge, instead of transliterating the disputed word Shangti has translated it *God;* giving thus (in their estimation) an opinion and not a translation. We must not pause to notice Professor Max Müller's vigorous defence of his *collaborateur;* but we shall find these same views clearly enunciated by Dr. Legge in the volume before us. The *Intelligencer* must refrain from partizanship on this subject in its pages, especially since C.M.S. missionaries in China are divided in their usage of terms for God; but we gladly bear witness to the fact that in the book before us Dr. Legge writes with singular sobriety on a theme which has not unfrequently called forth bitterness and unseemly recrimination.

The title, "Religions of China," must be taken in a precise and literal sense, *q. d.* Chinese and not foreign religions; and the book differs from another able and valuable treatise by one of Dr. Legge's former colleagues (Dr. Edkins), *The Religious Condition of the Chinese*, in that it omits Buddhism. Buddhism is of course an exotic, having been introduced into China from Ceylon 1800 years ago; whereas Confucianism and Taoism, of which Dr. Legge treats, are Chinese religions; their founders having been partly contemporary in China in the sixth century before Christ. On the tasteful cover of Dr. Legge's book there is a Chinese inscription, which means "Christianity, Confucianism, and Taoism, compared and discussed with an impartial mind." But the effect of Buddhism, not merely over the Chinese religious world, but also over Taoism itself (as Dr. Legge points out), has been so potent, that we cannot but deem its omission in this valuable book a serious hindrance to a full comparison of the religions of the greatest of heathen Mission-fields, with Christianity.

Dr. Legge, however, adopts a singularly ingenious and interesting method for tracing the origin of the religious tenets of Confucianism and Taoism, a method which could not have been applied to the fountain-head of Buddhistic religious thought. The learned Doctor believes that the religious utterances of the ancient Chinese fathers may be heard over the clamour of 5000 years, by listening to the language of the primitive characters (originally pictorial or hieroglyphic, in all probability), and the invention of which is ascribed by Chinese tradition to the mythical Emperor Fuh-si, B.C. 3369. If we do not misunderstand Dr. Legge, he would trace in some of these primitives, the sources both of the truth and the error which are to be found in Confucianism and Taoism.

In the primitive *T'ien*, "sky" or "day," and *Ti*, "ruler," which are interchangeable in Chinese classical usage, Dr. Legge believes that the idea of the *over ruling* Providence of God is portrayed; and he expresses his views in words which not a few Sinologues would hesitate to endorse; "*Ti* was to the Chinese fathers, I believe, exactly what *God* was to our fathers, whenever they took the great name on their lips" (p. 11). This primitive monotheistic worship exists (so our author believes), under the sanction of Confucianism, down to the present day; worship, however, for long centuries now offered to Shangti only by the Emperor, as the representative of the people.

In another primitive we may detect the very early departure from monotheistic faith, by a tendency to *nature worship*, and to *ancestral* and *hero worship*: "animistic with a fetichist tendency" (Professor Tiele), to quote the painfully cumbrous language which learned writers of the present day seem bound to employ. We find also undoubted symptoms of that practice which is the very life and soul of Taoism, namely, *superstitious divination*. We must refer our readers to Dr. Legge's book for the elaboration of this exceedingly interesting inductive method.

We cannot refrain from an expression of gratitude to Dr. Legge for the clear and unfaltering way in which (if the Doctor will pardon us) he joins issue with the very title of his own book. We refer to the closing lecture, in which he points out the fact that Christianity is a religion of doctrines founded on *miraculous historical events*, prominent amongst which stands the *Resurrection of Jesus Christ*. Now no other religion, certainly neither Taoism nor Confucianism, has anything of the kind; and, as we have always felt, the expression "comparative religion" is a misnomer when Divine and Miraculous Christianity is mentioned beside Human religions. There is contrast, but not comparison; and this Dr. Legge distinctly implies on page 283.

One word of minor criticism we would offer in conclusion. We greatly desiderate an *index*. No book of this kind is complete without a good index; and a table of contents, however full, does not adequately compensate for the omission. We could wish also that the learned Doctor had been a little more careful, in at least one passage, of literary style. It is an abrupt way of beginning the momentous argument which he so ably conducts to say, "The first thing to be done in these Lectures is to give an account of Confucianism" (p. 3). The Doctor is *fortiter in re*, strong and robust in detail and argument. He might have been also in his opening sentences somewhat *suaviter in modo*. A. E. M.

MOHAMMED, BUDDHA, AND CHRIST. FOUR LECTURES ON NATURAL AND REVEALED RELIGION. *By* MARCUS DODS, D.D. *4th Thousand. London: Hodder and Stoughton*, 1878.

It is no small token of success in a book of this class that it should be in its fourth thousand. The success, however, is not inexplicable; and it is on the whole well deserved. The four chapters are lectures, actually delivered at the English Presbyterian College in Queen Square; and they have the popular form and speech of lectures, while in no sense superficial. The two on Mohammedanism are particularly good. We do not know where a fairer account of that system and its founder in a small compass is to be found. Dr. Dods certainly does ample justice to whatever virtues he can find in either the man or the creed; but his conclusion, nevertheless, is a just condemnation of both. The third lecture, on Buddhism, is less popular in method, and yet is much less complete in the treatment of its subject. In

the fourth, which is entitled "The Perfect Religion," Christianity is compared with other religions, and is shown (1) to give the highest idea of God, and (2) to bring men most perfectly into harmony with the supernatural. This is well enough as far as it goes; but Dr. Dods seems to us to miss altogether the one grand characteristic feature of the Christian revelation, that it accounts for the sin and misery which, as a matter of fact, we see around us, *and proclaims an all-sufficient remedy.* Nor can we say that such incidental expressions as might be adduced to show that he does not wholly forget this are at all satisfactory.

FAR OFF. PART I. ASIA DESCRIBED. PART II. OCEANIA, AFRICA, AND AMERICA DESCRIBED. *By the Author of the "Peep of Day." New Edition. London: Hatchards,* 1881.

The sight of "Far Off" carries us back thirty years to the days of our childhood, when these admirable geographical volumes of the "Peep of Day" series first appeared, and were immediately devoured by us with keenest relish. The friends of the revered authoress, now gone to her rest, have done well to prepare a new and revised edition, particularly of the Second Part, for both in Africa, Australia, and America, discovery and development have long since rendered the original work quite out of date. The goodly little volumes of over 600 pages each that now lie before us need no recommendation from us. They will long remain favourites as first books of geography for those parts of the world which they describe.

The somewhat unequal execution of the work was a feature noticeable in the original edition; and it is certainly not less noticeable now. Thus, missionary effort occupies a prominent place; and yet in the Indian section the name of Tinnevelly does not occur, and under Africa the references to the C.M.S. work on the West and East Coasts are singularly meagre. On the other hand, the various South African Missions are noticed at some length; and the Madagascar Mission of the L.M.S. occupies twenty-two pages. The Moravian Missions and Bishop Patteson's work are also described in some detail. By some oversight the usual acknowledgment of pictures supplied to the editor by the Church Missionary Society has been omitted in Part II., while a large number are acknowledged as from the *Illustrated Missionary News*—including (of course by mistake) at least two of our own. The same paper also receives in the foot-notes an altogether disproportionate amount of credit for information. We do not doubt that these and other accidental imperfections will be set right in future editions; and meanwhile they will not do the young readers of "Far Off" any serious harm. But a reviewer is bound in candour to notice them.

OUTLINE MISSIONARY SERIES. CHINA, *by* REV. J. T. GRACEY. INDIAN ZENANA MISSIONS, *by* MRS. E. R. PITMAN. MADAGASCAR, *by* REV. J. SIBREE. *London: John Snow and Co.,* 1881.

These are the first three of a series of sixpenny missionary manuals, which promise to fill very usefully a niche which has been too long vacant. The practical difficulties of such a series, however, are significantly manifest in the specimens now before us. "Zenana Missions" are a distinct department of missionary work, on which it is comparatively easy to write a popular introduction of 48 pages, briefly stating their need, their origin, their objects, their agents, and their results; though, even here, the Church of England Zenana Missionary Society, which is, we suppose, the largest organization of the kind, is not even mentioned. The story of Madagascar, too, is virtually the story of

a single Mission, and can be told with abundant interest in a similarly small compass. But China in 48 pages—which are to include an account of the country, people, and religious systems, and a sketch of the Missions of all denominations—is a very different thing; and we are not surprised to find that several societies, the C.M.S. included, are not alluded to at all. Nevertheless Mr. Gracey, who is the missionary editor of an American religious newspaper, has done his work well in other respects, considering the limits assigned him. The comparisons by which he illustrates the vastness of China and its population are very ingenious. Thus:—"Lay the Chinese Empire on the United States, and it will overrun into the Gulf of Mexico, and four degrees into the Pacific Ocean. Reverse the experiment, and lay the United States, including Alaska, on the Chinese Empire, and you may gem the edges with a half-dozen of Great Britain and Ireland; that is, you will have nearly three-quarters of a million square miles to add for good measure."

A BOOK has lately been published, translated from the French by Mrs. George Sturge—*The Niger and the Benueh*, by Adolphe Burdo (Bentley and Son)—which contains some curious statements about Bishop Crowther. We should have left them unnoticed, but that the book has been favourably reviewed in some newspapers of repute; and as it is, we do not allude to them in order to complain of any depreciation of the Bishop's work, for the author throws a halo of romance about it which no missionary publication would venture to emulate. M. Burdo—whom we should call a thorough Frenchman, but that apparently he is a Belgian—gives a most exciting account of his adventures in what he terms "Central Africa," that is to say, in the Delta of the Niger, and up the river a little further than the Confluence; and appears to have been rescued from a position of imminent peril from hostile natives by the sudden apparition of "the Bishop of the Niger," who worked a "miracle"—of what nature we cannot quite make out—and caused in our traveller a "revulsion from terrible distress to unmixed joy." It was at Lokoja, at the Confluence, that this remarkable event occurred; and into the Mission-house at that place the Bishop received his delighted guest.

This ends a chapter; and the next chapter opens with a short "biography" of M. Burdo's host, which begins as follows: "The Bishop of the Niger was born in Igbira-Panda, on the Benueh." We need scarcely tell the readers of C.M.S. publications that the Bishop was born in the Yoruba country, two or three hundred miles away. Next we are informed that the Bishop does not know his own age, but looks "about fifty"; also that he might have been about nine years old when he was kidnapped—which we all know to have been in 1821. As M. Burdo's visit to him was in 1878, a very pretty arithmetical problem is thus suggested. Then follows a fairly correct notice of the future Bishop's life as a captive, rescue by the British cruiser, and subsequent missionary career. But presently we are told that "one day when he was preaching at Imaha, a large village of Igbira-Panda, a poor old woman, bowed down with age and sorrows, drew near,"—which sentence introduces a highly-coloured account of the well-known incident of Samuel Crowther meeting his long-lost mother; accompanied by a sensational picture. It appears that for "eight-and-twenty years" she had wandered from village to village in quest of her son; and here M. Burdo has managed to be not more than two or three years out in his notes of time. But we are told that she now "found him as a Bishop." So that Crowther must have

become a Bishop at the age of 37. On the same page, however, we find the statement (in this case a correct one) that the consecration was in 1864 —another pretty arithmetical puzzle. Nor is this all. Our biographer, after speaking of the "large tears" that "coursed down the cheeks" of the good Bishop while he was telling his story, goes on to describe how the dutiful son took his mother to Lagos, "and closed her eyes himself when a few years ago she expired in his arms." Now (1) the meeting of Crowther and his mother took place at Abeokuta in 1846, many years before he ever visited Imaha (or Yimaha), or before there was any Mission on the Niger at all, or before he became a Bishop; and (2) that mother has not yet "expired in his arms," for she is still alive at Lagos!

However the Bishop took M. Burdo up the Binue as far as Yimaha in the *Henry Venn* steamer, which is mentioned as being "under the direction of an excellent man, Mr. J. H. Ashcroft, of Manchester, delegate of the Missionary Society"; and another startling picture represents the reception of the three travellers by King Kpanaki. The account of this visit would be interesting if one only knew exactly where the hard and tame facts end and where the romance begins. It is highly instructive to compare with it Bishop Crowther's plain narrative of the same journey, published in our own pages in February 1879.

We are not professing to review the book as a whole; but we must add that we are not a little puzzled to divine in what light the English translator and publisher expect us to regard it. It is one thing to supply the French market with a lively burlesque on the style of Mr. H. M. Stanley, garnished with engravings representing its hero now engaged in heroic combat with fleets of armed canoes, and now in inspecting a great chief's harem. It is quite another thing to put a romance of the kind into English dress and call it a book of "travels in Central Africa."

SIR ARTHUR COTTON ON THE PROGRESS OF THE GOSPEL IN INDIA AND ENGLAND.

[The following speech was delivered by General Sir Arthur Cotton, K.C.S.I., at the Anniversary Meeting of the Church Missionary Society at Oxford on Feb. 7th, on which occasion he took the chair.]

MY claim to take the position that you have offered to me, and that I have presumed to occupy to-day, is that, having been sixty years connected with India, I can speak from my own experience of the effects of Church of England and other Missions in that vast country. Let me first say something about India's outward state. It contains now upwards of 260 millions of people in a state of perfect peace and under the most upright, merciful, and wise government in the world, or that ever was in the world, and that beyond all comparison, though there are still many things amiss in it. I may mention a proof of the wonderful progress of ideas among its present rulers in respect of its material welfare. Fifty years ago I proposed a work to cost a lac of rupees, 10,000*l.*, and it was treated with utter derision, as if it were likely that the Government would go to such an expense for such a work! Since that, 200 millions, 20,000 lacs, have now been spent on works of material improvement, irrigation, railways, roads, harbours, buildings, &c. Such has been the amazing expansion of our own ideas of our management of our vast charge. Let me also speak of the change in our ideas of our moral duties there. For years after I went to India the Government of Madras used to send the heads of police in state to present a grand dress to the principal idol of Madras, and a collector of a district would go out in

full state, attended by his peons, at the annual drawing of the idol car, and dismounting from his horse put himself at the head of the thousands of poor degraded creatures to take hold of the great rope by which the car was dragged, himself by far the most degraded of the whole assemblage. Such was the state of things long after I went to India. Compare the state of things of late years, when Governors-General have not been ashamed of their God and Saviour, and have publicly declared themselves most anxious to lead the Natives to turn from their idols. And what has been a prime cause of this blessed change? Undoubtedly the Missions so despised at first have been principally instrumental in shaming the rulers into conduct more becoming their position as Christian men. And what has been the effect of their labours on the ruled? I read in Hough's *India* that in 1823 the number of Christians in Tinnevelly under the Church Missionary Society was 100; it is now 53,000; increased 530-fold; and the whole number of converts of this Mission alone is just 100,000, and under all the Missions more than 500,000, and the increase in the last two years has been about 100,000; and to give a more distinct idea of what is now going on there, there have been repeated instances of large bodies of Natives, several thousands in a single locality, coming to the missionary to beg for instruction, who, upon careful investigation, have shown that without the help of any missionary they have, from tracts and Scriptures, become so well grounded in the great fundamental truths that the missionaries could not refuse to baptize them at once. There are now large tracts of country where there are thus scattered through the villages real little Native Churches. I could give several instances of this sort. In one place in the Madras Presidency the missionary on first visiting it found a little knot of ten or fifteen who met regularly to read the Scriptures together, and there are there now, partly in the Hydrabad State and partly in our own, about 100 Native Churches in so many villages round that place. India is thus now in a most intensely interesting state, and there is an apparent certainty of multitudes coming forward to put themselves under Christian instruction within the next few years. But what has been the source of all this blessing to India? how comes it that there are now some 800 missionaries scattered through the country besides all the admirable and most effective Native ordained ministers? This number includes the female missionaries, for I at least ought to acknowledge prophetesses as well as prophets; though, by some strange defect, it is not the fashion to acknowledge in Mission reports those whom God has ordained, though they don't wear hats and coats. Let us then just look to the source of all this wonderful increase of Christian work, the state of the Church in England. What was the state of things in England when I was born? There were things occurring among men calling themselves Christian ministers that could not be mentioned before this assembly. But no more effective and true barometer of the state of the truth in England could be found than the funds of the Church Missionary Society. The average annual income at the time of my birth was 500*l.*; it is now more than 200,000*l.*; an increase of more than 400-fold. This is an unmistakable proof of what God has done for England within my own day. But one thing impresses itself more and more every year I live, and that is the inconceivable mercy of God to England when He laid that solid foundation of truth, in the rooting of the glorious Liturgy in every parish of the land. Who can estimate what God did for our most favoured land in this one act? By this, whatever foolishness or falsehood any minister may utter from the pulpit, he is under a blessed necessity of uttering from the reading-desk the purest exhibition of every one of the great truths of God that ever was composed by uninspired men, a Liturgy every word of which affords the clearest, most full, and unflinching exhibition of the truth. Thus the whole atmosphere of England is kept redolent with the revealed truths of God's Word, and the very Papists and infidels of England are very different men from what they would have been if they had not, in spite of themselves, breathed this air of life and truth. And what has been the fruit? Will you bear with me in speaking of what my heart cannot but be full when I return to a place in which for more than sixty years I have had a

home ready for me. In the late Provost of Worcester you have lost a man of whom I can only say that in all my long life I have never met with one who I felt more truly and simply walked with God from his entering Oxford as an undergraduate. But what thousands of such faithful men there are now in the Church of England! Not a word about *them* in the *Times* or the *Record*. They never commit murder, nor incite to murder, nor rave in the House of Commons, nor even stand on a heap of vestments and crow as if they had done some great feat. How can the columns of important journals be occupied by notices of such insignificant people? But are their words not reported? Are there no heavenly newspapers, whose reporters are here on earth? Of these men it may literally and truly be said, as of the heavenly bodies: no voice; no language; their sound is not heard; their voice is gone throughout all the earth and their words to the end of the world. Their pleadings and the effects of them go beyond their parishes. They are opening Africa, and pouring light upon China and the Hudson's Bay Company's Territory. And are they unsupported by the laymen of the Church? And lay-women? Do let us look back upon England and see out of what depths of stupidity and ignorance she has emerged in my time, that we may not dishonour God by forgetting what He has wrought for this land, so raised above all the earth that now we see fulfilled the prophecy: "The isles shall wait for Thy law." Nothing can be more certain than that this favoured land is now the head-quarters of God's truth, as Palestine once was and shall again be before long. A gentleman said to me, "These are terrible times; I am continually asked by friends to help them in trying to find for them godly curates, and they seek in vain." I replied, "What glorious times we have fallen upon! In spite of the vast increase of godly young candidates for the ministry, such is the amazing increase of godly incumbents that the demands for such curates far exceed the supply, though since my boyhood they have certainly increased fifty-fold." Nay, now there has been such an answer to prayer for more labourers for the dark places of the earth, that the supply at this moment quite exceeds the funds for their support, so that we have now chiefly to ask for the gift of liberality to God's people, although their givings have, as I have said, increased 400-fold. Compare this with the time when we had to send to Germany for two or three missionaries because England could not supply one.

THE REV. E. H. BICKERSTETH AT CALCUTTA.

THE *Indian Church Gazette* contains a report of a missionary meeting held in the Town Hall, Calcutta, on Jan. 17th, the Bishop of Calcutta presiding. The speakers were the Rev. E. H. Bickersteth, of Hampstead (who, as our readers are aware, has been visiting India); his son, the Rev. E. Bickersteth, of the Cambridge Mission at Delhi; the Rev. J. Vaughan, C.M.S. missionary at Krishnagar; and the Rev. J. C. Whitley, of the S.P.G. Mission, Chota Nagpore. The speech of Mr. Bickersteth of Hampstead is thus reported:—

He felt it a high privilege to have an opportunity of relating his impressions of what he had heard and seen in India during his short stay. The difference between seeing and hearing had been very clearly illustrated in his case, and the words of his father, when he returned from Africa in the year 1816, came vividly back to him, how it was one thing to hear of a great fire, and of one and another perishing in the flames, but a very different thing to see it.

On his first landing at Bombay he had been affected to the very depths of his heart on seeing the mark of idolatry on the forehead, the sign of devotion to some heathen divinity, imprinted so clearly, and he had longed for those brows to be signed with the sign of the Cross. Verily God had given India to England, and though at one time it

seemed as if He would have allowed it to be wrested from her, yet He had given it back again. Mr. Bickersteth had visited various cities in India. At Cawnpore he had seen the well, and the beautiful figure of the guardian angel. He had been to Lucknow and seen the battered Residency: the Ridge at Delhi he had also seen, and the words of Daniel lingered in his ears, "The Most High ruleth in the Kingdom of men, and giveth it to whomsoever He will."

The question he constantly asked himself was, Why has God given India to England? Truly it must be in order that the prayer of our Blessed Lord might be answered, "Thy Kingdom come."

Benares also had not been unvisited by him. With intense interest and pain he had watched the worshippers on the sacred river's banks, as they gazed upwards at the Sun, devout and sad: he had stood by a burning ghat, had seen a widow rake among the ashes: had seen her, as the pitcher of water placed on her shoulders fell down shattered into a thousand pieces, turn away with a look of oh! such untold misery: he had been to the Golden Temple and had watched the offerings of rice, and the worshippers as they devoutly drank the fœtid water sold them by the priests. In another temple he had seen sculptures on the walls outraging all morality, and earnestly had he prayed to God that He would speedily send His Light and Truth into the hearts of these poor deluded people; but what he had elsewhere seen and heard convinced him that the light of God's truth was being diffused among them, and he had taken heart, and was truly thankful for the many signs of it that had crossed his path. A grand work was going on and much self-sacrifice was being displayed, but more still was wanted to complete the work. He ventured to read some lines he had written the other day as expressive of the feelings of most present:—

Hark! Hark! the voice of numbers,
Whose number no man knows,
Awakes the Church's slumbers
And stirs her long repose:

The wail of men and mothers,
The children's piteous cry,
"Come help us, we are brothers;
Come help us, ere we die."

Ah, woe for human nature!
Woe for its deeds of shame;
When man the ruin'd creature
Knows not the Maker's Name:
When no true balm assuages
Time's daily load of care,
And o'er the coming ages
Broods infinite despair!

There no baptismal blessing
Rests on the infant brow,
No lips one God confessing
Pledge there the holy vow!
No ear enraptured listens
To Jesus' words of grace;
No eye with longing glistens,
To see Him face to face.

Still onward to the river,
Which all must cross, they move,
And meet the dread for ever
Unwitting "God is Love."
And yet the sun has risen
Of everlasting day;
The bars of death's dark prison
Our Life has borne away.

O tell them of the story,
Which leads to perfect bliss,
Until that world of glory
Spans all the gloom of this;
And in the dawning splendour,
The one Name only given,
Claims every heart's surrender,
And knits our earth to heaven.

Of the seed that had been sown in India, the speaker went on to say, a scant return had so far been yielded, but as God raised up true apostles within India itself, India would be won to God: he could not but feel the truth of Bishop Johnson's words at the Conference so recently held, that truly Bishop Cotton's intercessory prayer appeared to have been answered; and the words of Mordecai to Esther seemed to him applicable to the present Bishop of Calcutta, "Who knoweth whether thou art come to the Kingdom for such a time as this?"

THE MONTH.

THE Rev. J. B. Whiting and Mr. E. Hutchinson returned to England from Madeira on March 7th. The Conference there was attended by Bishop Crowther, Archdeacon D. C. Crowther, the Rev. J. Quaker (Principal of the Sierra Leone Grammar School), the Rev. G. J. Macaulay (of the Sierra Leone Pastorate), and Mr. J. Boyle (of Bonny)—all Africans; also by the Rev. M. Sunter (Principal of Fourah Bay College), and Mr. J. H. Ashcroft. Much interest was manifested by the people of Madeira in the presence of such an assembly. The Bishop and the Archdeacon preached in the English church, and a missionary meeting was convened, which was addressed by Mr. Hutchinson, Mr. Whiting, and Mr. Quaker.

There is good reason to hope that by God's blessing this Conference may result in important developments of the Society's work in Western Africa.

THE Rev. Dr. Boultbee, Principal of the London College of Divinity, St. John's Hall, Highbury, has been appointed to preach the Annual Sermon before the Society at St. Bride's Church, on Monday evening, May 2nd.

THE four additional missionaries referred to in our last, the Revs. J. H. Knowles, H. Rountree, F. E. Walton, and C. B. Nash, were admitted to priests' orders on Sunday, March 13th, by Bishop Perry, acting for the Bishop of London, at St. John's Church, Paddington, which was kindly lent for the occasion by the Rev. Sir Emilius Bayley. The sermon was preached by the Rev. F. E. Wigram, Hon. Clerical Secretary, from 1 Thess. ii. 7—12. Our four brethren are not likely to forget that at their first ordination the preacher was Henry Wright, and at their second ordination his successor.

A MARBLE bust of the late Lieut. G. Shergold Smith, R.N., of the Nyanza Mission, executed by Mr. Henry Harvey, has been presented by his friends to the Society, and was unveiled on March 14th, in the presence of a large number of the members of the C.M.S. Committee and others. The presentation was made, in the unavoidable absence of Sir John Kennaway (an intimate friend of Lieut. Smith's family), by the Rev. W. H. Dalton, who has acted as treasurer of the memorial fund. The bust now stands in the lobby outside the Committee-room in Salisbury Square.

We may take this opportunity of mentioning that Lieut. Smith's father, Commander Smith, R.N., died lately at the age of eighty. He was one of the officers concerned in the rescue, just sixty years ago, of the little slave boy who is now Bishop Crowther.

WE regret much to hear of the death of the Rev. Tang Tang-Pieng, of Fuh-chow. He originally heard the Gospel from the Rev. W. Welton, the founder of the C.M.S. Fuh-Kien Mission, but was baptized by the Americans. He became a C.M.S. catechist nearly twenty years ago, and has laboured with much zeal and faithfulness. He was ordained by Bishop Burdon on Easter Day, 1876, with three others, only one of whom, the Rev. Ting Sing-Ki, now survives. Out of the six Chinese clergy of the

Fuh-Kien Province, all of whom were ordained within the last dozen years, we have lost three. The Lord had need of them, doubtless; but these successive deaths have been a heavy trial to the Mission. One of the best of the catechists, Ting Ling-Soi, has also lately died.

It will be seen from the Minutes of the Committee in this number, that the position of the Fuh-Kien Mission has been occupying considerable attention. Plans have been matured for its development which will there be found summarized; but whether these plans can be carried out in their entirety depends upon various local circumstances, and, in particular, we now hear that obstacles are being thrown in the way of the Mission purchasing land even in the foreign concession outside the city at Nantai.

Lieut. Cutfield, R.N., of H.M.S. *London*, who lately spent a few weeks at Frere Town, writes to the Society that he "cannot speak too highly of the way in which the work is carried on."

From the Annual Report of the Lahore Divinity School we learn that ten ordained Native clergymen have gone from it since it was opened by Mr. French ten years ago, besides several lay evangelists, some of whom will probably take holy orders hereafter. The ten clergymen are the Revs. John Williams, of Tank; Imam Shah, of Peshawar; Bhola Nath Ghose, of Narowal; Sadiq Masih, of Batala; Katwaru Lal, of Agra; Aman Masih Levi, of Benares; Yaqub Ali, of Lahore; and the late Samuel Carter, of Lucknow—all these connected with the C.M.S.; also the late Rev. Ilahi Bakhsh, whose name we do not remember hearing before, and the Rev. Asad Ali, ordained last year for the S.P.G. Mission at Delhi. There are now thirteen students in the College.

It will be seen from the Minutes of the Committee in this number that some useful work has been inaugurated in connexion with the Frances Ridley Havergal Memorial Fund, both in providing Native Bible-women in India, and in promoting the translation of some of the late Miss Havergal's works.

We are glad to report the first successful journey by an Englishwoman into the interior of Eastern Africa. The lady to whom Mr. Last, our missionary at Mamboia, was engaged, was sent out to him in August last under the escort of Mr. Taylor and Mr. Biddlecombe. In September the wedding took place at Zanzibar, and the married pair proceeded up country, reaching Mamboia safely on Nov. 20th. Mrs. Last suffered in no way from fatigue or sickness, and arrived at her new home in perfect health and excellent spirits. The Mission-house is in a most healthy situation, on a hill 800 feet high in a country which is itself very high ground.

It will be remembered that when Bishop Bompas crossed the Rocky Mountains, at the request of both the Bishop of Columbia and the C.M.S. Committee, to visit the Society's Missions on the North Pacific coast, he drew special attention to the hitherto neglected condition of the Kitikshean and other Indian tribes of the interior territories—interior, that is, as regards the coast, but west of the Cascade Mountains; also that the Rev. R.

Tomlinson, who had laboured some years at Kincolith, at the mouth of the Nass River, was commissioned to advance up that river, and seek an eligible spot for the establishment of a station similar to some of those in the older districts of the N.-W. America Mission, where the Indians settle down to agricultural pursuits. The farming operations would be to such settlers what trading and fishing have been to the settlers at Metlakahtla. Mr. Tomlinson selected a place called Ankihtlast, some 200 miles inland, and twenty miles north of the forks of the Skeena River, and after a toilsome and difficult journey he and his family reached that place on July 1st, 1879. Subsequently some questions arose regarding his plans for the working of the station, and a few months ago he came over to England to consult with the Committee. The result has been the maturing of a scheme which we trust may by God's blessing issue in the founding of an agricultural Metlakahtla.

At the same time, it appears important to occupy also the Skeena Forks itself, which is an important trading-post, and which Bishop Ridley is anxious to make a centre of active evangelizing work. To this end he himself has been spending the winter there; and the Committee hope to be able next autumn to send him out a missionary for the purpose.

THE Rev. H. Maundrell paid another visit to Kagoshima (see our last number, p. 168) in December, and baptized five more adults and two children. He writes that the Russo-Greek Church is making vigorous advances in Japan, and that Bishop Nicolay is about to ordain several of its converts.

THE Rev. T. P. Hughes, of Peshawar, writes:—

On December 26th a family of Mohammedan Afghans were baptized by the Rev. Imam Shah at Peshawar. The head of the family is Munshi Hamid Ullah, who has for many years been a Government teacher in a village school. One of his former pupils was Yusab Ali, the young gentleman from Hushtnaggar, who was baptized about four years ago; and it was interesting to see, in the present case, the old pupil standing sponsor for his former tutor. The baptism of Hamid Ullah and his family makes the seventh baptism we have had of Natives of Hushtnaggar, the most bigoted part of the district. Our other Afghan converts have been chiefly from the district of Yusafzai.

THE Rev. John Grundy, who has been in charge of the Hong Kong Mission since the Rev. E. Davys left for England in April last year, reports continued extension on the mainland in the Quantung Province. Twenty-five adults were baptized during the year, and there are now 183 Native Christian adherents. Mr. Grundy's case calls for our very special sympathy. Though a young missionary, and still but a stammerer in Chinese, he has been left alone for twelve months; and there is no prospect of his being reinforced before the end of the year at all events. With a large and growing Mission to superintend as best he can, progress in the language is impossible. Meanwhile the Rev. A. B. Hutchinson, whose work the Mission has been in a peculiar sense, has been called, in the mysterious providence of God, to suffer a yet heavier trial during his sojourn in this country, in the death of his wife.

THE Rev. A. Elwin's Report from Hang-chow is of a chequered character. There has been some advance in the interesting Great Valley district, but

not such as the previous two or three years witnessed, and we grieve to say that a few of the Christians have gone back. Mr. Elwin is not a little saddened by these disappointments, and would be more so but that he finds in St. Paul's Epistles ample evidence that exactly the same trials beset the first preachers of the Gospel, inspired apostles though they were. He gives one noble instance of fearless endurance of suffering for Christ's sake, which will probably be published in the *Gleaner*. Our friends must specially remember Hang-chow and its out-stations in their prayers.

AT the close of the year, the Rev. W. R. Blackett moved the Bengal Divinity School into its new home in the buildings of the late Cathedral Mission College at Calcutta. The institution will now be called the Cathedral Mission Divinity College. The Rev. R. J. Bell, Principal of the Society's new Boarding School for Christian boys, and the Rev. Piari Mohun Rudra, Pastor of Trinity Church, have assisted Mr. Blackett in the lectures; but Mr. Bell has now gone to Agra, to take the place (temporarily) of the Rev. J. A. Lloyd, who has come home. Christ Church and Agarpara, which were for a time under his charge, have been handed over to the Rev. A. Clifford.

BURDWAN, the station formerly so familiar to us as the scene of the faithful labours of the late J. J. Weitbrecht, has now again a resident missionary, after being for several years unoccupied and only visited from Calcutta. The Rev. E. H. Thornton took permanent charge of the Mission in January 1880. "The place," he writes, "had a forlorn, ruined aspect about it, and, which was worse still, desolation reigned in the hearts and homes of the Christians"—a small company, ninety-two in number; but we are thankful to find that he is able to report a decidedly improved outlook after twelve months' work. Among the Brahmins resident at Burdwan, Mr. Thornton has found one who was educated under Dr. Duff, and who has been for twenty-five years "a secret believer in the Lord Jesus," but shrinks from openly confessing Him in baptism; another, a graduate of Calcutta University, and the editor of a newspaper, who, "having been brought up in a Government school, has not much knowledge of the Bible," but desires to know more; and a third, who is "very far advanced, and always defends Christianity when it is spoken against." "I would earnestly ask you," says Mr. Thornton, "to pray for these men, that God may be pleased to open their eyes, and draw them to Himself as trophies of divine grace."

THE Rev. V. Vedhanayagam, the senior missionary in North Tinnevelly and Chairman of the Native Church Council, sends a most interesting Report, which we hope to print in full shortly, together with some notes of a visit lately paid to this field of labour by the Rev. A. H. Arden, our Secretary at Madras. The country over which Ragland and D. Fenn and Meadows itinerated so diligently now presents all the tokens of a successful Mission. When the Itinerancy became a settled Mission with a station missionary in 1857, there were 1062 adherents; now there are 4900. Last year there were 101 baptisms.

THE Rev. F. W. N. Alexander sends an encouraging Report from Ellore. There are now 664 baptized Christians and 185 unbaptized adherents in the district, a gain of 80 in the year. There is still a great want of men among

the Mala converts who are fit to be prepared with a view to ordination for the pastorate, but we are glad to see that two of that race have at length been selected by the Native Church Council to be presented to the Bishop of Madras after two years' further training. Meanwhile the work of Native evangelists under the Council is extending—a very good sign—being supported by collections made throughout the Telugu Mission, aided by a grant from the Henry Venn Fund. The year has witnessed also an accession of strength in the engagement of four Tamil Christians, who have left their own country in the far south to labour among the Telugu people, one of them, the Rev. Sam Vores, a Tinnevelly man, having been ordained by the Bishop of Madras in the early part of the year as an assistant-missionary. He has had to learn the Telugu language, but has made rapid progress, and ere this was expected to have passed his final examination. This is a new and hopefully significant feature in our Indian Missions.

THE Rev. T. R. Hodgson sends an interesting Report from Jabalpur (Jubbulpore), our chief station in the "Central Provinces" of India, indeed the only one prior to the recent occupation of Mandla as the headquarters of the Gônd Mission. Mr. Hodgson is now able to give more time to evangelistic work, as well as to the important educational agencies of the station, having been relieved of the pastoral care of the congregation (numbering 91 souls) by the appointment of the Rev. Madho Ram, late of Agra, to the pastorate, in connexion with the N.-W. Provinces Native Church Council; concerning whom he says, "I cannot speak too highly of the good influence Madho Ram's faithfulness, earnestness, and lovable and consistent character has had over our Christians." "Harmony and Christian love among them has rarely been disturbed. At Christmas we had a great gathering of young and old in the manner of the Natives of this country, only sanctified in our case by prayer and praise. Funds to the amount of over Rs. 100 were liberally supplied by our friends in Jabalpur, and the day was spent among the lovely scenery of the Narbudda Valley, and ended by a magnificent display of fireworks. There is no reason why our Christians should not have their festivals and rejoicings as well as their heathen neighbours." The congregation contributed to various objects during the year no less than Rs. 300, showing a liberality which, says Mr. Hodgson, is to him, "knowing the Native character and its weaknesses, hardly less a matter of wonder than of thankfulness." Inquirers come forward from time to time: one respectable merchant is mentioned as "a sort of daylight Nicodemus, who comes in the quiet of hot mid-day, when no one is astir to mark his visits to the Padre Sahib"; but Mr. Hodgson laments that so many "make *I dare not* wait upon *I would*." He concludes his Report by dwelling on the importance of Jabalpur, as "no decayed and crumbling seat of empire, but a vigorous and thriving town."

A NEW edition of the Rev. A. E. Moule's interesting work on China, *Four Hundred Millions*, has been published by Messrs. Seeley and Co.

BY an accidental error, the increase in the C.M.S. Native clergy in India in the last twenty years was understated in our March number (p. 152). The number for 1880 should be 109 instead of 99.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, February 14th, 1881.—A letter was read from Mrs. Le Mare, announcing the death, on the 4th inst., of E. R. Le Mare, Esq., a Life Governor of the Society. The Secretaries were directed to convey to Mrs. Le Mare the assurance of the sympathy of the Committee, and their sense of the loss the Society had sustained in the death of so great a friend and helper.

The Rev. W. Gray was appointed the representative of the Society on the Council Board of the Christian Vernacular Education Society, in the room of the late Rev. Henry Wright.

A Report was presented from the Frances Ridley Havergal Fund Sub-Committee, and its recommendations adopted as follows: (1) That 1000*l.* Stock, out of the 1520*l.*, be retained for the purpose of using the interest in the support of Bible-women, and that the remainder of the Fund be expended as required in grants towards the translation and publication of Miss Havergal's works. (2) That as the interest on the 1000*l.* Railway Stock will be about sufficient to maintain five Native Bible-women, at the average rate of Rs. 10 per month, the following grants of that sum monthly be made: (*a*) To the Church of England Zenana Missionary Society, for a Bible-woman to work under Miss Ellen Lakshmi Goreh, at Jhandiala, in the Punjab—this grant having been specially asked for by Miss Maria Havergal (sister of the deceased) as a first charge on the Fund; (*b*) to the Indian Female Normal School and Instruction Society, for a Bible-woman at Bombay; (*c*) to the Rev. E. Champion, for a Bible-woman at Jubbulpore. (3) That two other grants of like amount be reserved for further applications. (4) That the Church of England Zenana Missionary Society, and the Indian Female Normal School and Instruction Society be requested to furnish this Society from time to time with copies of any Reports received by them respecting the work of the Bible-women employed by them with the aid of the above grants, with a view to their publication by this Society. (5) That with regard to the second object of the Fund, the following, who have made applications for grants, be encouraged to proceed with the translation of *Royal Bounty*, or some other suitable work by Miss Frances Ridley Havergal, and short portions as tracts, and be requested to furnish estimates for the consideration of the Committee, viz.: Mrs. Low, Urdu language; Mr. D. Anantam, of Masulipatam, Telugu language; Rev. S. Coles, Kandy, Ceylon, Singhalese language.

The following appointments were made in consequence of the Society's acceptance of special contributions for sending out at once four of the ordained men kept back, to the Afghan frontier, the North-West Provinces, and China (see previous Minutes):—The Revs. J. H. Knowles and H. Rountree to the Punjab, the Rev. F. E. Walton to Benares, and the Rev. C. B. Nash to the Che-Kiang Mission.

Committee of Correspondence, February 22nd.—The Committee took into consideration a letter from the Bishop of Rupert's Land, with regard to the reductions ordered last year. After full discussion it was resolved to recommend to the General Committee, (1) that in view of the pledges given by the Society in 1866 and 1879, the grant of 200*l.* per annum to St. John's College, in aid of the tuition fund, be restored; (2) that the Rupert's Land estimates for the current year be dealt with as favourably as possible; (3) that the Secretaries communicate with the Bishop of Rupert's Land, and after counsel with him present a scheme for the gradual

reduction of the Society's expenditure in the diocese, and its ultimate withdrawal from the pastoral stations.

The Committee took into consideration the present circumstances of the Fuh-Kien Mission. A Memorandum was presented, setting forth the necessity which has arisen from the increase in the number of European Missionaries and of Native Christians, from the exclusion of the Mission as a resident Mission from the neighbourhood of Fuh-Chow, and from the rapid extension of missionary work, of making new arrangements for the administration and development of the Mission and the organization of the Native Church. After full discussion, a series of Resolutions were adopted for recommendation to the General Committee, providing for the erection of an additional Mission-house, a college for training Native agents, and a boarding-school, in the foreign settlement of Nantai; for the occupation of Hok-Ning-Fu by two European Missionaries; for the formation of Native Church Committees and a Native Church Council on the lines adopted in other of the Society's Missions; for the development of Native Church self-support and evangelistic effort; for the consideration of plans for the elementary education of converts; for the general administration of the Mission by a Missionary Conference and a Finance Committee. Also that the Fuh-Kien province, being included within the conventional limits of the Bishop of Victoria's jurisdiction, and the Mission having been indebted to Bishops Alford and Burdon for the exercise of episcopal functions, Bishop Burdon be informed of the Committee's plans for the future development and administration of the Mission, and their hope expressed that he might be able occasionally to visit Fuh-Chow at the time of the half-yearly Missionary Conference, and give the brethren assembled the benefit of his episcopal counsel and lengthened Missionary experience.

General Committee, February 22nd.—A Report was presented from the Estimates Committee, reviewing the foreign estimates for the year ending December 31st, 1881, and making various recommendations, which were adopted.

Committee of Funds, February 22nd.—Honorary District Secretaries were appointed for the following counties: Beds, Herts, Hants, Gloucestershire, Wilts, Somersetshire, Leicestershire, Northants, Warwickshire, Herefordshire, Durham, Northumberland, Lancashire, Yorkshire, Staffordshire, Salop, Carnarvonshire, Carmarthenshire, Brecknockshire, and Radnorshire.

The Rev. H. Streeten was appointed Association Secretary for Somerset and Wilts.

Committee of Correspondence, March 1st.—Letters were read from the Rev. F. H. Baring and the Rev. R. Clark, with reference to a proposal of Mr. Baring's that the Society should make over to him the Batala *Tehsil* in the Punjab, with a view to his carrying on missionary work therein at his own cost. The Committee expressed their thankfulness to God that He had put it into the Rev. F. H. Baring's heart to be willing to spend himself and the means which God had given him in efforts for that part of the Punjab which had for several years past engaged so much of his time and thought, and their willingness to make over to Mr. Baring the Batala *Tehsil*, on certain guarantees provided for in the scheme submitted; also to hold the Fund which Mr. Baring proposed to create in trust for the purposes specified.

A Report was presented of a Conference held, at the request of the Society for the Propagation of the Gospel, between three members of that Society

and three members of the C.M.S., in reference to the occupation of Sangumnar, in the Bombay Presidency, respecting which a local difficulty had arisen, stating that after a full and friendly discussion, the S.P.G. members of the Conference had agreed to recommend to their Committee, as the best mode of meeting the difficulty, that the S.P.G. Missionaries should be directed to consider Sangumnar as a terminus to their work, and to offer any facility in their power to C.M.S. agents who might occupy or visit that place. The Committee expressed their willingness to accept the agreement thus suggested.

Mrs. Grime, of the Society's Mission at Benares, was appointed to the temporary charge of the Alexandra Girls' School at Amritsar, and an offer on the part of the Church of England Zenana Missionary Society to pay her expenses, was thankfully accepted; but the Committee directed that their purpose to place a married Missionary over the Institution be borne in mind.

Reference was made to a Minute of the Madras Corresponding Committee on the importance of further developing the work in North Tinnevelly, the district where Ragland, Fenn, and Meadows had formerly carried on their itinerating, which work was now altogether in the hands of Natives, and was meeting with marked success amongst the caste people. The Committee sanctioned the formation of two Native Church Councils in the North Tinnevelly District, instead of one as at present, and recommended that a special grant be made for two years to meet some local promises for help in the fuller training of Native agents and for other purposes.

General Committee, March 1st.—The Resolutions of the Committee of Correspondence of February 22nd, with reference to the Rupert's Land and Fuh-Kien Missions, were considered and confirmed.

A letter was read from the Rev. G. R. Thornton, stating that the East Herts Church Missionary Association had it in mind to raise 320*l.* in addition to its ordinary income to enable the Society to send out at once one of the Missionaries detained at home, and inquiring whether the Committee would encourage such an effort. The Committee recognized with thankfulness the desire of the East Herts Association, and agreed, if the sum mentioned were raised, to endeavour to employ it in sending out, at an earlier period, one of the men now necessarily detained at home.

Committee of Correspondence, March 8th.—The Rev. A. R. Cavalier, of the Tamil Cooly Mission, Ceylon, had an interview with the Committee, and gave some account of the work. He dwelt on the grave difficulties arising in the Mission from the temptations to which the Native agents were exposed and the unstable character of some who had come from Tinnevelly. The Secretaries were directed to prepare a scheme for consideration on the best mode of procuring men qualified spiritually and otherwise for the work of catechists in the Tamil Cooly Mission.

The Rev. John Piper, of Tokio, Japan, had an interview with the Committee and gave an encouraging account of the position and prospects of the Society's work in Japan. He dwelt on the great care which its Missionaries took in instructing candidates for baptism, which, while causing the numbers of the Church Missionary Society's converts to look relatively small, had resulted in the formation of an infant Church, consisting on the whole of true and living members. He was not however as sanguine as some might be of the general prospects of Christianity in Japan.

Mr. J. Silverlock, Jun., an English gentleman lately resident at Fuh-Chow, had an interview with the Committee. He bore hearty testimony to the

reality of the work done in the Fuh-Kien Mission, and particularly pressed the importance of the College for the preparation of Native agents, and of the work done by the Native Bible-women.

A grant of Rs. 200 was made to the Rev. R. Bateman towards the enlargement of the church in the Native settlement of Clarkabad, rendered necessary by the rapid increase of the congregation; the Rev. Robert Clark having drawn the special attention of the Committee to Mr. Bateman's great services in connexion with Clarkabad, and to the heavy expenses incurred out of his own private resources in respect of this church, which had been built entirely by private and local effort.

A letter was read from the Rev. J. Vaughan, of Krishnaghur, earnestly appealing for another young Missionary to be sent out for itinerating work in that district. The Committee undertook to give careful consideration to Mr. Vaughan's appeal at the next settling of locations of Missionaries.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for much blessing vouchsafed in connexion with the recent Conference at Madeira. Prayer for Divine guidance in the plans now being matured for the development of the West Africa Missions. (P. 245.)

Thanksgiving for good fruit gathered in past years in the North-West Provinces of India. Prayer for the Native Church there, and for the downfall of idolatry. (P. 201.)

Prayer for the four additional missionaries just sent out. (P. 245.)

Prayer for a blessing on the work now being initiated in connexion with the Frances Ridley Havergal Fund. (P. 250.)

Prayer for hesitating inquirers at Burdwan and Jubbulpore. (Pp. 248-9.)

Prayer for Athabasca (p. 228), Kashmir (p. 232), Fuh-Kien (p. 251), Ankihtlast (p. 246), Hong Kong (p. 247), Great Valley (p. 248).

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From February 15th to March 15th, 1881.

Yoruba.—Rev. J. A. Maser (Annual Letter).

East Africa.—Dr. E. J. Baxter, Rev. H. K. Binns (Annual Letters).

North India.—Rev. E. Droese (Annual Letter).

Panjab and Sindh.—Rev. A. Bailey, Rev. W. Rebsch, Rev. G. Shirt, Rev. J. Sheldon, Rev. W. Jukes, Rev. J. Bambridge, Rev. J. S. Doxey, Rev. Imam Shah (Annual Letters).

Western India.—Report of Sharanpur Native Church Committee, 1880; Rev. T. Carss (Report of Robert Money School, 1880); Report of Sharanpur Orphanage, 1880 (printed); Rev. A. Bapuji, Rev. L. Maloba, Rev. W. A. Roberts, Rev. F. G. Macartney (Annual Letters).

South India.—Rev. E. N. Hodges, Rev. T. Kember (Annual Letters); *Madras C.M. Record*, Oct., Nov., and Dec., 1880, containing Report of Nallur Native Church Council, 1879; Bishop Sargent's Visit to Mengnanapuram, Suviseshapuram, and Dohnavur Districts, June and July, 1880; Notes of a Tour in North Tinnevelly, Oct., 1880; Report of the Four Pastorates, North Tinnevelly, Rev. V. Vedhanayagam; Report of Masulipatam Girls' Boarding School.

Travancore and Cochin.—Rev. W. J. Richards (Annual Letter).

Ceylon.—Rev. J. D. Simmons, Rev. J. Hensman, Rev. T. P. Handy, Rev. W. E. Rowlands (Annual Letters).

China.—Rev. J. Bates, Rev. R. Shann, Rev. Ll. Lloyd, Rev. F. F. Gough, Rev. Dzing Ts-sing, Rev. J. D. Valentine (Annual Letters).

New Zealand.—Rev. F. T. Baker, Rev. J. Matthews, Ven. Archdeacon Clarke, Ven. Archdeacon Williams (Annual Letters).

N.-W. America.—Rev. S. Trivett, Rev. J. A. Mackay, Rev. J. Settee, Rev. T. Clarke (Annual Letters).

N. Pacific.—Rev. R. Tomlinson (Annual Letter).

NOTES OF THE MONTH.

ORDINATIONS.

At an Ordination held on March 13, at St. John's, Paddington, by the Right Rev. Bishop Perry, under a Commission from the Bishop of London, the Revs. J. H. Knowles, C. B. Nash, H. Rountree, and F. E. Walton were admitted to Priests' Orders.

RETURN HOME OF MISSIONARIES.

North India.—The Rev. J. A. Lloyd left Agra on Feb. 5, and reached Southampton on March 9.

South India.—The Rev. A. F. Painter left Madras on Jan. 19, and arrived in England on Feb. 26.

DEPARTURE OF MISSIONARIES.

Yoruba.—The Rev. T. C. and Mrs. Wilson left Liverpool on Jan. 15 for Lagos.

Punjab.—The Rev. C. Merk left Genoa on Jan. 24 for Bombay.—The Rev. J. H. Knowles and the Rev. H. Rountree left Southampton on March 16 for Bombay.

North India.—The Rev. F. E. Walton left Southampton on March 16 for Bombay.

China.—The Rev. C. B. Nash left Southampton on March 16 for Shanghae.

Contribution List.

In the following list of receipts from Feb. 11th to March 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Bedford	28	11	6
Billington	8	10	4
Chalgrave	6	10	6
Old Warden	21	3	7
Sandy	6	2	10
Turvey	46	0	4
Woburn	59	17	7
Berkshire: Abingdon	5	11	6
Bourton	14	5	8
Faringdon	29	5	9
Lambourne, &c.	25	5	5
Maidenhead	10	17	7
Bristol	600	0	0
Buckinghamshire: Lower Winchendon	1	7	0
Penn Street	11	5	6
St. Leonard's		17	3
Weston Turville	2	13	6
Woburn	13	9	0
Cambridgeshire: Cambridge, &c.	500	0	0
Cheshire: Baddiley	9	2	0
Grappenhall	26	6	8
Great Budworth	8	15	0
Haslington	4	13	6
Higher Tranmere: St. Catharine's	18	15	0
Little Leigh	1	10	0
Oughtrington	14	16	3
Cornwall: Cubert	2	7	3
Gwennap	5	0	0
Liskeard	3	11	5
Maker	5	7	10
Mylor and Flushing	21	3	6
Padstow	27	0	0
Rame	4	11	6
St. Colomb Minor, &c.	7	6	10
Stoke Climsland	3	14	0
Cumberland: Cockermouth	23	15	4
Silloth: Christ Church	14	19	11
Thursby	3	8	0
Wigton	3	12	9
Derbyshire: Derby and S. Derbyshire	300	0	0
Horsley	3	0	0
Milford	7	10	0
Tansley	3	15	8
Devonshire: Combe-Martin	21	3	0
Devon and Exeter	300	0	0
Tavistock: St. Paul's	17	18	10
Totnes and Bridgetown	13	4	0
Dorsetshire: Blandford	11	0	2
Buckland Newton	2	10	0
Compton, West	2	3	9
Haselbury Bryan	13	8	4
Kimmeridge	2	0	0
Long Bredy and Kingston Russell	26	13	6
Minterne Magna	4	1	8
Salwey Ash	1	5	1
Stoke Abbott	6	2	8
Essex: West Ham, &c.	75	0	0
Walthamstow	30	2	10
Gloucestershire: Charlton Kings	39	0	0
Cheltenham	170	0	0
Leckhampton	3	0	0
Meysey Hampton	13	9	1
Minchinhampton	1	7	5
Stroud, Borough of	240	0	0
Hampshire: Fawley	9	12	0
Havant	7	13	6
Holybourne	4	14	6
Hythe	10	0	0
Southampton	200	0	0
Southsea	153	9	9
Isle of Wight: Carisbrooke	4	4	6
East Cowes	33	12	9
Sandown	53	11	4
Whippingham	7	15	5
Channel Islands: Guernsey	61	6	11
Herefordshire	60	0	0
Hertfordshire: Barnet, New	32	0	0
Colney: St. Peter's	2	12	6
Herts, East	400	0	0
Hitchin	58	5	9
Hitchin District	23	2	3
Sarratt	13	5	3
Kent: Beckenham, New: St. Paul's	6	8	6
Bickley	16	15	3
Blackheath	194	0	6
Deptford: St. John's	23	6	6
St. Nicholas'	19	14	0
Gravesend: St. James's	20	18	1
Greenwich: Holy Trinity	8	13	8
Knockholt	7	9	7
Maidstone and Mid Kent	228	13	5

Shortland: St. Mary's	52	0	0
South Kent	47	2	2
Lancashire: Blackburn	270	0	0
Bolton: St. George's	50	13	9
Bretherton	8	2	6
Cartmel	7	0	0
Deane	7	9	2
Lancaster, &c.	100	0	0
Liverpool, &c.	850	0	0
Manchester (*including 27l. 2s. for Deficiency Fund*)	974	18	9
Preston	400	0	0
Skelmersdale	8	14	0
Tarleton	2	11	4
Leicestershire: Bitteswell	5	0	0
Bottesford	13	18	7
Gaulby	5	7	3
Langton	5	18	3
Leicester, &c.	250	0	0
Muston	1	7	6
Sheepshed	1	11	0
Lincolnshire: Billingborough	5	10	0
Croft	2	2	0
Edlington	9	15	0
Semperingham and Pointon	2	16	7
Stamford	196	14	7
Middlesex:			
City of London: St. Bride's, Fleet Street	27	5	5
St. Stephen's, Coleman Street	10	0	0
Bloomsbury: St. George's	14	10	6
Bow: Parish Church	19	10	10
North: St. Stephen's		16	6
Brentford, New	9	9	6
Ealing: St. Matthew's Juvenile	19	4	7
Edmonton, Lower	7	17	0
Episcopal Jews' Chapel	1	11	6
Hornsey: Parish Church	19	14	6
Islington	600	0	0
Kensington, South: St. Jude's	124	6	5
Paddington: St. Andrew's	4	0	0
Pimlico: St. Michael's	92	4	8
Shepherd's Bush: St. Simon's	11	3	8
St. John'sWood: St. Stephen's, Avenue Road	19	3	8
St. Marylebone: All Souls'	220	9	3
Quebec Chapel	44	0	6
St. Mary's	5	8	2
Stepney: St. Dunstan's	3	2	10
Totienham: St. Paul's	6	13	7
Monmouthshire: Llanarth		18	0
Portskewett	2	4	0
Usk	11	2	0
Norfolk: Great Yarmouth, &c.	136	6	6
Tasburgh	2	13	9
Northamptonshire: Haselbeach	10	1	6
Northumberland: Hexham	77	1	7
Nottinghamshire: Laxton	2	7	0
Nottingham, &c.	402	2	0
Oxfordshire: Banbury, &c.	65	0	0
Rutlandshire: Exton	55	16	4
Shropshire: Chirbury	1	15	0
Lydbury	5	12	2
N.-W. Shropshire	8	0	0
Pontesbury Deanery, 1st Division	12	18	10
Somersetshire: Banwell	9	10	6
Bath Abbey		10	0
Berrow		3	6
Long Sutton	8	9	5
Mark	1	5	8
Weston-Zoyland	1	0	0
Staffordshire: Biddulph	39	18	4
Brierley Hill and Harts Hill	20	0	0
Cheakley	2	11	10
Edensor	8	6	6
Fenton	2	1	11
Newcastle: Parish Church	19	16	4
Norton Canes	9	0	0
Seighford	3	4	2
Wednesbury: Parish Church	19	10	6
Weston	5	2	9
Wigginton	23	8	6
Wolverhampton	224	19	3
St. Luke's	10	17	6
Suffolk: Lowestoft	100	0	0
Surrey: Battersea: Christ Church	16	5	8
Brixton: St. Matthew's Juvenile	31	1	9
Christ Church	148	5	6
St. Matthew's	50	0	0
St. Paul's	13	5	2
St. John's, Angell Town	24	13	3
Brixton Rise: St. Saviour's	18	11	4
Clapham	217	3	0
Clapham Park: All Saints'	27	1	8
Croydon	226	18	0
Dorking	20	0	0
Ewell	37	9	3
Gipsy Hill, Christ Church	124	12	5
Guildford, &c.	300	0	0
Ham		16	6
Horne	12	3	8
Kew	11	18	1
Kingston, &c.	40	0	0
Lambeth: Holy Trinity	5	3	7
St. Stephen's	74	18	7
Newington: St. Andrew's	2	1	0
Reigate	88	15	2
Richmond	106	0	7
Stockwell: St. Michael's	66	10	0
Streatham	54	13	10
Surbiton: Christ Church	52	12	0
Tulse Hill: Holy Trinity	2	0	0
Wimbledon		10	6
Sussex: Easebourne		15	0
Eastbourne	180	0	0
Lower Beeding	13	11	8
Northiam	21	2	2
Rye	25	16	0
Silverhill: St. Matthew's	34	3	1
Wadhurst	32	3	0
Warwickshire: Bidford	12	1	0
Birmingham	500	0	0
Church Lawford	13	16	11
Coleshill	13	7	9
Nether Whitacre	8	7	8
Shustoke	8	2	5
Ullenhall	20	19	5
Whitchurch		18	0
Wiltshire: Calne	51	10	0
Chippenham, &c.	37	5	4
Corsham	50	18	6
Lyddington	38	13	11
Neston	14	11	6
Warminster	23	7	3
Wootton Bassett	13	2	5
Worcestershire: Bewdley	18	15	6
Clent	32	18	1
Evesham	23	5	3
Yorkshire: Bardsey	40	3	4
Bempton	3	5	6
Bingley	40	0	0
Brownhill: St. Saviour's	7	2	1
Burnsall	2	5	0
Gomersal	8	4	0
Haddlesey	20	0	0
Harrogate	200	0	0
Huddersfield	87	0	0
Leathley	4	11	7
Masham	54	5	11
Roecliffe	19	9	1
Selby: St. James's	40	12	4
Speeton	2	14	8
Thirsk	44	3	11
Tickhill	15	2	6

ASSOCIATIONS IN WALES.

Anglesey: Beaumaris	7	12	0
Llanvaelog	4	13	0
Brecknockshire: Brecon		10	6
Crickhowell	31	17	5
Devynock	5	5	6
Carmarthenshire: Carmarthen	18	18	2
Denbighshire: Chirk	23	7	9
Ruabon		11	0
Flintshire: Pont Bleiddyn	4	5	0
Glamorganshire: Llantrisant	6	12	2
Porthkerry and Barry	1	7	6
Montgomeryshire: Arustley	5	5	0
Churchstoke	13	8	8

SCOTLAND.

Edinburgh Juvenile Auxiliary (*including* 10*l. for M.C. Home*)	70	0	0

IRELAND.

Hibernian Auxiliary	400	0	0

BENEFACTIONS.

Anonymous	100	0	0
Answer to Plea for Missions, Abergele	10	0	0
A Tithe	20	0	0
Birks, Professor and Mrs.	100	0	0
C. L. N.	20	0	0
C. M. B.	15	0	0
Coles, Rev. S. H., Wembley	20	0	0
Coney, Rev. C. B., Burrough Green	5	0	0
Curtler, Rev. W. H.	5	0	0
Cust, R. N., Esq., St. George's Square	5	0	0
De Bruyn, Miss, Hyde Park Square	5	0	0
Friend in Torquay	100	0	0
From Friends, per Miss Wright, for East Africa Frere Town Slave Colony	5	0	0
Greenwood, Miss M. T.	20	0	0
Hadden, Misses, Guildford	30	0	0
Howard, Mrs., Congleton	50	0	0
Hunter, late Miss Jane	10	0	0
Hull, Mrs. H. A., Brighton	10	0	0
Littledale, C. R., Esq.	10	0	0
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Sellwood, F., Esq., Collumpton	100	0	0
Sierra Leone Grammar School, by Rev. J. Quaker	5	0	0
Smithers, Elisha, Esq.	100	0	0
Thankoffering for continued Mercies	25	0	0
Tripp, Rev. George, Sutton	50	0	0
Williams, H. S., Esq., Swansea (*for East Africa*)	5	0	0
Woods, William, Esq., Brixton Hill	100	0	0

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Hullett, A., Esq., Willenhall (*Miss. Box*).		10	0
Laing, Miss A. (*Miss. Box*)	1	10	0
Norton, Miss H. A. (*Miss. Box*)		18	0
Perman, Master (*Miss. Box*)		10	0
Queen's Street Sunday-schools, by Mr. Bateman	4	16	6
Serrell, Mrs. F., Scholars	6	5	2
Teachers and Scholars of St. John the Evangelist, Toxteth Park Sunday-school, by Mr. F. Fairbrother.	5	0	0
Vine, Miss C., Highbury Hill		12	0
Watson, Miss L., Westbourne Park	5	9	0
West, Miss F., Red Hill	1	1	8
Young Men's Missionary Association, Messrs. J. and R. Morley's, by Mr. T. A. Blest	5	0	0

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Davies, Mrs. Martha	19	19	0
Hamilton, Mrs., of Kimberworth	5	0	0
Ponton, Rev. A. C.	90	0	0
Tollinton, Miss, of Eastwood: Exor., C. F. Paddison, Esq.	10	0	0
Watts, Mrs. L. E.	5	0	0

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France: Biarrits	11	8	0
Croix	4	2	0
Nice: Christ Church	4	16	0
Holy Trinity	25	17	3
Palestine: Christ Church, Jerusalem	5	0	0
Russia: Riga	37	7	8

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HENRY VENN FUND.

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VICTORIA NYANZA FUND.

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Edinburgh Juvenile Auxiliary	10	0	0

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Islington: St. Mark's	5	0	0
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Lawrence, Mrs. C. W., Merrow	10	0	0
Lewis, Rev. J. and Mrs., Ford	5	0	0
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Stokes, H., Esq., Bath	5	0	0
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Two Sisters	5	0	0
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Usborne, Mrs., Ayr	5	5	0
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THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MAY, 1881.

THE RELIGIONS OF THE WORLD.

I.

THE RELIGION OF THE SIKHS.

By the Rev. T. P. Hughes, B.D., Peshawar.

THE Sikh Reformation may be said to be contemporaneous with the Protestant Reformation in England, for Nānak, the founder of the Sikh Religion, was born in the village of Talwandi, on the banks of the Ravi, in the year A.D. 1469, and closed his life at Katarpur in the Jalandhar Doab, in 1538.

The Sacred Book of the Sikhs is the *Adhi Granth*, which is preserved with great reverence in the celebrated Golden Temple at Amritsar: a book which is supposed to contain the teaching and sentiments of Nānak, but which was written, under the direction of Arjan, the fifth Guru, some seventy or eighty years after the death of the great teacher. The Adhi Granth has been recently translated by Dr. Ernest Trumpp, formerly a missionary of the Church Missionary Society in the Punjab, under the direct patronage of the Indian Government.

It was at the beginning of the sixteenth century that Hinduism was quickened for a new development, not unlike that which some nineteen centuries before had been effected by the teaching of Gautama the Buddha. For the faith of the Hindus of the Punjab had been leavened with Mohammedanism and Persian mysticism, whilst Ramanand and Gurakh, two Hindu reformers, had preached religious equality, and Kabir, who had appealed to the people in their own tongue, had denounced the worship of images. But it was reserved for Nānak, the Sikh, to establish those principles of reform which fired the minds of his countrymen, and which enabled his successor, Govind, to establish a nation of warriors, who in course of time became a real power in India. These principles of reform were equality in race, equality in creed, and equality in religious hopes.

At the birth of Nānak the whole Hindu pantheon is said to have appeared, for "unbeaten sounds were produced at the gate of the Lord, and thirty-three *crores* of gods paid homage to the child," whilst sixty-four *joginis*, fifty-two heroes, six ascetics, eighty-four *siddhs*, and nine *naths* were in attendance, "because a great devotee had come to save the world." As a boy Nānak gave himself to religious meditation, and at the age of seven he was taken to a Hindu school to acquire the

rudiments of Sanscrit learning. When at school he surprised his teacher by his superior knowledge, and even at this youthful age manifested prophetic powers. As he grew in years, his desire for the devotional life became more and more intense, and he consorted with Hindu and Muslim ascetics to the entire renunciation of the world: "In his spirit he was occupied with the Lord." But the youth's strong aversion to manual labour and mercantile pursuits quite alarmed his thrifty father Kalu, and the family physician was called in, who considered him a lunatic. Nānak, however—so the story goes—discussed religion with his physician, and got the better of the arguments; and his father determined to put Nānak into some position in which he might distinguish himself, and acquire some worldly fame. In order thus to divert his mind from religious contemplations, his father obtained for him an appointment in the commissariat department of a Mohammedan chief; but one morning, whilst bathing in the canal, it is said that angels came and conveyed him to the Divine Presence, where he received the prophetic initiation, a cup of nectar being presented to him, with the injunction to proclaim the name of God on earth.

The first saying of the new teacher which attracted attention was: "There is no Hindu and no Mussulman"; and this appears to have been the key-note to Nānak's new creed. He endeavoured to inaugurate a system of religion which should incorporate the mysticism of the Hindu with the legality of the Muslim, and thus absorb both into one common faith. How far he succeeded we shall have occasion to consider.

The story of Nānak's life is so exaggerated by a love for the miraculous, that, in the opinion of Dr. Trumpp, "with the commencement of the wanderings of Nānak nearly all points in common cease as far as regards the various Janam Sākhis, and the old and later traditions diverge in such a manner that they cannot be reconciled."

Nānak's first wandering is said to have been to the east. There he came upon a certain rationalistic Mohammedan, who had built a temple for the Hindus, and a mosque for the Muslims. This celebrated sheikh was an unmitigated rascal; for his ostensible friendliness to all creeds and races was, we are told, but a cloak for his unbounded avarice. He even murdered his guests whilst sleeping, and appropriated their property! Nānak soon unveiled the "saint's" hypocrisy, and by his fervent exhortations brought him to repentance.

His second wandering was directed to the south, and his followers believe he visited Ceylon, but, says Dr. Trumpp, "the whole story is so mixed up with the miraculous that it bears the stamp of fable on its front." His third wandering was to the north, when he is supposed to have visited Kashmir. His fourth wandering was to the west, when it is said he visited Mecca, the accounts of which have become the narrative of several books. Dr. Trumpp, however, regards this visit to Mecca as a "pure invention from beginning to end."

During the greater part of his life Nānak seems to have been estranged from his family, and only towards the close of his earthly career was he reconciled to them; and even then, to the great disappointment of his two sons, he nominated his devoted disciple Lahana (or Angad)

his successor in the Gurushíp of the Sikh people. Shortly before his death he gave instructions for his cremation, and then was for some time engaged in deep meditation. The last words he uttered were, "I am a sacrifice; have mercy upon me, the lowest sinner! Blessed be the Lord!" Then the Lord, having become merciful, said, "I have pardoned thy people; and whoever shall take thy name shall be free. And then," so the story continues, "by the order of the Lord, Guru Nānak was absorbed in Sambat (A.D. 1596), on the tenth day of the dark of the month of Asú." At his death there was some contention as to the disposal of his corpse; for the Hindus claimed it for cremation, and the Muslims demanded it for burial. As the quarrel increased, and the strife of words became great, the sheet which covered all that was mortal of the great Guru was raised, and behold there was nothing left! And all the people cried, "O Teacher!"

The nine successors of Babá Nānak, who are especially entitled to the rank of *Guru*, are Angad (A.D. 1538), Amar Dás (A.D. 1552), Ram Dás (A.D. 1574), Arjan (A.D. 1581), Har Govind (A.D. 1606), Har Rai (A.D. 1638), Har Kisan (A.D. 1660), Teg Bahádur (A.D. 1664), Govind Singh (A.D. 1675—1708).

Govind Singh, the last of the Gurus, died by the hand of an Afghan assassin. On his death-bed he was asked to nominate a successor, as all the other Gurus had done. But he declined to comply with the request. He entrusted, he said, his people to the bosom of the Timeless, and gave them the Granth as their teacher. He also established the offering Karah Parsad (a sweetmeat made of butter, sugar, and flour), by presenting which to the Sacred Book a Sikh can obtain spiritual communion with the Guru.

From that time the Granth became the sole authority in matters of religion, and has received almost divine honours from the Sikh people. It is a very large volume written in the Gurumukhi character, not entirely the composition of Nānak, but it contains contributions from several of his successors in office, together with very numerous selections from various Hindu poets. The obligation which the Granth owes to the poet Kabir (A.D. 1450) is very great, while its oldest writer is Nāmdev, a celebrated Marathi poet of the fourteenth century.

Such being the heterogeneous character of the book, it of course varies considerably in style and idiom, a fact which makes the work of translation exceedingly difficult, but which constitutes it a valuable treasury of old Hindu dialects, specimens of which are contained in it but not found in any other known work.

The contents of the sacred Granth are described by its translator, Dr. Trumpp, as incoherent and shallow in the extreme, and a most cursory perusal of its contents will, we feel sure, bear out this opinion as to its merits. It is infinitely below the Mohammedan Qurān, and admits of no comparison with the Vedas, either with respect to its teaching or its literary style; but to exemplify this statement by quotations will be unnecessary, for even Dr. Trumpp himself doubts if any ordinary reader will have the patience to proceed to the second Rāg of the Granth after he shall have perused the first.

Nānak was not an original thinker, indeed it may be questioned whether there is a single thought expressed in the Granth which has the slightest claim to originality. Nānak and his successors appear to have endorsed most readily the common Hindu philosophy of their day; but as they were all uneducated men, and not capable of systematic thought, the Sikh system of religious belief is so scattered over the pages of the Granth that it is by no means an easy task to collect into a whole the religion of the Sikhs arranged on scientific principles. This, however, Dr. Trumpp has most patiently accomplished, and we have now in his Introduction to the Granth a most complete summary of the religious belief of the Sikhs.

The Sikh conception of God and of His creation is pantheistic; the whole universe, all things therein, being identified with the Supreme. Finite beings have therefore no separate existence apart from the Absolute; and it is merely owing to the *Máya*, or deception, which the Absolute has spread over the universe, that creatures are led to consider themselves individual beings distinct from God. By Himself the vessels are formed, and He Himself fills them. The world is therefore nothing but a mere farce, in which the Absolute Being plays and sports, and no reason can be given for the production or destruction of created beings, which are regarded but as cosmogonic revolutions to be accounted for only by the sporting propensity of the Great Supreme. He Himself is enjoying pleasure; He Himself is the pleasure; He Himself amuses with pleasure.

It does not appear that Nānak actually forbade their worship of other gods than the Great Supreme. But he certainly did much to lower their position, and to place them in absolute subordination to the one God. The folly of idolatry is also frequently ridiculed in the Granth; *e.g.* "A stone is shaped by the hammer and formed into an image, giving it a breast and feet. If this image be true, then it will eat the hammerer." And again, "A stone is made the Lord, the whole worship it. Who remains in reliance on this is drowned in the black stream."

Nānak, although a thorough Hindu, was able to establish some communion of thought between himself and Mohammedans. This, however, arose not so much from a modification of his own views, as from the prevalence of Sufiism, or mysticism, amongst the Muslims of his time, which is little short of pantheism adapted outwardly to the legal forms of Islam. Consequently in the Granth we have mutual tolerance between Hindus and Muslims frequently advocated. In some places even, a renunciation of Islam is enjoined; *e. g.* "Giving up the Guru adore Rām. O silly one, thou art practising oppression. Kabir puts his trust in Rām, the Turks are consumed and defeated."

The human soul is represented as being light which has emanated from the Absolute and is by itself immortal, and it must be the great aim and object of this divine spark to be reunited with the Fountain of Light from which it has emanated, and to be reabsorbed in it.

The Granth admits that the whole world, including of course the human heart, is under the dominion of sin; but it is the belief of every Sikh that man is naturally impelled to perform the actions of his life,

whether good or evil: "*The Inward Governor sports and expands. What pleases Him, that work He causes to be done.*" Consequently, the wise and the fool, the good and the bad, are all alike, and are not responsible for what they think, say, or do. They act under influences which are beyond their control. Under these impulses man commits acts which subject his soul to transmigration, which, according to both the Hindu and Sikh, is the greatest of evils; the emancipation from which is the supposed object of all religion. The aim of the Sikh and the Hindu is not to attain to Heaven or Paradise, for he is not allowed to remain there for ever, but to arrive at the total dissolution of individual existence by reabsorption of the soul into the Fountain of Light. Austerities, renunciation of the world, bathing in holy places, giving of alms, and other religious virtues, are not denied to be meritorious to this end; but the only method for entire liberation, and for entire absorption, is the name of *Hari* (God), and the name of *Hari* can only be obtained from the true Guru, who alone can bestow the right initiation, and communicate the mantra of the name of *Hari*.

Sikhism, therefore, is but Buddhism, or Hinduism, or Sufiism, plus the apostleship of Nānak and his nine successors, who have been exalted into the place of divinities, and he who wishes to escape the dark uncertainties of the future must submit himself entirely to the teaching of the true Guru, who is the only infallible guide to complete emancipation. Whatever the Guru does is approved by Hari. He is the very boat of existence that carries men over the waters of time and lands them in the very bosom of Divinity itself. Such being the Sikh belief we need not be surprised to find that in the Granth, prayer to God is hardly ever mentioned, although supplication to the Guru is frequently enjoined.

Still, notwithstanding the mystic principles endorsed (for they were not original creations of his mind) by Nānak, and the apparently ascetic character of his system, fortunately for the Sikhs, their great leader taught that an active secular life was no less acceptable to God than retirement from the world. This was a peculiar phase of Sikhism, which Govind Singh, the last of the Gurus, seems to have been most anxious to establish as a recognized part of the religion. Hence the establishment of the well-known initiatory rite of the Sikhs, called *Pahal*, whereby they are admitted to *Khalsa*, or a state of emancipation. In this rite the new disciple undertakes not to cut his hair, and to wear a comb, a knife, a sword, and breeches reaching to the knees, whilst every disciple is enjoined to recite some portion of the Granth morning and evening, when he commences work, and when he partakes of his meals. This initiatory rite is generally administered by five Sikhs, and not before the attainment of years of discretion, and its administration is considered highly meritorious. By instructing a disciple in the doctrines of the Guru final emancipation is obtained.

Govind Singh, although he did in no way depart from the essential principles of Nānak, established, in addition to the *Pahal*, various social duties, whereby he endeavoured to weld the numerous castes of the Hindu into one religious and political body. These injunctions are

laid down in a number of *Rahit Nāmas*, or books of conduct, which are a later development of Sikhism. The use of tobacco in any shape is prohibited. A Sikh should never eat meat which has not been slain by a Sikh. A Sikh should not salute one who is not a Sikh. A true Sikh should always be at war with the enemies of his faith and help to establish his own religion. Female infanticide is condemned, and gambling and other kinds of immorality are forbidden. The Sikh religion is however undoubtedly waning, and must soon belong to history; but the scholarly manner in which Dr. Trumpp has performed his arduous task merits the sincere thanks of the missionary and of the Oriental scholar, and we venture to think that his translation of the Adhi Granth will long remain the standard authority upon the Religion of the Sikhs.

CHRISTIAN MISSIONS A CHRISTIAN EVIDENCE.

"Wherefore should the heathen say, Where is now their God?"—Psa. cxv. 2.

IT is a well-known anecdote, that a missionary, asked to explain the meaning of 1868—so many years from what? and saying that it meant that one thousand eight hundred and sixty-eight years ago God sent His Only-Begotten Son into the world to save us, the heathen inquirer naturally exclaimed, "What is it you say? And my people have never till now heard of it!"

And the writer, hearing the other day that the number of heathen, formerly estimated at about 600,000,000, is now thought to be more nearly 1000,000,000, a number so vast, that if it had to pass in single file, you might die of old age, and your son after you, and his son after him, before it had all gone past—the writer hearing this felt the same thought cross his mind as evidently struck the Indian—Can this be so, and Christianity from God?

Consider how the case would stand, if in all this mass were no Missions. The answer that would be given is of course this, that the fault rests with man, with the Church. And doubtless this is so. Missions have been neglected. But by this answer we feel silenced rather than convinced. While accepting to the full man's responsibility, we never for one moment conceive of God as having so put the matter into our hands, as to have put it out of His own. Even a slow diffusion of the Gospel would not stagger us: slowly night turns to day: "long sleeps the summer in the seed": but that after two millenniums of time the mass of the human race should still be wholly outside Christendom, with no movement even or tendency towards their evangelization, would be as great a "difficulty of belief" as any that could be urged.

It must have been as feeling the force of this, that Bishop Wilson of Calcutta, when deploring that the Church in that great city of idolaters had no building that would worthily body-forth her claim to the eye, would ask with the Psalmist, "Wherefore should the heathen say,

Where is now their God?"—the God of the ruling race: if He be the living God and they believers in Him, why do they hide their religion?

It is not, observe, as if Christianity were like Judaism, intentionally and essentially limited. "God *then* suffered all nations to walk in their own ways." "The times of *that* ignorance God winked at, but *now* commands *all men, everywhere*, to repent, because He hath appointed a day, in which He will judge *the world* in righteousness by that Man whom He hath ordained." And yet has He taken no security that this command shall be published, or, having commanded His Church to publish it, not seen to it that the order was carried out? "Which of you"—to adopt a frequent argument of our Lord's which itself teaches the principle that as man is in his Maker's image (not destroyed though distorted) we may and ought (reverently and with discrimination) to argue from ourselves to Him—"which of you" having a servant, and being desirous of having a certain thing known, something so precious that for it you had given a great sum, nay, your child's life, would be content with having given the servant orders to tell of it, and leave the matter there? Especially if you found the servant neglecting to do so. That God straitly charged the Church to preach the Word, shows what His will was: and shall the neglect of the Church make the will of God of none effect?

Of course, if Christianity were not from Heaven but of men, a product of its times, a phase in human progress, a development of the religious instinct, disseminated by simply human means, too often by "the arm of flesh"—however excellent it might show by comparison with other anterior or local evolutions of religion, still the wonder would be not so much that the mass of mankind had never heard of it, as that almost the whole civilized world in some form or other professed it. But if it be not of men but from Heaven, being none other than the faith of the Son of God as the world's Saviour by Incarnation, Death, Resurrection, and gift of His Spirit, then that after eighteen centuries the world at large should be unaware of it, is a thing incredible. A religion claiming to be universal and Divine, but to this day showing no universality and no superhuman energy, would go far to refute its own claims. If Christianity, once like Buddhism, a missionary faith, like Buddhism had long ceased to be so, but, with three-fourths of the globe untouched, had become stationary and inactive, why surely, "that which decayeth and waxeth old is ready to vanish away." But such is not the fact. There are *not* 1000,000,000 *unevangelized* heathen. In all this huge mass the leaven of the kingdom is working, has been working, especially the last (nearly) 100 years. Everywhere this darkness is dashed with streaks of light, the dawn of a better day. As the morning spread upon the mountains lights up peak after peak, and presently hollow after hollow, till only some of the denser jungles and deeper ravines lie unreached by some direct rays, so while certainly at the opening of the century darkness covered the earth, and gross darkness the people, yet nation after nation has opened to the Gospel, land after land has become accessible to the "preachers of peace through Jesus Christ," island after island has turned from idols to

serve the living God, until now, though a thousand millions may be set down as heathen still, yet from among them almost everywhere there are firstfruits unto Christ. It is stated that 60,000 pagans embraced Christianity in 1878. In Africa, it seems as if east and west would soon "mix their dim lights" and "Ethiopia stretch out her hands unto God." The walls of the Indian Jericho are being compassed by a faithful band, and there are not wanting indications that in due time they will fall down flat. And it is to be remembered that the Book percolates often where as yet the Man has not been able to follow. Encouraging instances of this have been heard of in the interior of Africa and Asia, and other regions, either straitly shut up against the missionary or even open to him but not yet reached by him.

A thousand or two years—it is with God as one day. The Lord is not slack concerning His purpose in Christ, as men count slackness. But what of the myriads of shortlived men who have "died without the sight" meanwhile? If they have suffered through the Church's neglect, it is not they that will be punished for that neglect. Christ will not reap where He has not sown, nor gather where He has not strawed. "As many as have sinned without law shall perish without law": and "the servant who knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few stripes." "God has nowhere ever left Himself without witness": and "in every nation, he that feareth Him, and worketh righteousness, is accepted of Him" (doubtless in virtue of the one Offering once offered for the sins of the whole world). The question in *every* form, "Lord, and what shall this man do?" is one we may well leave in the Lord's hands. What shall the unevangelized heathen do in the judgment? "What is that to thee? Follow thou Me": "Go thou and preach the Kingdom of God," and evangelize "as many as thou shalt find." Let us not think it strange concerning these 2000 years, that "there remaineth very much of the earth to be possessed," though some *is* possessed, as though some strange thing it were. A thousand years it was ere our own Norse forefathers became obedient to the faith, and slowly and with many a set-back did Christianity establish itself where to-day it is brightest and strongest. The beacon was first lit in Roman Britain, and extinguished after 400 years by the heathen Saxons. These in turn were gradually Christianized partly from the south and partly from the north and west, a work that itself took centuries, during which were delays, checks, apostasies, religious wars, religious controversies: "the street of the city was built, and the wall, even in troublous times." But at length it rose fair and firm, when the Norse flood came, and once more left a ruin. In turn the Danish conquerors embraced the faith of the conquered, but this, again, by that time had become sadly corrupted from its original simplicity. Men complain of the results of not a hundred years of modern Missions, forgetful of the thousand years it took to settle Christianity in our own borders. And our argument is, that if men count slackness the development of God's work nowadays, it is at least no new thing, but the Divine method

which has been from the beginning. The thing which is now is that which has been, and we are not to wonder or cavil at it, as if unprecedented, or a sign of degeneracy and effeteness.*

Moreover, as certainly as it never was God's purpose that to this day the bulk of mankind should be "lying where no light has broken through," neither is it revealed that all would become Christians. "God at this time doth visit the Gentiles (τὰ ἔθνη—the heathen) to take out of them a people for His name." This and that ἔθνος is professedly Christian—but only nominally so in respect of a great majority of its people. Other nations are called heathen, but among them also there is a remnant. No doubt the evangelizing done is as nothing to what remains to be done; that more has not been and is not being done, let the Church answer for this; but being done it is. Once more, as at the first, they are "going forth, preaching everywhere: the Lord also working with them": everywhere the Divine taking out of a people is in process under our eyes; and herein is *the* answer to the difficulty we started with, and an evidence that Christianity is from God.

And if for a time, a long time, there was a suspension of Christian effort, the "Scripture has foreseen" this also. It is not until the eve of the fall of anti-Christian Babylon that the "angel appears in the midst of Heaven, having the everlasting Gospel to preach to every nation," &c. (Rev. xiv. 6). These things the Bible says to us, "that we might not be offended" by the abeyance of missionary effort: "these things it said before they came to pass, that when they did come to pass" in the revival of Missions, "we might believe." By the sure word of prophecy that which might have shaken our faith is turned to the confirmation of it.

They then that oppose Missions and discredit and stand aloof from them all they can—if they had their way, and the heathen world were left unirradiated by the missionary's track, would deprive the writer, for one, of one great proof of our most holy faith. He would find it hard to believe in a Divine Christ who had so far forsaken the earth for which He died, as to acquiesce in the more part of her remaining in ignorance of Him to this day. He would say there must be a mistake somewhere. He would lend an ear perhaps the more readily to those who are saying on every side that the mistake is in the very foundations of the faith. But when he sees, that with whatever checks and slacks, however the successive waves have to climb a steep strand against baffling winds, each seeming to fall back broken and to lose the ground it had gained, yet that the tide is surely if slowly rising, and now is coming in with even unusual strength,—whatever difficulty he felt in the presence of so great a heathendom, in the missionary energy of the Church he finds that difficulty met, and in Christian Missions the latest link in the long chain of Christian evidences.

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* Compare Bp. Butler, *Analogy*, iv.: "Men are impatient, and for precipitating things; but the Author of nature appears deliberate throughout His operations; accomplishing His natural ends by slow successive steps."

SELL'S FAITH OF ISLĀM.

The Faith of Islám, by the Rev. EDWARD SELL, Fellow of the University of Madras. London: Trübner, 1880.

AMONGST the changes which have astonished thoughtful persons during the past few years, one very striking instance is the novel estimate formed of Mohammed and Mohammedanism. From the first public manifestation of the "Prophet" until the present times, except by his own fanatical followers, the founder of Islám had been viewed as an incarnation of evil, and his system an addition to the falsehoods which have deluded mankind. It is not easy to see how, with the Bible for a text-book, any other conclusion could well be arrived at. The lengthened period during which Mohammedanism was a scourge of the nations, intensified the aversion entertained towards the religion of Islám. When the legions of Saracens and Turks overspread the earth like locusts, devastating all around them, it would have been strange if anything but hatred, mingled with fear, could have been the feeling entertained. Latterly, however, the fury of Mohammedanism was spent. Mohammedan nations gradually assumed the condition of extinct volcanoes: fire was no longer belched forth, and lava ceased to overwhelm all within the reach of the plague. This alteration, however, did not tend to exalt the estimate of Mohammedanism. Travellers passed to and fro among some of what might have been the fairest regions of the earth, and brought back accounts, only too veracious, of chronic misgovernment, of ignorant fanaticism, of hopeless malversation, of wide and far-spread desolation. All that could be said on behalf of the Turk was, that by centuries of oppression he had reduced his Christian subjects to a yet deeper state of degradation than that in which he was plunged himself. The contrast to careless observers might be favourable to him; it helped to win him some remnant of consideration.

Now, however, we are living in an age of paradox. The chief aim of most persons is to discover and retail something new and startling. It is esteemed a proof of superior sagacity and learning when all that has hitherto won the veneration of mankind is depreciated and vilified, while what has in times past been reprobated is dragged forward and held to be worthy of admiration. Some of these instances of rehabilitation have been so astonishingly absurd that it is difficult to suppose that the authors of them can have been really in earnest. Among other such cases, Mohammed has been reproduced, if not for the veneration, yet for the respect of mankind. The love of paradox, however, would hardly have been sufficient of itself; other causes have contributed. The science of Comparative Religion has recently been a favourite pursuit. By judiciously dwelling upon the imperfections of Christianity as exhibited in the persons of its votaries, and by the production of moral apophthegms from the sacred books of religions of human origin, a sort of low level has been established upon which the followers of all creeds can be supposed fairly to meet.

Good in every one, and good in everything, has been assumed, the result being that if one creed is not quite as good as another, yet a great deal may be said for all creeds. Although the conclusion may not be pointedly and expressly so stated in all cases, yet it comes pretty much to this, that if a man only acts up to his real and supposed lights, and does the best he can, he may reasonably hope to be saved, supposing that there is such a thing as judgment and salvation beyond the grave. Even so, however, the case is not fully stated. There is, and ever has been, in the heart of the natural man, Jew or Gentile, distinct hostility to the Divine character of our Lord Jesus Christ, and the exclusive claims preferred by His religion. This animosity displayed itself in the brutal persecutions of ancient Paganism, more especially those carried on by philosophers when in power. Since there has been scope for free thought it has manifested itself in a peculiar manner by the preference, real or affected, for Mohammed over Christ. The infidel Gibbon, who was among the first to furbish up Mohammed anew, is a conspicuous instance of what we mean. But his neither was nor is by any means a solitary case. He may have set the ball rolling, in England especially, but the game has been kept alive by others. Goethe, we are told, did for Mohammed in Germany what Gibbon did in England. Those, however, who wish to judge impartially may readily admit that the ancient hatred of Mohammed and his system was blind and indiscriminate, passionate and exaggerated; but they are right in not being swept away by the extravagance that because he was formerly unduly blamed he is now to be unduly praised. Language such as that indulged in recently by a high functionary in India, at a public meeting, cannot be sufficiently reprobated, who ventured to assert, to the great scandal of all Christians in whom profligacy or pseudo-philosophy had not deadened all self-respect, that the time was coming, if it had not arrived, when it would be seen that "Mohammedanism was worthy of more respect than the so-called Christianity of the nineteenth century." The statement was the statement of an avowed infidel, but still nominally a Christian. It is to be feared that he was only the blunt exponent of sentiments largely shared by many who prefer veiling their crotchets in more decent phraseology.

However, be all this as it may, there is no question that of late years there has been a restored Pantheon of religious reformers, among whom Mohammed occupies a conspicuous position. It is not the fashion nowadays to erect statues to "respectable sages who have instructed mankind in the various modes of addressing their homage to the supreme and universal Deity, or to place busts of them in private chapels," * as was practised by Alexander Severus, but there is virtually a cult. It is worth while, therefore, to investigate what is the true nature of Mohammedanism. This has been attempted by various

* Something of the kind has however been recently attempted at Leicester, where a building has been adorned with busts of Mohammed, Voltaire, Tom Paine, and others. Among them an effigy of our Blessed Lord finds a place. It is a vulgar but hardly exaggerated expression of modern liberalism in religion.

writers. One of the most popularly known is Mr. Bosworth Smith. He has dealt with the subject in a manner calculated to interest general readers. We believe that he does not make any pretensions to Oriental learning, but he has studied the Qurán carefully in translations, and has consulted many learned European writers who have handled the subject. His book fairly represents the information of a well-educated Englishman treating his subject according to modern lights. His estimate, like that of the late Thomas Carlyle, of the Arabian prophet is a very favourable one, and he has considerable faith in the value of Mohammedan religion. We have no wish to engage in controversy with him, and will simply remark, that for aught that appears to the contrary in his work, the Qurán is to Mohammedans what the Bible is to Christians. It is true that he has gathered, chiefly from the excellent missionary, the Rev. T. P. Hughes of Peshawar, that Mohammedans entertain opinions and indulge in practices not recognized in the Qurán, but he does not seem to have any definite opinion about them, and certainly gives no lucid or connected account of them and how they affect faith and practice. The result is that those who form their estimate of Mohammedanism from his book must have a most imperfect and most superficial acquaintance with the real state of the case. Any judgment or estimate formed from it would be of the most partial kind, and, although no doubt most unintentionally on the author's part, could only land the reader in erroneous conclusions.

That however which Mr. Bosworth Smith cannot be said to have attempted, has been accomplished in a most scholarly manner in the valuable volume in which Mr. Sell has accumulated the riches of his learning. As is well known to the friends of the Church Missionary Society, Mr. Sell has laboured among the Mohammedans of India in a most devoted spirit. He has lived with them on the most friendly terms, and bears willing testimony to many whom he esteems as friends, men "better than their creed, with whom it is a pleasure to associate." He recognizes their "manliness, suavity of manner, and deep learning after an Oriental fashion," making them a very attractive people, but not without a darker side. His book is of course not of the popular and readable character which distinguishes Mr. Smith's writing, but it teems with information drawn from the fountain-head. Mr. Sell is an Oriental scholar, and has pursued his investigations fearlessly and thoroughly. We wholly agree with him that "much that is written on Islám is written either in ignorant prejudice, or from an ideal standpoint. To understand it aright, one should know its literature and live amongst its people." These have been Mr. Sell's qualifications for his task. We cannot pretend to give an adequate representation of so erudite a work, which will amply repay the devotion of the student. All that we can attempt to do is to reproduce, for the information of the general reader, some of the chief conclusions which he has arrived at.

In his opening chapter on the "Foundations of Islám," in almost his first sentence, Mr. Sell disabuses his readers of the erroneous notion

that the "Qurán contains the whole religion of Mohammed," with all kindred errors to the same effect. "So far," he says, "from the Qurán alone being the *sole* rule of faith and practice to Muslims, there is not one single sect amongst them whose faith and practice is based on it alone. No one among them disputes its authority or casts any doubt upon its genuineness. Its voice is supreme in all that it concerns; but its exegesis, the whole system of legal jurisprudence and of theological science, is largely founded upon the Traditions. Amongst the orthodox Mussulmans, the foundations of the Faith are four in number, the Qurán, Sunnat, Ijmá, and Qiás." We have quoted this introductory sentence. The whole book may be said to be an exposition of it. It is obvious how totally this assertion differs from ordinary writing upon the subject. We think that we are not mistaken in saying that Mr. Bosworth Smith, and he is not a solitary instance, makes no allusion, unless it be of the most passing kind, to three out of four of these "Foundations of the Faith." The Sunnat, a word meaning "rule," implies what we term tradition, a command given by the Prophet or an example set by him, resting on traditional accounts. Mr. Sell remarks that the Wahhábís are supposed to reject Tradition. It would be equally correct, he avers, to state that all Protestant sects reject the Four Gospels! Ijmá, the third foundation of the Faith, means technically, the unanimous consent of the leading theologians. It represents something like the maxim of Vincentius of Lerins among Christians. Qiás means technically, the analogical reasoning of the learned with regard to the teaching of the Qurán. A familiar instance of its application would be, "the Qurán forbids the use of Khamar, an intoxicating substance": hence is deduced the prohibition of wine and opium, though not forbidden by name. The Wahhábís would extend the prohibition to tobacco. Upon these four foundations, Mr. Sell remarks:—

The Qurán, the Sunnat, Ijmá, and Qiás, form in orthodox Muslim opinion and belief a perfect basis of a perfect religion and polity. They secure the permanence of the system, but they repress an intelligent growth. The bearing of all this on modern politics is very plain. Take again the case of Turkey. The constitution of the Government is theocratic. The germs of freedom are wanting there as they have never been wanting in any other country in Europe. The ruling power desires no change; originality of thought, independence of judgment is repressed. Nothing good has the Turk ever done for the world. Their rule has been one continued display of brute force unrelieved by any of the reflected glory which shone for a while in Cordova and in Baghdád. No nation can possibly progress, the foundations of whose legal and theocratic system are what has been described in this chapter. When brought into diplomatic and commercial intercourse with States possessing the energy and vigour of a national life and liberal constitution, Muslim kingdoms must, in the long run, fail and pass away. It has been well said that "Spain is the only instance of a country once thoroughly infused with Roman civilization which has been actually severed from the empire; and even then the severance, though of long duration, was but partial and temporary. After a struggle of nearly eight centuries, the higher form of social organization triumphed over the lower, and the usurping power of Islám was expelled." So it ought to be, and so indeed it must ever be, for despotism must give way to freedom; the life latent in the subject Christian communities must sooner or later cast off the yoke of a barbarian rule, which even at its best is petrified and so is incapable of progress. However low a Christian community may have fallen, there is always the possibility of its rising again. A lofty ideal is placed before it. All its most

cherished beliefs point forward and upward. In Islám there is no regenerative power. Its golden age was in the past. When the work of conquest is done, when a Mohammedan nation has to live by industry, intelligence, and thrift, it always miserably fails.

In citing this passage we have no wish whatever to discuss political questions, but simply to deal with theological facts seriously affecting the well-being, the moral and intellectual progress, above all, the religious destinies of mankind.

In his chapter on the "Sects of Islám," Mr. Sell disposes as effectually of the notion that the Mohammedan religion is one remarkable for the absence of dogma and the unanimity of its professors, as he had previously of the fancy that the Qurán is the solitary foundation of faith and practice. Christians in general have naturally very vague ideas concerning furious disputes and strife which rage internally in the Mohammedan world; but it does not follow that they do not exist, and are formidable difficulties, because we know little or nothing about them. Mr. Sell has however entered fully into the question, and shows that Mohammedans differ in important principles of the faith, and that there is in consequence divergence of practice. There is not a greater delusion than the unity of Islám in the East. After enumerating and commenting upon the various sects and attempts at reform, Mr. Sell remarks, "So long as the Qurán and the Sunnat (or, in the case of the Shiah, its equivalent) are to form, as they have done for every sect, the sole law to regulate all conditions and states of life, enlightened and continued progress is impossible. The deadening influence of Islám is the greatest obstacle the Church of God has to overcome in her onward march; its immobility is the bane of many lands; connexion with it is the association of the living with the dead; to speak of it, as some do, as if it were a sort of sister religion to Christianity, is but to show deplorable ignorance where ignorance is inexcusable."

The very interesting account of the complicated dogmatism of Islám given by Mr. Sell, is too technical and minute in its details to be studied elsewhere than in his own work, to which we must refer our readers. The practical duties of Islám are treated of in a separate chapter. We commend to the consideration of the admirers of Mohammedanism as a system of religion the following extract, which is all for which we can find space:—

> Ghusl is an ablution of the whole body after certain legal defilements, and should be made as follows. The person should put on clean clothes and perform the wazú, then he should say: "I make ghusl to put away impurity." All being ready he should wash himself in the following order. He must pour water over the right shoulder three times, then over the left three times, and, lastly, on his head also the same number of times. The three farz conditions are that (1) the mouth must be rinsed, (2) water be put into the nostrils, and (3) the whole body be washed. If one hair even is left dry the whole act is rendered vain and useless. All other particulars are sunnat or mustahab.
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> There are obvious reasons why an explanation of the causes which vitiate a purification, or of the cases in which ghusl is required, cannot be given here. Every standard Muslim work on Fikh, or law, deals fully with the subject. Nothing is more calculated to show the student of Islám how much the Sunnat rules in the practical life of Muslims. The Traditions have raised the most trivial

ceremonial observances into duties of the greatest importance. That there may be spiritually minded men in Islám is not to be denied; but a system of religion which declares that the virtue of prayer depends practically on an ablution, and that that ablution is useless unless done in the order prescribed, is one well calculated to make men formalists and nothing more. It comes to this, that, if a man when making wazú washes his left hand before his right, or his nose before his teeth, he cannot lawfully say the daily Namáz enjoined on all Muslims. None but those who have studied Muslim treatises on the subject can conceive of the puerile discussions which have taken place on points apparently trivial, but which from their connexion with the Sunnat are deemed by learned Muslims of great importance.

Now it may fairly be conceded that these religious absurdities may be paralleled in those Jewish traditions whereby, as our Blessed Lord told the Scribes and Pharisees, they had made the commandments of God of none effect. It would also be most easy to produce corresponding follies from the ceremonials and practices inculcated by the Greek and Romish perversions of Christianity. These have been and are so puerile and contemptible in the estimation of every religious mind capable of discernment, that the advocates of Mohammedanism have a specious case when they ask whether it would be really worth while to substitute those degrading superstitions for the faith, such as it is, of Islám. The true reply to such argumentation is that Christianity is not inextricably bound up with the perversions of it exhibited by Greece and Rome; that it has no necessary connexion with the idolatrous and foolish accretions which have gathered themselves around the Word of God. It has neither Sunnat, nor Ijmá, nor Qiás of co-ordinate authority with Holy Scripture, except in the estimation of the depravers of God's truth, which is the case with the Mohammedans. There is nothing therefore to hinder the free, the unadulterated, the simple proclamation of the Gospel as enunciated by the Lord Jesus Christ and His Apostles, as the remedy for the evils under which the votaries of the false Prophet are labouring. While most earnestly commending Mr. Sell's valuable labours to the consideration of all interested in the Mohammedan question, we furnish them an extract pregnant with matter for thought. The conclusion will, we think, be that Islám is the one principle of death amidst all the jarring elements of destruction in the Eastern world:—

To the Muslim all that the Prophet did was perfectly in accord with the will of God. Moral laws have a different application when applied to him. His jealousy, his cruelty to the Jewish tribes, his indulgence in licentiousness, his bold assertion of equality with God as regards his commands, his every act and word, are sinless, and a guide to men as long as the world shall last. It is easy for an apologist for Mohammed to say that this is an accretion, something which engrafted itself on to a simpler system. It is no such thing. It is rather one of the essential parts of the system. Let Mohammed be his own witness:—"He who loves not my Sunnat is not my follower." "He who revives my Sunnat revives me, and will be with me in Paradise." "He who in distress holds fast to the Sunnat will receive the reward of a hundred martyrs." As might be expected, the setting up of his own acts and words as an infallible and unvarying rule of faith accounts more than anything else for the immobility of the Mohammedan world, for it must be always remembered that in Islám Church and State are one. The Arab proverb, "Al mulk wa dín tawáminí"—country and religion are twins—is the popular form of expressing the unity of Church and State. To the mind of the Mussulman the rule of the one is the rule of the other,—a truth sometimes forgotten by politicians who look hopefully on the reform of Turkey or the regeneration of the House of

Osmán. The Sunnat as much as the Qurán covers all law, whether political, social, moral, or religious. A modern writer who has an intimate acquaintance with Islám says :—"If Islám is to be a power for good in the future, it is imperatively necessary to cut off the social system from the religion. The difficulty lies in the close connexion between the religious and social ordinances in the Qurán, the two are so intermingled that it is hard to see how they can be disentangled without destroying both." I believe this to be impossible, and the case becomes still more hopeless when we remember that the same remark would apply to the Sunnat. To forget this is to go astray, for Ibn Khaldoun distinctly speaks of "the Law derived from the Qurán and the Sunnat," of the "maxims of Mussulman Law based on the text of the Qurán and the teaching of the Traditions." K.

DAILY LIFE IN UGANDA.

Extracts from the Rev. G. Litchfield's Journal.

A VERY long and detailed journal has been sent home by Mr. Litchfield, recounting the incidents of the twelve months he spent in Uganda, from February 1879 to February 1880. It was written for his private friends, and not for publication; but we have permission to make some extracts. It does not tell us much of the more public side of the Mission—the visits to the court, the services in the building set apart by Mtesa as a "church," the arguments with heathen and Mussulman, the relations with the French priests—for Mr. Mackay's knowledge of the Suahili language, gained during his journeys backwards and forwards nearer the coast, gave him an advantage in these respects over Mr. Litchfield, who (being one of the Nile party) had not been on the East coast at all. But we gain from it a vivid idea of the daily life of our brethren, their manual labours, their patient teaching of their visitors, their efforts to master the language, and many interesting particulars as to diet, health, &c.

Of the period covered by the earlier part of the journal we have already published ample accounts. We begin our extracts in July 1879, when Mr. Litchfield and Mr. Mackay were alone. Mr. Wilson and Mr. Felkin had left for England with the Waganda envoys; Mr. Stokes and Mr. Copplestone had gone southwards across the Lake; and Mr. Pearson had accompanied the latter party, intending to return shortly. The Romanist Mission had been reinforced, and its public repudiation of the English Mission had taken place; but we hear little about it and its doings.

July 4th, 1879.—Had my *first* medical *fee* this morning, in the shape of a load of beautiful bananas. This was a fee (unasked for) from one of Katikiro's headmen, who had his finger half taken off by the bursting of a gun-barrel; which finger, I am thankful to say, is rapidly getting better, through the use of carbolic lotion and careful dressing. Felt lonely this morning and had a good "oratorio" with my concertina and myself, out of Mercer's hymn-book.

7th.—Killed a calf. Made some calves'-feet jelly. Had five chickens hatched this morning; and as the two hens fought over the possession of them, I had to fasten one of them up, or the chickens would have been killed.

18th.—Killed, skinned, and cut up a goat this morning, in a little over thirty minutes. This is a decided improvement, as it used to last me nearly two hours.

21st.—About 8.30 a.m. I was seized with the first attack of malarial fever I have had since coming to Uganda. The first, or shivering stage, lasted nearly four hours. I was very ill all day, temp. 103, and feeling very sick. Ibeyn, my little attendant, was very

desirous of being an assistance, and sat down on the floor at the foot of my bed, watching me carefully all day, and at night he slept on the mat by my bedside.

22*nd*.—Felt much better this morning, but still weak and giddy. Of all our fever remedies give me Dr. Warburg's tincture. It acts sooner than quinine, and is more efficacious, judging from the results I have seen. Concluded that exertion was the best thing for me, so got up, killed, skinned and cut up a goat. Mackay was busy forging. I worked at the language.

23*rd*.—Much better to-day, thank God. Had some hours' work digging, first thing, and then settled down to the language. Mackay went to the court. We heard from Toli, the king's drummer, that the French are buying young slaves fast, paying 100 bullets, or ½ pra of cloth, for each slave.

26*th*.—Up by daybreak. Killed and cut up a goat. Then settled down to the language for some hours. I find it hard work, with no teacher and no medium. I have to get all my information from the Waganda who come down to see me, and the only way I can do it is by making signs, as, for instance, in the verbs to laugh, to shout, to cry, to crow, to kick, to run, to spit, to wink, to strike, &c., all of which are rather ludicrous in illustration. But I have now got some 400 or 500 words and verbs, besides phrases, and hope to crawl like a child in the language before three months are gone by. Mackay went to the palace, but did not see the king.

August 6*th*.—Worked hard all day in washing and ironing. I dislike this task very much, and would much prefer six hours' spading to one of ironing.

7*th*.—There was a good deal of thunder about to-day, and a very little rain. The ground needs rain badly, and is at present very hard to work. In making a portion of a fresh bed I had to work it all with a pick, as the spade could make no sign on it. This, of course, makes the labour of digging about double its usual amount.

9*th*.—Found a slave of Monoculia (a chief) waiting to see me, and desiring to see me for some medicine he wanted. I accompanied him to his master to see the patient, and was warmly welcomed by the chief, who has often been at our Mission-house, and seems really desirous of learning the truth. I found, not one, but four or five patients there, and promised to return on the morrow, bringing a stethoscope. I could make no diagnosis of some of the cases. Busy with the spade in the evening.

Sunday, 10*th*.—Bad night. Did not go to the palace to-day with Mackay for service. Went, as I had promised, to see my patients at Monoculia's house. As this chief seemed anxious to talk on religion, I tried to explain the death, resurrection, and love of Christ to him in my broken, stammering language. After a while he went outside and sent a slave to fetch me. I went to him, and found him in a very small hut on his knees, and he asked me to pray. I said I did not know Suahili, but he said, "Pray in English, God understands you." And I did so, deeply moved by the scene.

16*th*.—Busy this morning in taking to pieces and cleaning a sewing-machine, which came with the east coast party; but I did not get it finished so quickly as I expected. It was all rusted over, and took me a long time to make right; but eventually it worked smooth, and I sewed a pair of pantaloons with it. The Natives were greatly amused to see a machine sew. I next took in hand Mackay's lever watch, but night fell before I could complete it.

The next extracts give us some glimpses of native life and customs, and also refer to Mtesa's request for baptism, and for an English princess for a wife!

Aug. 21*st*.—Beautifully fine day. Busy with the language and in the smithy forging. In the afternoon a slave of Kiwanda's came down to say his master was ill. From the description I thought it was fever, so I went to see him. I found him surrounded by a host of wives, and some of them were rubbing dust and water over his body for medicine. His disease proved to be "over-eating," as far as I could make out, so I prescribed an emetic of ipecac. His leader (Kilangoza), named Kaima, then came in with

another batch of women; and when the place was about crammed full with them they executed a peculiar dance, squatting on the ground and writhing their bodies about in an extraordinary manner. Their bodies as far down as the waist kept stationary, but the rest of the body seemed capable of a distinct circular motion, in which every muscle seemed in movement. A few of the younger women were stark naked, and had a narrow roll of serpent-skin about their waist. Both Mkwenda and Kaima offered me a wife, which I at once politely declined.

30*th*.—Paid a visit to the house of Toli, the king's drummer, who came originally from Zanzibar, and has been here for twelve or thirteen years. I was much pleased with the careful way in which his large shambeh was kept, and the numerous plants he had managed to grow; such as rice, onions, pomegranates, lemons, sugar-cane, potatoes, &c. His houses are large and well-built, and his numerous crowd of wives (about 100) find plenty of work to keep the place in such order. He fetched about thirty of his prettiest wives in (all well dressed in cloth of bright colours) to see the white man, and I have not met a finer-looking lot of women in Africa. Four of them were Wahuma women, with a light tawny skin and European features. They all seemed pleased at the sight of a white man, and sang some songs for me in a low, sweet tone; indeed so low as to sound more like a hum than singing.

Sept. 2*nd*.—Mackay and myself paid a visit to a chief called Kasuju, who has the care of the king's sons. We found him a very pleasant man, and I played with him a game (used throughout Uganda) of black balls, with a board full of holes. He gave us a splendid goat, so fat and big as to pull my boy Musoki after it at a run all the way home. He also presented Mackay with a lubugo cloth, stained black, in straight patterns, with round spots between the lines. His house was one of the largest I have seen in Africa for native building, and had in it six or seven rooms. It was built with a sloping roof like European houses.

7*th*.—Mackay went and saw Mtesa, who entered into a long discussion on baptism. It is plain that the French priests have been at him, for he wants to be baptized; but Mackay tells him that we could only tell a tree by its fruits, and that if the king would be a monogamist, &c., we should see that he really meant his religion, and would at once baptize him.

9*th*.—Mackay went to the palace. The Arabs had their Koran there to-day, and began to argue vehemently. The king was again deeply interested on the subject of baptism, and was desirous of that sacrament, saying that he would put away his wives and follow Christ truly. He said he should like to have but one wife, and would prefer a white woman, and said that "as he was a king he must have a king's daughter." He would give 1000 tusks for her. On being told that if he ever did get a king's daughter he would get a dowry with her instead of buying her with 1000 tusks, he seemed greatly pleased. The court was finally broken up without much real good being entered upon, the king wanting Mackay to write to Queen Victoria for her daughter.

15*th*.—Walked up to Monoculia's (a chief), taking with me several magic-lantern slides illustrative of the life of Christ. He would have me to pray with him in a little hut he has built, and which he calls the house of God.

19*th*.—Mackay again went to court and saw the king. Mtesa was hearing the Koran read, and evidently was inclining to the Mohammedan religion. He said if Mackay did not get him the Queen's daughter to wife he would not let us read the Bible at court, &c. Then he wanted to be baptized, and next a cannon to be made.

20*th*.—Up with the sun, but did not enjoy a good night, for I seem to have some whole colonies of rats in my bedroom, and, in fact, all over the house. They race over the bed, up the wall, and about the floor, squealing and knocking articles over in the most reckless fashion. I got a pot of very good honey from Toli yesterday, which makes a very decent change from the usual goat's flesh and plantains. A chief named Chambalango has been coming down very regularly lately, early each morning, to learn reading. Have been printing several days this week. An old chief named Kaima, whose office is that of going before the

king when on the march, came to see me for the first time this morning. I asked him if he would give me an old woman that would do the cooking for me, and he promised to send me one. Then Mkwenda and Monoculia came down and stayed a good while, looking at the spots where their respective men are going to build houses for me. I am afraid that even now it will be long before the building gets finished, for the Waganda style of working is for one man to work and twenty men to sit and watch him do it. This is, as a rule, the division of labour adopted here, and reminds one of their similar division as regards food, which the women have to cultivate, gather, bring from the country, and finally work, while their lords condescend to eat it. I made a chief stare the other day by putting three sticks on the ground, and calling one clothes, one cattle, one women, which they treated exactly alike as regards buying and selling; and I informed him that in the beginning God made a man and a woman, not a man and a beast.

24th.—Bought fifty plantain-trees for 200 cowries, and planted them in my portion of the ground, afterwards to be fenced in.

We now come to the time when there was such an influx of people, men and boys, anxious to learn to read. It is a deeply interesting picture, and gives us some idea of the faithful work done by our brethren. Remarkable notices of Mtesa occur, too, which show how much ground there has been for even such sanguine expressions as we have been used to in Mr. Mackay's letters. Since then, indeed, the king has again professed himself both a heathen and a Mohammedan in succession, and we have had sad evidences of the caprice and cruelty that mark his despotic rule; but have we seen the last of the changes in this strange man? God knoweth!

Sept. 29th.—Busy to-day building the new house. A good number of men were at work, but they make little progress, for there are three looking on to every one working. Gave a Scripture lesson to my reading pupils, and to a knot of men as well, this morning, out of the first chapter of John. They seemed to understand it, and my heart rejoiced that God had so far unloosed my tongue as to enable me to stammer in this language. Some of my boys can read very fairly now, and if we had the Gospel translated into Kiganda this teaching might have great influence.

Oct. 2nd.—Very few builders are here, most of them having gone for more grass, &c. The Matongoli, who is the overlooker of these men, is very desirous to learn reading, &c., and has got the Lord's Prayer off by heart, and daily listens to my teaching from the Gospel. There is altogether a change here from the time when our trouble was heavy upon us, for, instead of being shunned, there are few days now without chiefs, Matongolis, and slaves coming to see us, and learning to read. May we not take this as a sign of God's favour upon us, and ought it not to render us all the more earnest in the work?

4th.—Called to see Kitimxi, the chief who has been so very ill, and found him holding an audience. One of the king's sisters, a daughter of Suna, was there, and offered me one of her women as a wife, which I promptly declined. The people all seemed astonished, and evidently could not understand my indifference on the subject of marriage. I explained that Christians had but one wife, and that the king and chiefs of England had but one each, at which their astonishment increased tenfold.

7th.—The king appears to be taking a real interest in the things of eternity at this present time, and few days pass without his holding a long discourse on them.

I had a crowd of boys down to see me and to read; and I gave a Scripture lesson of nearly an hour's length, out of St. John's Gospel.

9th.—Up very early, and painting alphabets for the boys who are learning to read, as there are a number of fresh ones. They make reading-boards very nicely, scraping the wood very smooth and level, considering the tools they have. Continued the Scripture lessons out of St. John's Gospel to the most advanced pupils. They appear to take a real interest in the truths of God, especially one man, who is a Matongoli,

and is in command of the builders. Bought and planted forty banana-trees in the shambeh to-day. Afterwards I went to see the king's drummer, who is ill, and took him some medicine. In the evening I had a present made me of two Waganda women, from men I had asked for them. I at once gave them in marriage to my Waganda servants, Aulida and Maso, who were much delighted and nyanzigged tremendously. My object in begging these women was twofold. First, I have had five boys run away in two months, and I thought I could induce them to stop by making them a present of a wife each. Secondly, the Waganda men do not know how to cook, and I expect, by giving the servants a wife each, to get good cooking done for myself. This is an experiment, and how it will succeed I do not know, but I hope for the best; and at any rate it will show some of the chiefs who want baptism something of domestic servants. They do not know what to do with the women they put away, if they retain one wife. My own idea is that it would be better to keep them as domestic servants, rather than have them running about the country.

Sunday, 12*th*.—Went to court with Mackay for service, and enjoyed a really pleasant time. We held it in the king's house, and not in the chapel, and the king seemed to take a deep interest, and translated faithfully for his chiefs. He reminded me of a father surrounded by his children, more than a king with his subjects. His pages sat round his bed, and it was difficult to realize we were in Central Africa amongst a savage nation. In fact, the term savage can scarcely be applied to this people; they are so far in advance of the other tribes we have seen.

15*th*.—Had work to-day that I greatly dislike, viz., washing and ironing. Oh, that some friend of the C.M.S. would send out a good washing-machine, or something that would clean clothes without destroying them. The Natives mean well, but they make a sad mess of everything. The house was filled with men and boys reading all the time I was ironing, and, as they are in different stages, the sound was confusing at times.

16*th*.—Fine day, and very hot. Mackay finished cutting the alphabet on the backs of the capital-letter blocks, and I shall set them in the chase and print them to-morrow. Made a table in the new house of tiger-grass stalks. The Natives look amazed at the idea of shelves, tables, &c., and by-and-by will doubtless copy them in their own houses, for they are a very imitative race.

20*th*.—Day of constant work, as the reading-boys and men were here by daybreak, and did not go away until evening. I was dreadfully tired of hearing the confused hum of spelling and reading before night came, and would have given a good deal for a quiet sleep. Lately I have been very languid and weak, sleeping poorly at night, and lacking energy even to do the ordinary duties of the day. I think I must need a change of some kind to enliven me and put new energy in me. Mackay is also constantly complaining of being ill and feverish, and seems nearly ready to give in and succumb to a severe attack of illness. Perhaps the sameness of food and the lack of exercise have something to do with it.

21*st*.—Printed about sixty good alphabets from the wooden types cut by Mackay.

23*rd*, 24*th*, *and* 25*th*.—Have had my hands so full of work these last few days as to leave me no time for writing diaries. We never pass a day now without some chiefs and sub-chiefs calling to see us, and they generally remain some time, talking and looking about them, requiring at the same time that we should amuse them and give them some hospitality. Our refreshment for them consists of coffee-berries unburnt, which they chew, and if we have any pombé (or native beer) we give them some of it also.

Sunday, 26*th*.—Up very early, and went with Mackay to the court to hold service. A good number of chiefs were present, and we had a very pleasant service. After waiting some time the king called us into court, and we had some hours in his presence. He was in an excellent humour, and laughed and chatted like a familiar friend. He said he did not like a noise in his court, and complimented us on the decorum observed this day. He conversed on magic and witchcraft, asking us what we thought of it, &c.

30*th*.—Mackay went up to court and saw Mtesa to-day; the king being in a

very good humour, Mr. Mackay gave him about a dozen of the alphabet sheets we have been busy printing lately, and the king was extremely delighted with them, begging us to do more of them, and distributing these at once amongst his chiefs, pages, and soldiers, with strict injunctions to learn them quickly and well.

Nov. 1st.—Mtesa continues enthusiastic in the educational department; and, as a proof of his goodwill, he made a man named Mokassa, who has been reading with Mackay, a "Matongoli," for being able to read. We must see if we can get him to build us a school in the palace grounds, where I might work daily and obtain large numbers of pupils. One great encouragement to go forward is the fact, that several of the men Mackay and myself have been teaching are now fully qualified to teach others, and are daily surrounded by crowds of people learning.

3rd.—Teaching best part of the day, having a large batch of people in to learn, some the alphabet, some syllables, some advanced books. I started a new plan, which I trust may prove a success, which it certainly will if God only bestows His blessing upon it. This was the experiment of singing, which I hope to follow up daily. The men learnt the scale on the Tonic Sol-fa system very easily, and I led them with the concertina and my own voice.

6th.—This being the anniversary of Mackay's entry into Rubaga, we sat, smoked, and talked together in my room until midnight. Truly, when we look back over the last twelve months, we have countless mercies to thank God for, and can say, "Hitherto the Lord hath helped us."

On November 7th Mr. Pearson returned from Kagei, and it will be remembered how astonished he was at the change he observed. "Surely," he wrote, "this is the finger of God." (*Intelligencer*, July 1880, p. 413.)

Nov. 8th.—A busy day. Pearson went up to the palace, and Mackay took the king some of the last reading-sheets we printed. They had an audience of Mtesa, who was very friendly and asked Pearson many details of his journey, but neglected to send any food down. In the meanwhile I had the house crammed with visitors, chiefs, sub-chiefs, and slaves, all reading, talking, and playing their native game. It was not until nightfall that we got the last batch of people away. When Pearson returned I left the reception of strangers to him and went into the new house (now completed), and helped to finish the levelling of the floor of the last room, and the making of the last set of shelves. These we must finish on Monday, as the tiger-grass ran short. This work, together with the slaughter of a sheep, and the striking the big forge hammer, finished the day, leaving me tired, and my foot very painful from too much standing upon. But all things go into the sum-total of the work, whether great or small, dirty or clean, hard or easy; and I always find myself the happier the more work I get through in the day.

28th.—Thirty-two men and boys were down for instruction to-day, and I feel quite knocked up with so much teaching, as they kept me hard at work talking for the space of four hours. When they had gone I started printing, and got 150 sheets of advanced reading-lessons printed on the one side. Afterwards had a good spell at digging and fencing.

Dec. 1st.—My two women servants ran away last night, but I made no effort to regain them, for they have been very unprofitable.

2nd and 3rd.—Two days of excessively heavy labour in teaching, digging, and shifting my goods, together with the whole of the medical stores, into my new house. To-night I have got things a little bit into shape, and am sleeping here for the first time. I pray God that this change may prove a blessing to me, and be the means of drawing me nearer to Himself. He alone knows how much I need a revival, for both in body and spirit I feel nearly worn out. From daybreak until night it is one incessant round of mental and manual labour, and the native food (the only kind we can obtain) does not supply us with the necessary stamina. My two brothers, as well as myself, are alike feeling knocked up; but our Heavenly Father knows all about it, and has promised that "as our day so shall our strength be;" so it must prove all right in the long run.

But then came the revolution of December, if we may call it so, when the *lubari* superstition regained its power and the court decreed the re-establishment of heathenism. Of this full accounts have already appeared in our pages. The next extracts show how much the stoppage of the work was regretted by some of the people. We also see the missionaries engaged in a surgical operation; and we come upon one of the few notices of the Jesuit party:—

Dec. 26th.—One of the head wives of Katabarua shot herself by accident to-day, and they carried her here to be attended to; but I suppose they were afraid, for they did not start until it was dark. The bullet had entered her back, passing out at the inner side of the left breast, breaking the ribs and going through the lungs in its course; in fact, it was a miracle it did not strike the heart. It had then struck her hand obliquely at the back, and finally gone out at the palm. She presented a pitiable sight, and I felt quite sick when handling the broken mass of blood, flesh, and bones. Mr. Mackay and Mr. Pearson helped me; and we cut out the forefinger and the pieces of shattered bones and flesh, afterwards sewing the skin over the back of the hand, to try and induce the parts to heal together, leaving her with the thumb and three fingers in a tolerable state of preservation. This job lasted us nearly half an hour; and then we had the breast to look to, where we found very serious damage, as the contents of the breast were protruding, while a large quantity of blood gushed from the orifice at the back. I plugged the holes, and put pads of lint soaked in carbolic lotion over the plugs, finally bandaging her round tightly to keep things in their places; but I do not expect she will recover from such a shock. Was much struck with the carelessness and utter want of sympathy shown by the men who carried her, and who joked about her as though she had been possessed of no feeling.

27th.—At night two of my reading-class came down, expressing their sorrow at not being permitted to learn, and asking if I would give them a Gospel of St. John each, so that they could read by the fire in their own little huts at night.

29th.—Some more of my reading-boys came down to-night, and said their spirits were as my spirit, and how sorry they were not to be able to come to me and be taught.

Jan. 5th, 1880.—In the evening Mkwenda sent me down six loads of plantains, some potatoes, and some pombé. This young chief has always shown himself a true friend to us, and is the only chief I have met that I could be at all friendly with, without him taking advantage of the fact to beg everything he saw.

15th.—Was so weak to-day that I could not even go on with letter-writing, but in the afternoon a call came which fetched me away; for the Jesuits sent to say one of their number was seriously ill, with every symptom of bilious fever. So Mr. Pearson and myself went to see them for the first time since their arrival in Uganda. I packed all the medicines I thought he might need in a black bag, such as ipecac., calomel, quinine, beef-tea, arrowroot; also clinical thermometer, scales, &c. It was well I did so, for on our arrival there we found them without any medicine at all, and no book or scales or appliances of healing. I lent them *Sullivan on the Endemic Diseases of Tropical Climates*, which book contains the best account I know of tropical bilious fever. The man (M. Barbot) looked very ill, face, hands, and body being a deep yellow colour, while he vomited considerably, and passed blood. I gave them the best advice I could, and they took the instructions down in writing. Being the first time we had paid the Jesuits a visit, we looked attentively round to find out the good or bad qualities of the place. Their shambeh is placed on very low ground close to a swamp, and is, I should think, unhealthy. In other respects it is better than ours, as it is covered with a fine grove of plantain-trees. They have had great difficulty in building, as the men ran away, and they had to finish it themselves. Their one house is a long and narrow building, with a short building at right angles to each end, and a verandah in front. The floors were the best part of it, for they had packed them very tightly with ashes and cow's urine,

until they shone and were as hard and clean as stones. The rooms inside were miserably small, only about half the size of my little bed-room here. Accommodation, seats, tables, shelves, beds, &c., were of the very rudest description, but all very clean. I must say that I prefer my own shambeh, in spite of the extra number of plantain-trees they have.

On February 22nd 1880, as will be remembered, Mr. Litchfield left Rubaga on account of the weakened state of his health, and endeavoured to reach the Egyptian outposts on the Upper Nile with a view to consulting Dr. Emin Bey. The attempt failed, however, and he had to return to Uganda. The journal contains some notes of the weeks occupied by this unsuccessful journey, and we give one passage, containing a notice of the brave conduct (!) of the Waganda escort and porters on an occasion of danger:—

6*th*.—When we halted the Natives started a fight, and endeavoured to spear the porters. By firing a shot or two high in the air they were discomfited for the time being, but they returned in a little time strongly reinforced by warriors from the hill on the opposite side of the valley we had encamped in. As they evidently meant mischief, and their attack was most unprovoked, I asked Bidandi [the leader of the Waganda escort] what he meant to do. He was very excited and very frightened, but volunteered to meet them and demand their intentions if I would go with them. I did so, putting myself at their head, and we descended the valley until close to the enemy. The latter plainly showed their desires by rushing forward, balancing spears and shields, and making every sign of an immediate attack. My men were in terror; Bidandi begged me to come back, or we should all be killed. I showed him that if we retreated the enemy would be the bolder, and our lines rendered more insecure. But his fear was too much; so I ordered him and his brave warriors to remain where they were, and I went forward with one Mganda carrying my cartridges. Previous to this I had not fired, but now I did so, aiming several yards above their heads, but yet so near that they might hear the peculiar hiss of the Snider bullet. After the first two or three shots the enemy commenced a retreat, and I followed them up at a run, until the brow of the hill on the other side of the valley was reached, and the last man of them had raced out on the opposite corner of the village, anticipating the receipt of that which I never meant to give them, viz., a bullet. And now my brave leader Bidandi, with all his brave warriors, rushed up from the valley where they had anxiously watched the fight (if such it may be called where a bloodless victory was gained), and made great demonstrations and professions of valour in the empty village. Ten goats left feeding by their owners in their hasty flight were seized and carried off by these fireside warriors, in spite of my reiterated command that no theft was to be done. In some three hours' time afterwards the chief who owned these villages, and who had not been present in the fight, came to see us and begged pardon for the bad conduct of his men. I gave him his ten goats, and he presented me with one as a peace-offering.

Subsequently, as we know, Mr. Litchfield left Uganda by the southward route across the Lake, and reached Uyui. In an early number we shall give some account of the new Mission at that place, which as yet we have scarcely noticed, and print some extracts from Mr. Litchfield's journal there from June to November last, when he again started for Uganda with Mr. O'Flaherty, Mr. Stokes, and the returning envoys. This last move is a brave venture on his part, considering the state of his health; and we earnestly trust that the hand of the Lord may be with him, pointing out his way, protecting him from harm, and enduing his soul with much strength.

ORDINATION AND DISMISSAL OF MISSIONARIES.

PART of the scheme of retrenchment agreed upon by the Committee in the spring of last year involved the gradual reduction of the European staff in the mission field to a number which could be well maintained on an average income of 185,000*l*. With a view to this reduction, it was arranged that for three years only thirteen men should be sent out annually, viz., eight returning after a season of rest at home, and five new; and it was calculated that the ordinary average of returns home on sick leave or otherwise, and of deaths, would exceed this annual reinforcement to an extent which would effect the required diminution. Within the twelve months which have since elapsed, the Committee have sent out *twenty-nine* missionaries. These include nine returning to the field (the eight fixed upon, and Mr. Robert Clark), and from this category we omit the names of Mr. Warren and Mr. Tomlinson, who had but run home for a few months on special grounds, and went back as a matter of course. *The remaining twenty are new men*, of whom fourteen are from Islington. In addition to the five appointed for 1880 under the scheme above referred to, three of the 1881 five have been sent out a year sooner by means of special contributions to meet the first year's cost, and seven others in virtue of special gifts to cover their expenses for three years; also five more added on other grounds (Mr. Garrett for Ceylon, Mr. Bomford for the Punjab, and three for East or Central Africa).

Thankfulness for such a reinforcement must be the uppermost feeling in our hearts. At the same time it may not unreasonably be argued that the risk incurred by the Society in taking steps so different from what were contemplated is not small. But our present object is not to balance the rejoicing and the trembling, but simply to state the facts, assured that they cannot but stimulate the Society's friends throughout the country to fresh and persevering efforts in its cause—which is, indeed, the cause of the Great Master. And we do so by way of introduction to the Ordination Sermon and the Valedictory Instructions that follow.

The last four of the above-mentioned twenty new men, viz., the Revs. J. H. Knowles and H. Rountree for the Punjab, the Rev. F. E. Walton for Benares, and the Rev. C. B. Nash for China, were among the twenty-two missionaries ordained deacons at St. Paul's Cathedral on St. Barnabas' Day, June 11th, 1880, when the late honoured Secretary, Henry Wright, preached the sermon printed in our September number. On March 13th, they were admitted to priests' orders at St. John's, Paddington, by Bishop Perry, under a commission from the Bishop of London, when the sermon was preached by Mr. Wright's successor, the Rev. F. E. Wigram; and on the next day, March 14th, the Valedictory Instructions were delivered to them at the meeting of the General Committee by the Rev. W. Gray. Under

circumstances like these, both the Sermon and the Instructions will, we doubt not, be read with peculiar and thankful interest.

THE ORDINATION SERMON.

Preached at St. John's, Paddington, on March 13th, 1881, by the Rev. F. E. Wigram, M.A.

"But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory."—1 Thess. ii. 7—12.

The solemn gathering in St. Paul's Cathedral last St. Barnabas' Day lives in the memory of some of you. You are here to-day to witness the admission to the fuller exercise of the Christian ministry of four of the seventeen students of the C.M. College who were then ordained deacons. And I trust that none here will be mere witnesses. May this great congregation unite in earnest, faithful prayer for these young missionaries! They hope to sail three days hence for their respective fields of labour in the Punjab and North India and China. Pray that they may indeed be set apart this day by God the Holy Ghost for their great enterprise, and may henceforth be sustained in their arduous duties, and finally be blessed with many souls to their ministry from amongst the heathen, by the Indwelling, Sanctifying, and Sustaining Spirit.

Words were spoken at their former ordination from a heart full of

> "Love lit at the Altar of God's love,
> And ever flowing for the souls of men
> Far off and near."

They proved to be a legacy from him that spoke them, doubly valued by all who have the missionary work of the Church at heart, because they were as his parting words on a subject to which his life's best energies were consecrated. Another voice now addresses you, whose claim to speak on such an occasion as the present is that the Lord has called him to take up the work from which He suddenly withdrew His servant Henry Wright. He at the very close, I at the very threshold of our respective labours, have been called within a few months of each other to speak words of counsel and encouragement at their ordination to some whom it has been the privilege of the Society to train and prepare for missionary work. I would have you, my brethren, who are about to be ordained, take the fact as an earnest, not of the continuity of the *principles* on which the Society works—they are guarded by higher safeguards than the existence of any office—but as an earnest of the continuity of the bond of union and sympathy between the Committee of the Society at home and the missionaries in the field. Henry Wright was a faithful exponent of that bond of union and sympathy. To express it is no small part of the privilege and responsibility of my office.

I need not remind you that St. Barnabas was on that occasion set before you as a model for the Christian missionary. Doubtless you recall the earnest exhortation then addressed to you to whole-hearted self-surrender, and the wise caution given that in that self-surrender there is something more difficult than the "keeping back nothing," and that is the "taking

back of nothing" in the time to come. Your nine months' detention in England has been a testing time in this respect. You have commenced the exercise of your ministry at home instead of in the Foreign Mission Field. You have experienced something of the delights as well as of the trials of parochial work at home. And now you have much more to give up, much more on which to turn your backs, than was then the case. But the call to go forth, coming somewhat earlier than you were led to expect, finds you willing, nay, rejoicing to respond. And if you have new ties between pastor and people to bind your hearts to home, you know that you have also called forth great Christian sympathy in the parishes where you have laboured for the Lord, a sympathy which will find expression in many prayers in your behalf, in your new and untried work in far-off lands.

To-day, in humble dependence on the Divine Spirit, I turn for our lesson and encouragement to the example of St. Barnabas's brother Apostle to the Gentiles, St. Paul. My text is taken from his earliest epistle. Bishop Lightfoot says that it is perhaps the earliest written record of Christianity. How deeply interesting to study this letter, in order to discover the character and result of the work which God had enabled St. Paul to do amongst the Thessalonians!

The time occupied and the effect produced by his missionary labours at Thessalonica are indeed noteworthy. In the course of his second apostolic journey, accompanied by Silas and Timothy, and still bearing the marks of the ill-usage he had endured at Philippi, St. Paul made a brief halt at Thessalonica. From the account given in Acts xvii. one would gather that he was there but a short month. "Three Sabbath days" he reasoned with the Jews in their synagogue, with a result which apparently at once stirred the envy of the unbelieving Jews, who set the city in an uproar, and thus forced him to withdraw. The language of the Apostle in his Epistle to the Thessalonians is held by some to be incompatible with so brief a sojourn. Be this as it may, we cannot fit into the history any lengthened period for his stay at Thessalonica. And within a few months of his visit, this letter was written from Corinth. His yearning anxiety for news of the condition of this newly-planted Church had led him to send Timothy back, and it was the report received from him which called forth this letter.

That the Gentile element prevailed amongst the Thessalonian converts is clear from 1 Thess. ii. 14, where St. Paul, comparing them with the Christians in Judæa, writes: "Ye also have suffered like things of your own countrymen, even as they have of the Jews." But not only so. In i. 9 he writes of their having "turned to God from idols, to serve the living and true God." The converts then included in their number not only "devout Greeks," who were worshippers of the true God when they heard the glad tidings, but also idolaters. These converts had been left for a season to themselves. What report could Timothy bring of them? Good tidings of their faith and love, and of their good remembrance of the Apostle, and earnest desire to see him. Observe the strain in which the Apostle can write to them in chap. i.: remembering their "work of faith, and labour of love, and patience of hope"; the example they set to all that believed in Macedonia and Achaia; the manner in which from them the Word of God had sounded forth, so that in every place their faith to Godward was spread abroad. No wonder that he, their spiritual father, again and again bears record to the heartiness with which he could "give thanks to God always" for them all!

A brief sojourn in a heathen city; the newly-formed Church which resulted from that sojourn left, in its infancy, with no supervision from without; a

faithful and competent messenger sent at the end of a few months to "know their faith," and able to report of them in such terms as to call from their Apostle the question, "What thanks can we render to God again for you for all the joy wherewith we joy for your sakes before God?"—what a sample have we here of the Divine blessing on missionary enterprise! Can we discover anything in the character of the work which was thus owned and blessed of God to account for the results?

I. First let us look at the *motive* which St. Paul puts prominently forward as having influenced him in his labours. It is twice mentioned in ii. 8: "Being affectionately desirous of you," and "because ye were dear unto us." He was actuated by a burning love for the souls of men. And there is but one source whence such love springs. It is created by the love of God shed abroad in the heart by the Holy Ghost. His love manifested, realized, embraced, puts a man in possession of that which he must share with others. Conscious that he himself is a subject of the Divine love, he cannot but yearn for those who, although it has flowed for them as well as for him, know nothing of it. It is the love of Christ which constrains us to live henceforth not to ourselves, but to Him who loved us and gave Himself for us. His love embraces all; and they who have tasted of His love long to bring others to Him, that He may see of the travail of His soul, and be satisfied. Thus we find St. John writing: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ: and these things write we unto you that your joy may be full." My brethren, there can be in us no true "affectionate desire" for men's salvation, men cannot for their souls' sakes be "dear unto us," unless we have realized and known for ourselves the "love of Christ which passeth knowledge." And it is impossible, if we have that love shed abroad in our hearts by the Holy Ghost, to be indifferent to the spiritual welfare of others. If we shut up our bowels of compassion from our poor heathen brethren in their dire necessity, how dwelleth the love of God in us? When our hearts grow cold towards our fellow-creatures, let us seek to kindle them into warmth again by fresh realization of that "love of Christ which passeth knowledge."

II. Let us inquire next how this love of the Apostle towards man expressed itself. He saw their need; he yearned after their highest good. What remedy did he bring? What was the *matter* of his teaching, which was equally to win the Jew to acknowledge Jesus as the Messiah, and to turn the heathen idolater from darkness to light, and from the power of Satan unto God? He calls it in i. 5 "our Gospel," for he had embraced it, and made it his own; in ii. 8, "the Gospel of God," the good tidings from God to man. His teaching at Thessalonica is epitomized in Acts xvii. 3. He reasoned with the Jews in their synagogue out of the Scriptures, "opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." And from the accusation of the Jews that he did contrary to the decrees of Cæsar, saying that there was "another King, one Jesus," we gather how thoroughly he preached Christ as a living, present Person, asserting His claim to be King, to whom the present allegiance of His subjects was due, and for whose coming, to establish His kingdom, they were to look! What a theme to open out of the Old Testament Scriptures—the necessity that the Messiah should have suffered and risen again! To the Jews the Truth was demonstrated from their own Scriptures; to the ignorant heathen it doubtless took the simpler form of the declaration of the good tidings of great joy, that "God so loved

the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The good tidings are tidings of peace with God, through our Lord Jesus Christ; of power given to enable us, as His liege subjects, to consecrate ourselves, body, soul, and spirit, to His service. Let us never lose sight of, never keep in the background, this grand aspect of Christ's Redemption, that our sins being forgiven us for Jesus' sake, ourselves reconciled to God, He has by His Redemption purchased us to Himself, to be temples of the Holy Ghost that is in us; enabling us for the Liberty of His Service, which is perfect freedom; a service which can never be rendered till Christ has released us from the bonds of Satan, redeemed us from all iniquity, and purified us to Himself, a peculiar people, zealous of good works.

Note how St. Paul records of these converts that the Word of God effectually worked in them; reminds them that the will of God is their sanctification; that God has called them unto holiness.

III. The text further bears testimony to the *method* adopted by St. Paul in order that he might give expression to the earnest desire of his heart, and bring home the Word of God with power to the consciences and hearts of his converts. In the eighth verse he writes of his whole-hearted self-sacrifice: "We were willing to have imparted unto you, not the Gospel of God only, but also our own souls." He counted not his life dear unto him, that he might accomplish the ministry which he had received of the Lord Jesus Christ, to testify the Gospel of the Grace of God. And to this whole-hearted self-sacrifice was added the powerful influence of a consistent example. Holiness is power; a power which had been exhibited among the Thessalonians: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe"; a power which had influenced them: "Ye became followers of us and of the Lord."

This power lives long after he who exhibited it has passed away. I heard it stated the other day that the holy life of our devoted missionary, Ragland, is still a felt power, bearing fruit, in North Tinnevelly, though more than twenty-two years have elapsed since he was called home to his rest.

But the Apostle labours to find terms to express adequately the method of his dealing with these Thessalonians. Ver. 7: "We were gentle among you, as a *nursing mother* cherisheth her *own* children" (the full force of the original is lost in the authorized version). One is reminded of his exhortation to Timothy to be "gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." And what gentleness was St. Paul's! These were his little children, of whom he had travailed in birth till Christ was formed in them; and his was a mother's love to them, the tender gentleness of a nursing mother to her own child! But these, his children, needed firm treatment withal; and he appeals to their own knowledge (ver. 11) how he encouraged and comforted and charged each one of them, as a *father doth his children*, that they should walk worthy of the Lord. He could say to them, "In Christ Jesus I have begotten you through the Gospel." They were his own sons in the faith. Thus he calls to his aid, to express the method in which he dealt with these Thessalonians, a double illustration; and if you search through all nature, where could you find any illustration so full as this is, to set forth the yearning, loving tenderness and self-denial and patience, together with the firm wisdom and counsel, with which he dealt with these his children in the faith, to whom he was both mother and father? And as the father and mother know each child severally, and deal with each one severally, according to their several temperaments

and necessities, and bear with their waywardness as none other can do, so St. Paul records his individual dealings with each one of these his children.

My brethren, will you try to carry out with you to the mission field a remembrance of the example of the great Apostle to the Gentiles, as set before us in this chapter? Will you seek, in the strength of the Lord, to be followers of him, even as he was of Christ? For whatever there was pure and lovely and of good report in St. Paul, whatever of wisdom and tenderness and practical sense in the method he pursued, it was but the reflexion in the man of the perfect image of the Saviour. It is not in order to draw off your eyes from Him who has left us an example that we should follow His steps that I have occupied you this morning with the example of His servant. But it helps us to realize what is meant by following His example when we can trace His image, however faintly, exhibited in one of His servants; and it helps to assure us that it is no vain call to an impossibility to be bid to follow the example of our Lord and Saviour Jesus Christ, if we fix our thoughts on the measure of attainment of a man of like passions with ourselves, who could, without presumption, say, "Be ye followers of me as I also am of Christ."

Remember, the *motive* which impels you now to leave all for Christ's dear sake, namely, a yearning love for the souls of men for whom Christ died, can be only maintained, as it was produced, by close union and communion with the Lord Jesus Christ, whereby you will experience more and more of the depth of the fulness of His perfect Love. The *matter* of the message you carry with you; "the Gospel of God," can only be proclaimed effectually when it is "our Gospel," when from the abundance of the heart the mouth speaks of that which it is experiencing, and in which it rejoices. Ever wait then on the Lord, that you may experience more and more of the fulness of His Redemption, and so, growing in grace and knowledge, may grow in power and usefulness. The *method* of work pursued by St. Paul, combining the tender mother's self-sacrificing love and gentleness with the wise father's firm counsel and guidance, can only be maintained by a daily dying for the people, a daily living for Christ. Then love will flow unchilled by ingratitude: "I will very gladly spend and be spent, though the more abundantly I love the less I be loved." Then hopeful labour will be carried on with patient perseverance, undaunted by apparent lack of result, unsubdued by the darkness which may be felt of heathen surroundings; then, and then only, when the missionary can say with St. Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Who is sufficient for these things? You know, my dear brethren, full well, that we are not sufficient of ourselves. Oh! may you be ever able to say, "Our sufficiency is of God, who also hath made us able ministers of the New Testament." Have such trust through Christ to Godward. Seek *now* in this Sacred Ordinance for such a true and abiding gift of the Holy Spirit for the work to which you are called, as shall send you forth in the quiet, calm confidence that His all-sufficient grace is yours, and shall keep you ever dependent on Him who is alone your strength.

And once again I bespeak the prayers and sympathy of this congregation in behalf of these our brethren; nay, I earnestly bespeak their prayers and sympathy in behalf of the Society which has had the privilege of preparing them for the work, which will maintain them in the field, and at whose request the Bishop is now about, in Christ's name, to commission them and

send them forth to labour, in obedience to the parting command of our dear Lord. For many years that Society has had my deepest sympathy. I have watched its work with lively interest, and have heartily thanked God for the manifest tokens of His blessing on it. This has been my experience as a member of the Society, necessarily viewing it as one *outside* the organization by which the work is carried on. Now, in God's Providence, I am called to look at the work from within that organization. And I feel constrained to give expression to the first impression produced by this closer acquaintance with the work. It is one of awe at the fuller realization of what is meant by Retrenchment in the mission fields, a retrenchment forced on us by the fact that the growth of the Society's means has been outstripped by the growth of the Society's work.

Do you at all realize what is meant by our inability to strengthen, perhaps even to maintain, Mission stations on which God's blessing rests? Our inability to utilize the services of men, some of them of lengthened experience, eager to go forth to lands whence the bitter cry of "Help!" reaches us in vain? Our inability to send a fellow-labourer to relieve the excessive burden which the very success of his work entails on the missionary? Our inability to render that aid which would foster the healthy development of Native agency? Our inability to afford that supervision of the Native Churches by Europeans which their early days appear to demand? Can you realize it? I thank God that I cannot half-realize what it means. I understand enough of it to fill my soul with deep sorrow—sorrow that any action of ours should cramp and confine the development and maturing of the Native Churches, for which we have so long hoped and prayed—sorrow and shame that such a necessity should be laid upon us, who represent a large body of the Christian people of wealthy England. There are hindrances now in our way which can be removed, and removed easily; which will be removed, I am satisfied, when once their existence is fully realized. These four men now to be ordained, added to the six already gone, from the band detained at home last summer for lack of funds, all go forth because God has put it into the hearts of some of His servants to make special gifts for their maintenance. This is sufficient evidence that where our difficulty is realized self-denying liberality is ready to flow. Only it should flow promptly, and with it the earnest prayer that the Lord will not allow the great work which He has committed to His Church to suffer from these obstacles. It may be that He will, by our very difficulties, stir up a wider and deeper interest at home in the missionary work of His Church, and draw out from the Native Churches themselves more independence and self-denial, and thus cause those things which seem to be against us to "fall out rather unto the furtherance of the Gospel."

And now, brethren, I close with the aspiration, hope, and request to which St. Paul gave utterance at the close of this epistle: "The very God of Peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it. Brethren, pray for us."

INSTRUCTIONS OF THE COMMITTEE.

A special interest attaches itself, dear brethren in the Lord, to the Committee's taking leave of you to-day, from the circumstance that the means for sending you forth at an earlier period than the Committee would have otherwise been able have been specially supplied by the generous aid of a few

friends. One friend, interested in the advance of the Gospel to the regions beyond the present North-West Frontier of British India, has supplied the means for two of you to go to what we may call posts of observation in the Punjab. Another, impressed with the importance of retaining the services of a European missionary at Allahabad, the seat of government of the North-West Provinces, supplies the means for one of you to go to Benares to relieve a senior brother proceeding thence to Allahabad. And still another, realizing the great importance of succouring our expanding work in China, supplies the means for the fourth to go to Mid-China. It is our consolation to know that there are very many of God's people in this country who make much prayer to God for a blessing on the labours of our dear missionary brethren. We may well hope that those friends whose generosity enables the Committee at once to send you forth, will, in a very especial way, remember in their prayers the cause of Christ in the countries to which you go, and yourselves also. We would remind ourselves here of how deeply the great Apostle of the Gentiles felt the connexion between the success of his work and the prayers of God's believing people. "Brethren, pray for us, that the Word of the Lord may have free course and be glorified."

The Committee have appointed you, Brothers Knowles and Rountree, respectively, to Peshawar and Multan, there to prepare yourselves and to wait on the Providence of God with regard to a possible advance beyond the frontier. Our Mission in Peshawar, to which you, Brother Knowles, are proceeding, dates from the year 1855, and has received no few tokens of the Lord's blessing and favour. In the close of 1853, Sir Herbert Edwardes, Commissioner of Peshawar, a few months after his predecessor had been assassinated by a fanatic Mohammedan, had the Christian courage to preside over a public meeting, convened to invite the C.M.S. to occupy the place, and on that occasion used the memorable words, "We may be quite sure that we are much safer if we do our duty than if we neglect it, and that He who has brought us here with His own right hand will shield and bless us, if in simple reliance on Him we try to do His will." Since then there have been laid there the mortal remains of Roger Clark and Thomas Tuting and John Stevenson and John William Knott and Mrs. Wade. May you, dear brother, have the great honour put upon you of being a worthy follower of those gone before, and of the devoted brethren who are still labouring.

Much interest has recently gathered round the Multan Mission, to which you, Brother Rountree, are proceeding. It is important in itself as a great missionary centre, but the Committee have also recently been led to take steps to strengthen it, with a view to its forming the base for our southern frontier (and, if it may please God, trans-frontier) operations. It will, therefore, be a very suitable southern post of observation for you, as Peshawar will be a northern one for our Brother Knowles. In Multan, and all the out-posts connected with it, you will find the memory of the Society's late devoted missionary, Mr. Gordon, beloved and honoured. May the Lord give you much of the self-sacrificing, self-denying spirit which was so strong in that devoted servant of Christ.

You, Brother Walton, have been appointed to Benares—"the city of temples and the citadel of idolatry"—where Smith and Leupolt and Fuchs and others carried on for so many years the assault against Hinduism, having but little to cheer them as regards success, but never losing heart as to the ultimate victory of the cause of Christ. To take part in this difficult contest you are now sent forth. The citadel of Hinduism in Benares shows as yet but little signs of yielding; but our brethren there

are hopeful. Preach nothing short of the utter ruin of man by sin, and of the new life in Christ which starts from the forgiveness of sin through the blood of His cross. This is the one great weapon with which to deal with the strongholds of Satan in the world. In due course we shall arrange, in communication with the Calcutta Corresponding Committee, as to the special department of the work in which you are to be engaged.

The Committee have appointed you, Brother Nash, to the Mid-China Mission. They have recently placed the arrangements for the local administration of the Mission on a new footing, by the appointment of a Missionary Conference, with our beloved friend and long-tried missionary, Bishop Moule, as its chairman. In due course the precise department of the work in which you will engage will be settled for you by us in communication with the Missionary Conference. May the gracious Lord prosper your soul and give you a large blessing on your labours!

The Committee would desire to put before you a few words of practical advice in reference to the great and solemn work on which you are now entering.

1. They would first say, *Lay yourselves out for the work as for a life-work.* We doubt not that this is your deliberate purpose. That eminent missionary, Robert Noble, of Masulipatam, used to say that every true missionary ought to "burn his ships," to cut off the possibility of a retreat. True, it is not given to every one to do as he did, to remain for twenty-five years at his post, putting aside many an earnest invitation, even from this House, to visit England, and then to die at that post. Circumstances over which you may have absolutely no control may drive you home. But not the less is it the true course to go to it as to a great life-work, if the Lord permit.

2. The Committee would say to you another thing. *Lay yourselves out for a thorough study of the language.* Be persevering in this. You will often have the temptation to take up work which will not involve the acquiring a knowledge of the language. Resist this temptation. Do not be content until you are able to converse with the Natives and to preach with entire freedom. Without this we can have no guarantee that you will have an interest in the Natives, or in the country, or that you will ever be efficient missionaries. It is quite true that there have been eminent missionaries who have not studied the language, but these have been missionaries who have gone out for the work of English education. It is equally true that there has never been an eminent evangelist missionary who has not acquired a thorough mastery of the language.

3. It may seem a matter of comparatively small moment, but the Committee think it right to say a word to you upon it: *Take care of your bodily health.* Many a young missionary goes forth, and, with good intentions, and not listening to the advice of his seniors, neglects the precautions necessary in climates like those of India and China, unduly exposes himself, weakens his nervous system, brings on a train of maladies, and at an early stage returns home. The Committee would therefore beseech you not to be neglectful on this point.

4. The Committee would also say—and to this they would attach a most special importance—*Take great pains to cultivate a spirit of brotherly love towards the missionary brethren and others associated with you in the work.* Cultivate the habit of longing to see *their* work prosper as well as your own. Make it a habit to pray for them. Try earnestly to rejoice when God has put honour on another brother, or that brother's work, which He may not have seen fit to accord to you or your work. This is the very spirit of the Great Master. This is the spirit that breathes through that wonderful vision of

perfection which the Apostle Paul has penned for us in the great chapter on Charity. This spirit, if cultivated, will lift you above narrow and petty jealousies; and the more you are enabled by Divine grace to give up the seeking of self—in every phase of it—the more shall you receive back, even from men, good measure, pressed down, shaken together, and running over. And God who seeth in secret, shall Himself reward you openly.

There are many other things which the Committee might say to you, but they now refrain. You are going forth, brethren, on a great life-work, the greatest life-work which can be undertaken by mortal man. The Lord hath chosen you to be soldiers, and you are wholly *His*. The world may know little of you; but your way is not hid from the Lord, and every tear of yours will be in His bottle. Be assured that you, with all other true labourers, will receive from the Lord, when His day comes, the full meed of praise for a life of unselfish devotion to His cause.

How noble were the words of the great Apostle, when some would disparage him in comparison of another. Strong in the sense that he was going forward simply in the path of doing God's will, and acting in the spirit of that Master who at all times committed Himself to Him that judgeth righteously, he was able to say:—

"But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: *and then shall every man have praise of God.*" (1 Cor. iv. 3, 4, 5.)

A NATIVE CHURCH GATHERING AT NASIK.

Notes by the Rev. Ruttonji Nowroji.

[The following very interesting descriptive account of the first general gathering of the C.M.S. Native Christians in the Bombay Presidency, which took place last Christmas at Nasik, has been written by our excellent Native brother, the Rev. Ruttonji Nowroji, of Aurungabad. The gathering, which lasted three days, comprised several distinct meetings; among them, a Conference of the Society's missionaries; a meeting of all the Native agents in its employ, ordained and unordained; an inaugural meeting of the newly-formed Native Church Council; two or three general missionary meetings—on which occasions the Bishop of Bombay presided; evangelistic services for the heathen; various social and devotional gatherings; and a remarkable public lecture delivered by Major G. A. Jacob to educated Hindus, on "Krishna and Christ." It is not often that our pages contain much about the Society's Western India Mission; and such a picture as is here presented of some of its features and results will be viewed with true thankfulness.]

Some particulars of the Social and Devotional Meetings held in Sharanpur, Nasik, during the 28th, 29th, and 30th of December, 1880.

THE Christian settlement of Sharanpur presented a most interesting scene on the 28th, 29th, and 30th of December last, when the ordained and lay agents of the C.M.S. in Western India met together for social and devotional purposes. There were seven European missionaries,* and five Native pastors

* Viz., the Revs. H. C. Squires, Secretary of the Mission; T. Cars, Principal of the

and missionaries,* and thirty-one lay agents present on the occasion. The Rev. Mr. Macartney, and the Rev. Shanker Nana, of Maligaon, were not able to be present. Major Jacob, Superintendent of the Army Schools, Mr. Newman and Mr. Baker, of the Society of Friends, were also present, taking deep interest in the varied proceedings of the meetings.

First Day, Tuesday, Dec. 28th.

I. At 7.30 a.m. the meeting of the Missionary Conference was held. The Rev. H. C. Squires, Chairman of the Conference, and Secretary to the Bombay Corresponding Committee, presided. A portion of the Holy Scriptures was read, and several brethren engaged in prayer. Several practical remarks bearing on the occasion of the meetings were made, and the programme of the proceedings of the whole day was duly arranged.

II. At 10.30 a.m. Holy Communion was administered by the Revs. Messrs. Appaji Bapuji and Ruttonji Nowroji, assisted by the Revs. Messrs. Carss and Roberts, to all the agents of the Society, and to the Christian congregation of Sharanpur. The celebration in token of the dying love of the Divine Redeemer was a fit commencement of the religious meetings, in which a tone of brotherly love and harmony pervaded in a remarkable degree. The first general meeting commenced at 11.30 a.m. The Rev. Mr. Squires was in the chair. After a hymn and a few collects, he read Mark iii. 13—19, and Luke vi. 12, 13, and observed that our Lord spent much time in prayer before ordaining the Apostles to the sacred ministry of the Gospel. We would do well to follow His example. We had met together to take counsel together as to the best mode of extending the Redeemer's Kingdom, and to encourage each other in the holy work in which we were engaged—a work for which we all needed special graces and qualifications, and which, if we earnestly sought them in prayer, the Holy Spirit would supply to us. And since we were not able to accomplish anything satisfactorily and successfully, without working in hearty co-operation with each other, the present was a fitting occasion "to consider one another to provoke unto love and to good works."

The Rev. Mr. Carss was then called upon to address the meeting, his subject being "Unity among Christians."

In a well digested discourse, delivered in English, he observed that we all needed to place before us the great unity and love that exists between the three Persons in the Godhead. When the Son of God was upon earth He undertook nothing but what was calculated to bring honour and glory to God the Father. In all His teaching, and in His character, He ever showed the true Incarnation of God, and Christians would do well to show themselves (if he could use the expression) as so many incarnations of the Holy Saviour. The heathen, who were generally averse to read our books, were too ready to read the life and character of Christians; hence the urgent necessity for Christians to follow Christ in all sincerity and godly love.

Upon the Rev. Mr. Appaji giving the substance of this discourse in Marathi, the chairman invited remarks from the brethren.

Mr. Newman stated that he stood up not to teach but to learn. He was Secretary to a small Society in London, which was established for the purpose of extending Christ's kingdom in heathen countries, and he had come out to India for the purpose of witnessing what progress the Lord's work had made. His heart was gladdened with what he had witnessed in the beautiful gathering before him, and he would carry his happy impressions back to England to gladden the hearts of his brethren. He would affectionately urge upon his hearers the necessity of ever remembering the wise observation made by Mr. Carss. If the heathen cared not to read the best of all the books, let Christians endeavour to walk as children of the light, so that the heathen may read their lives duly renewed and sanctified by the Holy Ghost.

Mr. Krishnaji Dharmaji, catechist of Junnar, observed that the discourse was a very appropriate one. There was a great lack of love and unity among

Robert Money School; J. G. Deimler, Bombay; W. A. Roberts, Nasik; A. Manwaring and C. Mountfort; and Mr. J. Jackson.

* Viz., the Revs. Jani Alli and Appaji Bapuji, Bombay; Lucas Maloba, Nasik; Sorabji Kharsedji, Junir; and Ruttonji Nowroji, Aurungabad.

Christians. If Mr. Carss said that even the European Christians had cause to deplore their deficiencies in this desirable grace, he felt sure that his Native brethren had still greater cause to deplore its absence. That this grace was essentially necessary, our Lord and His Apostles had repeatedly taught.

Mr. D. N. Goreh, catechist of Aurangabad, observed that it was his conviction that, making all allowances for education and nationality, there was much love and sympathy among European missionaries towards the Native Christians. The heathen showed much apparent unity among themselves, but they had no spiritual unity among them such as that which existed, from pure motives, among real Christians. He felt that periodical gatherings, such as the present, were well calculated to cement a closer bond of unity among all the brethren.

The Benediction was pronounced by the Rev. Mr. Ruttonji.

III. At 3 p.m. the first meeting of the Native Church Council was held in the library-room. The Rev. Mr. Squires was in the chair. Five Native missionaries, and two delegates from Bombay, Nasik, Maligaon, and Aurangabad, eight in all, were present. The Rev. Mr. Ruttonji offered the opening prayer. The meeting unanimously appointed Mr. Ruttonji to act as Secretary to the Council. Although there was not any practical business to be disposed of, several practical suggestions were made by the members. The Society had long desired the establishment of the Council; but for various reasons it was looked upon as a matter of great difficulty, if not an impossibility. But their long-cherished desire has at last been fulfilled; and the Council will doubtless stir up the Native Church to take active measures towards its self-support.

IV. The afternoon was reserved for the manly and healthy play of cricket, in which some of the younger missionaries took part with the juvenile portion of the Native community.

V. At 8 p.m. a missionary meeting was held, and as the Right Reverend the Lord Bishop of Bombay was in Nasik, he was requested to preside at the meeting, as well as over the two subsequent ones that were held on Wednesday and Thursday.

Mr. M. Goreh, catechist of Maligaon, gave some account of the work there carried on. He said that he had formed a singing class, and had opened a Sunday-school for heathen children, but regretted that he could not give any encouraging account of the result of their bazaar preaching.

Mr. Narayrn Jivan, Scripture-reader, gave account of a very degraded class of people called "Pahadis." The language they spoke was a confused mixture of several dialects of Khandesh: they had hardly any covering, and lived in a very wretched condition. The preachers passed some days with them, but could hardly be understood by these wild hill-tribes.

Mr. Mahadba, assistant catechist of Aurangabad, gave account of the recent baptisms, and a marriage that was celebrated at Saigaon, which was witnessed by the villagers with much pleasure. He stated that the Aurangabad Mission was not in the British territory, that they had neither a Christian king nor Christian laws, but the Lord had greatly blessed that Mission.

The Bishop spoke in English, and his address was translated by Mr. Ruttonji. He said that once, while in Switzerland, he had gone up a very steep hill with some friends. He was not used to climb, and would have fallen had not his friends helped him on. When, on another occasion, he was ascending a steep hill with some friends who were not accustomed to walk upon such places, he had to help them on. He felt that the Christian assembly before him was exactly in that condition. Once there was a time when they could not come into the Christian Church without being helped, but now that they are in they ought to strive to help others to come in. Once they had no light, now, as they have it, they must give it to others.

The meeting was closed with prayer by Mr. D. N. Goreh, and the Benediction was pronounced by the Bishop.

Second Day, Wednesday, Dec. 29th.

I. 7.30 a.m. While the Missionary Conference had assembled for devotional purposes, *Mrs. Sorabji*, wife of the Rev. Sorabji Kharsedji, collected the women and children of the Sharanpur congregation, and addressed them on the subject, "The duty of the rising generation."

The sweet Christian tone, and the motherly affection with which she spoke, made a deep impression upon the audience. For years she had laboured in Sharanpur, and there were many present who could bear grateful testimony to the ready help and advice she had given them in their time of need.

The Rev. Lucas Maloba, pastor of Sharanpur, warmly thanked her for the words of loving admonition she had spoken to his flock.

II. At 11.30 a.m. the whole congregation met in the spacious school-room, when the Bishop presided. *Major Jacob* was called upon to address the meeting. In a long and eloquent speech in Marathi, with which he is quite familiar, Major Jacob showed the necessity of preaching Christ and Him crucified—boldly but affectionately—without being ashamed of it—for the Gospel of Christ was the great power of God unto salvation.

III. *The Rev. Mr. Ruttonji* was then called upon to address the meeting, his subject being, "The Native Church:" (1) its present condition; (2) its discipline; (3) steps for its independence; (4) its great want; and (5) its responsibility. He gave a short account of the rise and progress of the Native Church in connexion with the C.M.S. Although the numerical results of the vast labour extending over half a century were not so great as might be looked for, there was cause for much gratitude, and those who had prayerfully laboured, and were now at rest, would have greatly rejoiced to see and hear what we now see and hear. The condition of the Church was not free from embarrassment. It was struggling with poverty; missionaries were required to give pecuniary aid to new converts torn away from their countrymen; but the converts thus helped were in danger of leaning continually upon their pastors. They should seek to be independent. There were now greater facilities for becoming so. The Christians were under pastoral management. The Word of God is preached, and the Sacraments duly administered. Cases requiring rebuke and correction were now brought before, and duly disposed of by, the Church Committees formed in each Mission station. Schools and training institutions were capable of making our converts independent of Mission support. The great want of the Church was the gift and graces of the Holy Spirit. If the life and character of a believer was to influence others, then it was evident that we all needed more and more of God's Spirit that we may afford lively proof of the truth and vitality of the holy religion we profess. Great indeed was the responsibility of the Church. Having received the Gospel of Christ—the source of all heavenly blessings—it was the imperative duty of the Church to offer that Gospel to our benighted country. Each Christian was to be a preacher. He may not know much; He may not be able to speak much; but he can do more by his consistent Christian life and conversation.

The Chairman invited free remarks on the subject of the discourse.

Mr. Barnabas, assistant catechist of Sharanpur, observed that one of the chief reasons for ill-will and enmity among Christians was the bringing of all castes into one community. Hinduism kept men apart from each other; but Christianity brought the tiger and the lamb into one fold. To keep them all from hurting one another required much tact and management on the part of the missionary.

Mr. Bhagaji, catechist of Maligaon, observed that the agents should work without seeking applause of their superintending missionaries.

Mr. Gyanoba, catechist of Egatpura, Nasik Mission, observed that he had lately seen the volunteer corps at practice. The officers carefully watched the movements of their men, and such as were ignorant of the various movements were placed side by side of those who knew better; hence all acquitted themselves decently, and in order. The Native Church, being in its infancy, needed support and guidance, and was not yet in a position to maintain itself.

Hanwantron, of Aurangabad, observed that in times past various training institutions were established at Sharanpur, and they helped many a Christian to become independent. Similar institutions, on a smaller scale, are established in the Mission at Aurangabad, and they are doing a good work. These, in his opinion, ought to be multiplied if the Native community were to be self-supporting.

Mr. Fakera Zemaji, of Sharanpur,

said that so long as the converts were under the control of missionaries they must do as they are ordered, without exercising their private judgment. Let them separate themselves from Missions and missionaries, and they would become independent "in the twinkle of an eye."

The Rev. Mr. Lucas, pastor of Sharanpur, said that Native Christians ought to practise more self-denial.

IV. At 3.30 p.m., the Native agents were on the banks of the Godavery preaching to several groups. The Aurangabad agents used their kirtan, which drew a large crowd of listeners. Several European missionaries were also present, and one or two addressed the people. The presence of so large a number of preachers from among different races of people was sufficient in itself to attract the notice of the Nasik people. They could hardly help being struck with the fact that, whereas in former years they had but a few isolated preachers, they had now quite an army of them standing in their midst. Then again the great contrast in the attitude of the people was not less remarkable. In former years the preachers were often exposed to insult and violence, but they can now command a quiet and sometimes a respectful audience. The Gospel had met with a long resistance in this stronghold of idolatry and superstition, but now there were indications of its receiving a better reception in so bigoted a place. We ascribe all praise to God —for all praise is due to God alone.

V. At half-past five in the evening, the well-known Petha's Wada, situate at the banks of the Godavery, was full of educated Brahmins who came to hear Major Jacob's Marathi lecture on Krishna and Christ. The meeting was presided over by the Brahmin Deputy Collector. The lecture lasted for three-quarters of an hour, and was listened to with remarkable interest and attention. The learned lecturer, in a kind and conciliatory tone, put forth the results of his reading the life and character of Krishna as depicted in their Scriptures, proving how utterly unworthy he was to become a saviour of sinners. He told them that his object in placing the facts before them was not to hurt their feelings; but, as a friend and well-wisher, to entreat them to consider whether Krishna could really be an incarnation of a holy God. The lecture, interspersed with several Sanscrit quotations, was fully calculated to arrest attention. He then briefly, but clearly, delineated the life of Christ, which was in perfect harmony with His sublime teaching. While Krishna's life was revolting, and teaching objectionable—Christ's life was exemplary, and teaching highly beneficial. He could tell them from personal experience that he had obtained peace and comfort to his soul by receiving Him, as He really is, the Saviour of the world. In His life, and in His teaching, He ever proved Himself a true Incarnation of the Deity.

When the lecture was ended with enthusiastic applause, an elderly Brahmin (nephew of our Christian brother, Govind Shastri) arose to thank Major Jacob for his able lecture. He acknowledged that both he and his co-religionists regarded Christ, with all becoming respect and reverence, as an Incarnation of the Deity—holy and harmless—unlike any other teacher that had appeared on earth; but he failed to see in what way His death was the meritorious cause of the world's salvation. As for Krishna's sins and shortcomings he felt that, as an incarnation of God, he was at liberty to act in any way he deemed best; and the faults and failings of the superior were not to be called into question by the inferior!

Major Jacob replied that Christ being pure and sinless became our surety —dying in our place, the Just for the unjust. And as for the life and character of a superior being coming from God to teach us, it was incumbent upon him to practise virtues of the purest description, before we could be induced to reverence him as a Divine Teacher.

The Chairman thanked the lecturer and dismissed the assembly.

VI. At 7 p.m., the various lay agents of the Society were treated to a grand dinner prepared in the compound of the pastor's house. Thanks were due to Mr. Lucas, who spared himself no pains, either by day or night, to make suitable arrangements for the comfort of visitors.

At 8 p.m., the whole congregation met for a pleasant conversazione in the school-room. There was a great variety of music and singing, with English, Marathi, and Hindustani tunes, which added not a little to the entertainment of the mixed community.

Third Day, Thursday, Dec. 30th.

I. In the morning at 7.30 the members of the Missionary Conference met in the library-room for reading and prayer. Major Jacob was invited to attend. The conversation was directed to the Personality, agency, and operation of the Holy Ghost; and the observations made by the brethren, on texts referring to the Third Person in the Holy Trinity, were all so calculated to strengthen the faith, and to stir up love and zeal, in the possession of this great gift, bestowed on Christ's servants for their success and solace in the trying work in which they were engaged.

II. At 11.30 a.m. the general meeting of the whole congregation was held in the school-room. The Lord Bishop of Bombay presided. The Rev. Mr. Squires read the Litany. The Bishop read the Parable of the Sower, and made a few practical remarks in Marathi. He then called upon the Rev. Mr. Roberts to address the meeting.

After reading a portion of Romans xii., *Mr. Roberts* enumerated the various modes employed throughout the Protestant Missions, stating that they were all, more or less, found to be successful. He advocated the establishment and maintenance of schools; preaching in the bazaars, villages, and from house to house; distribution of tracts in person, and through the post; and zenana work.

Upon remarks being invited by the Chairman, *Mr. Samuel*, assistant catechist of Maligaon, observed that the success of an army mainly depended upon its commander. If a general was weak and timid, his soldiers could hardly be expected to accomplish much. It was the same in the Mission work.

Mr. D. N. Goreh said that the different agencies employed for the spread of the Gospel, as enumerated by Mr. Roberts, were all useful and necessary. The agents at Aurangabad worked hard both in the morning and evening. Preaching by kirtan was generally tried with great success. The missionary accompanied his preachers day by day —both to the camp and village preaching—and very often they did not return home before eight or nine o'clock at night. The people of this country were accustomed to sit down to hear their Puranas read to them, and he felt sure that if we sat down with our kirtan we would be able to command a more respectful hearing from the Natives. The posture of standing often excites opposition. He thought that the agents of one station would gain more experience (as he himself did) if they were periodically transferred from one station to another.

Mr. Krishnaji, catechist of Junnar, said that the agents should work with diligence and faithfulness, irrespective of their superintendents. He felt there was no similarity between a soldier in the army and a religious agent in the Mission; and what was said in reference to a weak or timid commander ought not to apply to the Christian worker in the Lord's vineyard; Christ was his General, and to Him, and Him alone, they were to look for example, and not to men.

The Rev. Mr. Sorabji was then called upon to address the meeting, the subject being, "The aspect of the C.M.S. work: its encouragements and discouragements." He gave a short account of the rise and progress of the Society's work in connexion with their Western India Mission. There was a time to which he could look back when the converts could be counted by tens—but now by hundreds. He approved of the modes employed by the missionaries for spreading the Gospel. While a boy, attending the Robert Money Institution, he had purchased a copy of the Gospel of St. Matthew, and he was convinced of the truth of Christianity by reading the Sermon on the Mount. He could not help thinking that the Teacher who could utter such sublime moral precepts could not be any other than Divine. It was a favourite saying of the venerable Bishop Carr—the first worthy Bishop of Bombay—that the Presbyterian Mission resembled an engineering department, so necessary to prepare roads for the army, for they worked with their schools upon the minds of the rising generation; and the Missions of the C.M.S. resembled an artillery which could turn out at a moment's notice to fight the enemy. Both were indispensably necessary for the efficient management of a Mission.

Khanduji, Puntoji of the Aurangabad Mission, related the circumstances which led him to search the Christian Scriptures. He had heard the vices of Krishna being publicly mentioned by

some preacher in the course of his preaching, and he made up his mind to read and inquire for himself whether Christ was totally free from all sin. He obtained a copy of the Marathi Bible from the missionary of Aurangabad who was seated before him. While reading it with the express object of finding fault, heavenly light broke upon his mind. He was more and more disgusted with Krishna on account of his dark deeds and grievous sins, while Christ appeared more and more precious to his soul on account of His purity and sinlessness.

Major Jacob must doubtless have felt that in Khanduji he saw a living illustration of the truth he sought to impress on the minds of the Nasik Brahmins in his able lecture on Krishna and Christ.

At 3.30 p.m. the second meeting of the Native Church Council was held in the library-room. Several practical wants and difficulties of the various Christian congregations of the C.M.S. Mission were discussed, and valuable suggestions were made to meet them. The members looked for much success attending their future meetings. Prayer was offered by Mr. Samuel Bell, and the Benediction was pronounced by the Rev. Appaji Bapuji.

At 5 p.m. the missionaries invited all the leading Native gentlemen to meet them at Petha's Wada, for a pleasant conversazione.

Mr. Ramsay, Collector and Magistrate of Nasik, was requested to take the chair. The Bishop of Bombay was also present. When all had taken their seats, Mr. Ramsay explained in a neat speech, both in English and in Marathi, the object of the meeting, which was to bring the Europeans and the Natives together in a social meeting. The Bishop also spoke to the same effect.

Then all the invited guests, Europeans and Natives, stood in groups talking one with another, feeling, doubtless, happy that they had this opportunity of mingling with each other. The missionaries distributed *Pan Sopari*, and sprinkled lavender water upon the persons of the guests.

At 8 p.m. the Christian congregation once more met together before parting. The lay agents had one more treat of tea and sweet cakes.

The Rev. Mr. Ruttonji voted thanks, on behalf of the missionary brethren, to the three daughters of the Rev. Mr. Sorabji, who had rendered valuable service in making all the meetings so charmingly pleasant by their vocal and instrumental music. Thanks were also voted to the Rev. Mr. and Mrs. Roberts for all the excellent arrangements they had made for the comfort and convenience of their missionary brethren.

All seemed very happy and greatly refreshed, feeling that it was indeed good to have been thus brought together.

May the Lord make these meetings a blessing to the whole Mission!

R. N.

ON A LATE AMERICAN MISSIONARY.*

M. W. Pinkerton, of the Missions of the American Board in South Africa. Obit, November 10th, 1880.

TO walk by faith and not by sight: to make every provision suggested by earthly wisdom, and yet acquiesce in the decisions of Heavenly Wisdom: to have strong and lively affections towards family and friends, and yet readily to surrender all, if called upon to do so: to conciliate all men, with whom he came into contact, so as to advance the interests of the cause which he had undertaken: to be ready to offer his own life as a sacrifice without a murmur: such were the characteristics of this excellent man. He died without reaching the field to which his services were consecrated, and humanly speaking his

* The *Intelligencer* is so pressed for space to record the work and expound the principles of the C.M.S., that it is very rarely we are able to notice Missions and missionaries of other societies. But at the request of a member of the Committee we gladly insert the above.—ED.

life was a failure, but a perusal of his letters to his Board and family, printed in the March number of the *Missionary Herald*, of Boston, U. S., would be useful to missionaries of all types of character: the timid man could learn to take heart, the over-anxious man to take it easy, the unduly careless man to take heed of what is necessary and convenient; the quarrelsome man would see the advantage of gentleness of speech, and a loving nature; the selfish man would learn the lesson of entire self-abnegation; and the half-hearted man would recognize the surpassing greatness of him who has counted the cost, and is ready to give all to his Saviour.

These letters do not bristle with stock quotations of holy writ, but the writer is so imbued with the spirit of faith and obedience, that he gives back the true sound almost unconsciously, like a plate of metal that is struck accidentally. After nine years' experience among the Zulus in Natal, he was chosen as the pioneer to the new field in Umzila's country, between the rivers Limpopo and Zambési. He conducted his wife and little ones to Chicago, in North America, where he left them, nothing doubting that the Covenant Jehovah who had called him would be more than a Father to his children, and started with alacrity on his journey, picking up his companions at Durban. He proceeded by sea to Delagoa Bay, with the intention of being conveyed thence to Inhambane, but a change in the course of the steamer baffled him. When the steamer of the next month came, he was again thwarted, and carried on to Zanzibar, whence he was brought back by Captain Wybrants to Mozambique, and after further delay he at length reached Inhambane. He was received with kindness by the Portuguese authorities, who, although Roman Catholics, gave him every possible assistance, as during his enforced delay at Delagoa Bay and Mozambique he had made valuable friends. His last written words to his Society were: "The Governor proposes to send me directly across country to Umzila."

The Governor of the Universe had other plans for him, and not very long after he caught a fever and died in the jungle. He had his senses to the last, but was too weak to speak, and we know not what thoughts passed through his brain during those last hours: if we may judge from the character of the man, as revealed in his letters, all rising murmurs of disappointment were soon silenced in the sense of humble acquiescence in the purposes of his Master, who had no further occasion for his poor services.

A letter to his wife, as follows, was the last reflection of his feelings:—"Now, my dear wife, as I start forth on this new stage of my journey, let us hold fast our trust in that living God who used to keep you and me, while in Natal, through dangers of various kinds. Let us patiently hold on, and bear a brave but humble part in our peculiar work. I shall, if all goes well, soon get to where I begin retracing my steps, if I think the Lord calls me to hasten to you. Make personal piety and personal consecration to God the great object with yourself and the children. If God returns me to you, or brings you to me, I shall try to be more faithful in that respect. The future will bring its needed light, and work, and solace. . . . My thoughts turn sadly towards you, and our dear children. . . . All well: we go right on."

In a few days he died, and it was all well with him still. His example may still aid indirectly in the conversion of the Amatonga and Umzila.

ROBERT CUST.

London, March 14th, 1881.

EXTRACTS FROM THE ANNUAL LETTERS.

MID-CHINA.

From the Rev. J. C. Hoare, Ningpo College.

Ningpo, Dec. 20th, 1880.

SO far as the special work in which I have been engaged is concerned, the past year has been one of prosperity. Our college and schools have certainly advanced, the numbers have increased, the masters are more efficient, the boys for the most part have brightened up, and show a better knowledge of, and a more intelligent interest in the lessons they are taught. I believe, too, that the influence of the college and schools on the Mission work generally has been more perceptible, and that, through God's blessing, that influence has been for good.

With regard to the college. As regards numbers we are in much the same position as we were last year.

At the commencement of this year three præparandi and all the first class, with one exception, having fulfilled their time, were taken on as Mission agents, either as itinerant preachers, schoolmasters, or assistants. The three præparandi were employed as preachers; the head of the first class as assistant in the college; two more as schoolmasters in the day-school close at hand, where they can be trained to teach, and at the same time attend some of the lectures in the college; one was sent to take charge of a school in the country. Thus seven in all passed out of the college to active work in the Mission, making a total of twelve during the four years in which it has been worked on its present basis. One other student, who had come on trial for a year, was recommended to leave, as he was not considered satisfactory enough to warrant us in holding out hopes of employment. All of those who are employed by the Mission have proved fairly satisfactory; some of them have really done good work, but I hope to write of their work at length hereafter.

This year we have admitted nine men and boys as students. Three young men, one from Ningpo, two from Hang-chow, come rather under the class of præparandi; the remaining six are boys.

With regard to the work in the college, our course has been much as in past years. Scripture, of course, and some theology for the older boys and students; Greek, for the cleverer of the boys; history and geography, with mathematics. These subjects, with constant work at Native literature, have formed our curriculum. Mr. Shann, who arrived at the end of last year, has almost entirely relieved me of the mathematical work throughout the year; and during the autumn both he and Mrs. Shann have taken some classes in Scripture, thus enabling me to concentrate my work more on the more advanced students. Our Debating Society has been kept up, and we have had many interesting debates. Our question class, in which the boys ask me questions, has also been useful as a means of imparting a good deal of general information. The Debating Society has, however, been productive of one practical result, which will, I hope, under God's blessing, tend to the advancement of our work here. In the course of a debate on the subject, "What can we do in the college to advance the work of the Mission?" I suggested that we might form a Prayer Union, somewhat after the model of the Cambridge Prayer Union. The idea has been taken up warmly, and we have commenced prayer meetings in the college on Saturday evenings. From a copy of the rules, which I enclose, you will see that the members are to devote part of Saturday evening, wherever they may be, to prayer for the spread of the Gospel; whilst some undertake, at least once a week, to go out preaching. We hope that the Christians in the out-stations may also be led to join the union, and that thus throughout the Mission we may have united prayer, and also united action on the part of many, who, not being paid by the Mission, seem to think that they have no call to go out preaching. The union is still in its infancy, so we must not rejoice too much at present; but it has been started in the spirit of prayer, and we may confidently hope for God's blessing upon it.

As Mr. Shann's arrival set me some-

what more at liberty than I had hitherto been, I have this year taken up another branch of work in connexion with the college, viz., the systematic training of those who have already passed out from it. I had long felt that something was needed for the young men in our country schools; for they leave us at the age of twenty, and cannot be expected to have a very ripe knowledge of theology. At the same time, if they are to look for work as pastoral agents, and possibly as ordained ministers, it is absolutely necessary that they should be well instructed. I have, therefore, started a system of monthly papers for them. Our subject this year has been the Thirty-nine Articles. I issue a series of questions each month for them to answer: they also write an exposition of one of the Parables of our Lord. On my tours of school inspection I talk over their answers with them, correcting their mistakes. I have undertaken to give them my own answers in print, but pressure of work has hitherto prevented my doing this. With regard to the parables I have found time to translate Archbishop Trench's *Notes on the Parables* for them, and have printed ten parables, publishing them in separate pamphlets. I hope thus to translate the whole of that work, which would be invaluable to those engaged in preaching or teaching. Other Missions have also bought many copies. In looking over the papers they have written for me, I have been very deeply impressed with the absolute necessity of some such system of training, for whilst the young men have shown considerable ability and acquaintance with Scripture, they are certainly wanting in knowledge of dogmatic truth; and constantly I have seen in their papers errors which have in times past been the germs of heresies and divisions in the Church. By thus drawing out the thoughts of the young men, I have the opportunity of correcting their mistakes.

We are still much crowded in the college, as we have not begun to build yet. Land has been bought for the new buildings, but we have had to wait for the removal of some tombs which were on it. This, owing to Chinese superstitions, is a long and tedious process. We hope, however, to commence building very soon now.

During the present year we have been using the church as a college chapel for morning and evening prayer. Our services have been bright and hearty, and our singing, thanks to the instructions of Mr. and Mrs. Shann, is improving rapidly. I am sure that it is a very important thing to accustom those who are to be employed as catechists or pastors to orderly, well-conducted services. From the nature of things many of the services in the country chapels are not all that could be desired at first, for the people do not know what they ought to do, nor how the services should be conducted. I hope, however, that the students have already learned to appreciate the value of the apostolic maxim, "Let all things be done decently and in order."

There is one other feature of the college which I feel deserves mention, viz., the increased interest which has been taken in active sports. Cricket and other games have been practised vigorously, and with no small success. In the spring we felt strong enough to challenge the foreigners in the settlement, and, though in our first attempt we were defeated, we afterwards won a most signal victory. I must say that I consider this a matter of no small importance, for not only does "all work and no play make Jack a dull boy," but it also, in my opinion, is very apt to make him a selfish, sulky, and bad boy. Certainly the set of boys we have at present are very much what boys should be, playful, good-natured, and generally well behaved. I should indeed be sorry to think that this state of things simply arises from their games, but I believe that it does spring to a great extent from the blessing of God upon the use of proper means. Both in school and in the playground the conduct of the boys has given us complete satisfaction.

As I turn from the college to report the condition of the day-schools, I find cause for renewed thankfulness. I remember that three years ago, after one year's superintendence of these schools, I wrote to the effect that I considered them of little use. I now look upon them as the most encouraging feature of my work, and believe that they have a most important bearing both on the development of the Native Church and on the spread of the Gospel among

the heathen. At the same time I am not prepared to say that my former opinion was incorrect. The fact is that the schools have improved very much. Three years ago the masters were almost all heathens, none had had any training; now they are all Christians, and with one exception, trained for teaching. Consequently the boys are now taught the truths of the Gospel by masters who know and love them; whereas formerly they used to be made merely to learn books by rote, which the masters neither could nor would explain. Then, again, at that time the attendance of the sons of the Christians was very small, except in the city of Ningpo, where the parents lived under the eye of the missionaries. Now there are very few who do not attend regularly. On looking through the school lists I see that in the year 1877 the number of Christian boys in the Mission schools was twenty-seven; now they amount to sixty-four, a large number considering the small numbers of the Native Christians. In fact we may now say that with only one or two exceptions, all the sons of the Christians are taught to read their Bibles, and to know the outline of Christian truth. Of the importance of this with regard to the future of the Native Church it is needless to write. The sons of the heathen also receive exactly the same education, and we may surely hope that the seed thus implanted in their hearts will by the working of the Holy Spirit of God hereafter bring forth fruit. Indeed fruit has not been wanting even now. Some boys have applied for and received baptism; very few of those who attend the schools retain any reverence for idolatrous practices. It was but a few days ago that I heard of some striking testimony borne by parents to the effect of the teaching in one of the day-schools. They stated that their boys would never take part with the rest of the family in idolatry, but on the contrary constantly exhorted even their parents to give it up.

I have four out-stations under my charge, two of which, Tsông-ts'eng and Loh-do-gyiao, have made no advance, but have, if anything, fallen back. At P'u-k'eo-wông slight progress has been made; Tsông-gyiao still continues to give me great cause for thankfulness. The number of baptisms there during the year has not been greater than that of last year, being about ten adults; but the bright, earnest manner of the Christians is very striking, and it is always a pleasure to ride over there for the Sunday afternoon service. We are sometimes fairly crowded out of our little chapel, and during the summer I have often seen the court in front filled with benches, and eager listeners. In fact the chapel will not contain all the Christians connected with the station. Both at P'u-k'eo-wông and Tsông-gyiao, the system has been continued of leaving a schoolmaster in charge of the chapel, and sending itinerant agents to preach to the heathen.

PUNJAB: BELUCH MISSION.

From the Rev. A. Lewis.

Tibi, Dera Ghazi Khan,
Dec. 14th, 1880.

In looking back over the past year, in spite of many disappointments, we can see numerous blessings which have been granted, for which we may still thank God, and take courage for our future work. To sum up briefly these disappointments, they are the failure of our plans for settling the Beluch Mission at Choti, the retrogression of a Native convert, and that which is, as far as short human sight can see, the greatest misfortune which could have befallen us, the death of our dear chief and fellow-labourer, the Rev. G. M. Gordon. But even in each of these events, on looking more closely, we can see good resulting. For the first may have taught us to search further, and find a more desirable Beluch centre in the place I am now writing from, Tibi. The second tells us that we cannot be too particular in thoroughly knowing the hearts of those who are admitted to the holy privilege of baptism. In the third, while grieving over the loss of a brother, and feeling the increased load of responsibility on ourselves, we can seem to hear our Saviour calling us to trust more completely in God, and less on man, and bidding us exclaim with St. Paul, "I can do all things through Christ who strengtheneth me."

At the close of 1879 we had the

pleasure of welcoming amongst us a worker whose assistance is very valuable. This is the head catechist who was working with Mr. Baring at Batala. He is a Christian of some fifteen years' standing, a Native of Rajanpur in this district. Owing to his having expressed a desire to work in his own country amongst his own people, now that a Mission is established here, Mr. Baring, in a most self-denying manner, sent him down to join us. He brought with him an inquirer whom he had known for some years. Mr. Baring, having expressed an opinion that he was prepared for baptism, he received that sacrament on the Epiphany, January 6th. The newly-baptized convert was then employed in the Mission as a colporteur.

The next day, January 7th, the catechist, colporteur, and I, set off on a tour for preaching and book-selling. Many towns and villages were visited by us, in which the message of the Gospel had probably never been proclaimed before. We had the opportunity, too, of visiting both Dajal and Rajanpur, towns in which the relatives of the catechist live. They belong to a numerous and influential tribe of Jats, called Machis. As he had not seen or heard of his people for many years, it may be imagined that it was with somewhat excited and tumultuous emotions that the catechist one afternoon approached Dajal. But it was indeed a cause of rejoicing to find that all bitter feelings, consequent upon one of their number having become a Christian, were buried, and the absentee was gladly welcomed. Their kindly disposition towards us was evinced by presents of milk, butter, flour, &c. Ever since this first meeting they have remained our fast friends, always willing to help us, and, which is best of all, listening to, and asking questions about, the Living Word. A similar welcome, too, awaited us at Rajanpur.

Soon after our return to Dera Ghazi Khan, I was summoned to Multan in March, to meet the Bishop on his return from Candahar, to give him some particulars about our Mission.

Good Friday, March 26th, is especially memorable, as being the first day on which a Native congregation of Christians was gathered together. We met, like the infant Church of old, in an upper chamber, overlooking the main bazaar of the city, and earnest prayers were offered by those two or three in Christ's name, that the Holy Spirit might be outpoured on the world around. Easter Day saw our first Communion.

On April 5th we all left Dera Ghazi Khan together, and the next day arrived in Choti. From here Dr. Jukes went to Fort Munro, to superintend the building of the new hospital, while the catechist, colporteur, and I, branched off to Sakki Sarwar, in order to be present at the great annual gathering of pilgrims which takes place.

This shrine at Sakki Sarwar attracts devotees from all parts of the Punjab. Sikhs, Hindus, and Mussulmans, all unite in their superstitious service. On April 9th we arrved there. Notwithstanding the total absence of verdure and water the scenery is picturesque. The town is built on a low spur of the Suleiman Range, and extends all down the ridge, while the shrine is situated at the upper end, with long and high steps constructed down the side of the hill, to a torrent course beneath. Higher up in the mountain is the tomb of Sarwar's brother, also an object of veneration. There is a certain grandeur and beauty in these edifices when viewed from a distance, being built of a white lime composition, which contrasts well with the brown and red rocks of the mountain. But, on closer inspection, that which from afar might be mistaken for marble, is found to be of coarse workmanship, and of a very inferior nature altogether. All water has to be brought upon camels or oxen from a distance of three miles, and at first there is a little repulsion in drinking that which has somewhat the consistency of pea-soup. We had one travelling bedstead with us, but wanting another, we asked that one might be brought. After a little hesitation, the answer given was, that there was *only one* in the whole town, and that was used for carrying the dead to burial. Our informant said he thought we might have that if we wished. The offer was declined with thanks.

My tent was pitched in the dry torrent bed, where most of the people were collected during the day. It was open from sunrise to sunset to visitors of all kinds, and many made use of it,

coming in sometimes five or six together. Each morning and evening the catechist and I both preached to large and attentive congregations, while the colporteur sold his books.

Leaving this on the evening of April 12th, we again set off in the direction of Rajanpur. In the latter place we remained some days, as the catechist wished to settle some business matters concerning his land, which had been left in the trust of his cousin, the lambardar. I took the opportunity afforded by this delay to extend my journey twelve miles further to Mithankot, on the banks of the Indus. Here I was most hospitably entertained by one of the chief merchants of the place. He said he would give us a house and land if we would bring our Mission to his town. But as Mithankot has once or twice been washed away by the encroachments of the river, while the present town is threatened, the offer did not seem worth entertaining.

At the beginning of May we were glad to find ourselves back in Dera Ghazi Khan under shelter, for the weather had become far too hot for any further itinerations.

I now endeavoured to set on foot some special Mission work for the sweepers of the city. It seemed to me that by reason of their degraded position, regarded as out-castes both by Mussulmans and Hindus, they ought to be peculiarly open to the influences of Christianity. These people are assembled every evening for roll-call, so we took this opportunity of addressing them. They promised to come to special meetings which we proposed to hold for them on Sunday evenings, this being the only leisure time they had. I regret to say this movement was a failure, probably partly because I did not thoroughly understand the people I was dealing with, and partly because I was so much weakened by fever that proper energy was wanting to prosecute the work.

On June 1st, an old man of whom I spoke in my last Report was baptized, having given what seemed to be many proofs of a sincere love and faith. But after remaining firm for three or four months after baptism, the temptations and threats of his former Mussulman companions were too much for him, and he has now denied his Saviour.

Fever continuing through June, Dr. Jukes came down from Fort Munro to assist me up to the hills. In the cool climate, and with every kind attendance, health was soon restored.

I went up to Fort Munro, fully resolved on itinerating amongst the hill tribes; but this plan was put a stop to on account of the disturbed state of the country from tribal warfare and raids.

In the middle of August Dr. Jukes and I again separated, the former going to Thandiani to visit his brother.

Then came the news of the disastrous sortie from Candahar, and our consequent loss. On the proposal being made to raise a Memorial Hospital, and meeting with the approval of the Bishop, we issued appeals with this object when we met together in Dera Ghazi Khan in October. These have been answered in such a manner as to call forth deep thankfulness.

Since then we have been spending our time in the neighbourhood of Harand, which is situated just under the Suleiman Range. There seems to be a favourable opening for work amongst the Beluchees at Tibi, three miles from Harand Fort, the residence of the Land chief.

I have made one or two experiments in establishing a system of teaching for those who do not come within the range of any Government institution. In the village there seems to me to be an especially good field for training children in the paths of Truth, and acquiring an influence over the country. With God's help, as soon as our Mission shall be at all settled, it will be one of my first cares to endeavour to establish some regular system of village education.

Inquirers have been fairly numerous during the year. One of these I mention with special thankfulness. It is a case in which our acquaintance began in a spirit of persecution on his part. It has ended in the Gospel and love gaining the supremacy. The man I allude to is now our fast friend, and a believer in the atonement of Christ; but as yet he is not strong enough to acknowledge his faith. I do not mention details, because it seems to me they often do harm if publicity is given to them.

One most satisfactory feature of work during the year is the number of books

that have been sold. It has been much greater than expectation warranted, seeing the low ebb at which education is in the district. One always feels, after a good day's sale, that some real tangible seed, which must in time bring forth fruit, has been left behind. The only unpleasant occurrence in connexion with it happened in September at Kot Chota, a small town fourteen miles from Dera Ghazi Khan. A crowd gathered round the colporteur in the bazaar, and one man asked for books which did not relate to Jesus Christ. On receiving the reply that there were none, it seemed to be a signal for assault. One man seized a book and threw it into the road, another attacked the colporteur, a third tore off his *pagri* (turban) a great insult to a Native. The whole town was in an uproar. Three of the chief offenders were arrested, and sentenced to three weeks' imprisonment each.

I have made a few translations into Beluchi. These are for the most part parables and miracles of our Lord, and I purpose getting them printed in leaflet forms. It will be well to test the needs of the people in this way first. Probably they will not be great, as very few amongst the Beluchees can read and write, and those who can invariably know Persian and Urdu.

MADRAS.

From the Rev. E. Sell, Harris School, Mohammedan Mission.

Last year our boys carried off two out of six government scholarships given to Mussulmans who pass highest in the matriculation examination. I think there is every prospect of our maintaining this position this year also.

His Grace the Duke of Buckingham, and the Lady Mary Grenville, have continued to take an interest in the school. We have not been able to do all that the late Lady Anna Gore Langton (the Duke's sister) wished us to do, viz., to keep up a separate school for the sons of Mussulman nobles. They would not come in any sufficient numbers unless the school was purely secular. To this the late Lady Anna Gore Langton, as well as we ourselves, objected, and so the scheme of a separate school fell through. Personally, I am glad, for the objections to it were many. What has been done is to get a fewer number of the descendants of Carnatic nobles, and to aid them by the payment of fees and gifts of books. They are called Gore Langton scholars. In some cases they have a few privileges granted to them, but in no case is absence from the Scripture lesson allowed. There are now eight such scholars. During the year the Duke has kindly used his influence to appoint two of the Gore Langton scholars, one the son-in-law of the late Prince of Arcot, and the other a young man of high rank, to the government service. This has kept the fact of such a class before the minds of the Mussulman community, and thus indirectly gives us influence. The Moulvies, however, still oppose us. The other day the Duke said that he would make arrangements before leaving Madras for the education of the Gore Langton scholars, and thus keep up a permanent interest in the work.

Mr. Henry Goldsmith has kindly helped me in the Scripture teaching as far as his non-acquaintance with Hindustani would admit of. As he came quite fresh to the work, and as it is a new experience to him, I thought you would like to know his impression of Scripture teaching in a school; so I asked him to write a short report. He says,—"I can only say with great thankfulness that I have met with encouragement in all three classes which have been under my tuition; especially, perhaps, in the 6th class, where the boys are old enough to take a lively interest in the whole question of our Mohammedan controversy. I have been pressed with all kinds of questions. Some of them are of such a nature as to prove not only that the claims of our sacred faith are being better understood, but also that the boys themselves begin to feel the untenable character of some of the pretensions of the false prophet. I have deemed it wise to allow a portion of the allotted hour to be devoted to the consideration of the questions brought forward. At times, naturally enough, some anger has been evinced at my unwillingness to admit the arrogant claims of Mohammed, but as a rule we have been able to discuss in a friendly spirit. The intelligent answers

given by more than one to the questions from the Acts, set in the examination, have been pleasing.

"The two lower forms combined make a large and interesting class which has usually paid fair attention to the Old Testament lesson.

"In my opinion the educational method of dealing with this false religion is calculated to break down many existing and unavoidable prejudices, and to prepare the way for the reception of the Gospel at a tender and promising age, in a way than which no other agency could equally effect that much longed-for end. 'In due season we shall reap, if we faint not.'"

This testimony is gratifying, as it is not by any means an easy class of boys that Mr. Goldsmith has had to deal with.

It must be remembered that though there are more Mussulman boys seeking for education than in former years, we have three opposition schools to contend with—the Madrassa-i-Azam, the Presidency College, and of late years the Rozapetta Wesleyan Schools. Formerly the Wesleyans did not take in Mussulmans, now they do; whilst I cannot take Hindus. Still we have about 120 boys.

I found when on deputation in 1877 that much as people were interested in Islam, there was a great deal of ignorance about it. I have, during the spare hours of the last three years, gathered together the results of many years' reading and practical knowledge of the system, and have just published a work of some 270 pages on "The Faith of Islam." I hope it will be of use to missionaries, as I am sure it will be instructive to English people. It is published by Trübner.

From the Rev. M. G. Goldsmith, Mohammedan Mission.

[Mr. Goldsmith writes from Ellore in the Telugu country, whither he had gone under the circumstances he describes. His letter therefore notices the prospects of Christian work among the Mussulmans of both Madras and the Godavery district. Of the latter we have previously heard very little.]

Dec. 2nd, 1880.

The past year, through God's mercy, has been an unusually happy one. My brother Henry, who joined me in Madras in November, 1879, has been a very great help in every way. His health also, thank God, has much improved, and his chest, the weak state of which led the doctors to recommend South India for him, is now strong enough for all ordinary duties. Seven months after his arrival, the Corresponding Committee considered him sufficiently confirmed in health to be admitted as a missionary of the Society, and fortunately he is in a position not to require much pecuniary allowance for the present. He has been studying Hindustani and been making fair progress, and meanwhile finds plenty of evangelistic work amongst those Natives who understand English. Our Triplicane "Gospel Hall" has been regularly worked with tri-weekly meetings, mostly in English. Those who attend are for the most part Hindustani, Tamil, and Telugu men, to whom English is a welcome and common medium. In January, my brother opened a Sunday afternoon Bible-class, which has not succeeded so well as it promised at first. As I have been absent four months, I cannot speak of its present prospects. In this Gospel Hall we have been much helped by accasional addresses by missionaries of our own and other Societies. A lay friend, Mr. Hamilton, has from the beginning been a great stand-by, and has developed its usefulness in many ways. The responsibility of the rent is also now on a better footing, being shared by some generous Christian friends. Though no direct fruit here can yet be recorded, there are not wanting interesting cases of thoughtful hearers, and the hearty sympathy that the effort secures from Christian friends shows that its character more and more commends itself to them.

For the first part of the year my work was, as previously, in the Scripture classes of the Harris School and in the streets of Triplicane. The former sphere is a very hopeful one; and as regards the latter, even though visible results of the highest kind have not occurred, I thank God for the remarkable openings and many opportunities of holding forth the Way of Life.

In the holidays in May I visited Pulicat, some twenty-five miles north of Madras, partly for a change of air and partly to see the Mohammedans there, of whom I had heard from the L.M.S.

missionary in charge of the Mission there. In the latter object there was some disappointment, as they proved to be of the Labbay (Lubbay) class, whose language is Tamil. A very few knew Hindustani. The Qazi and all whom I met were civil, and I greatly regretted that it was impossible to talk more fully with them. Their written language is bad Tamil in Arabic characters, which requires special study. It would be a great thing if some one were raised up to undertake a direct Mission to the Labbays, who are very numerous in the Presidency, but are disliked by most Tamil missionaries for their ignorance and bigotry. Perhaps, please God, some Native agent will be raised up some day for this.

On July 30th, my brother and I took advantage of the Ramazan holidays to pay a visit to Ellore. At that time also the health of Mr. Martin Browne, the Principal of the Ellore School, seemed doubtful, so partly to help him for a time, and partly in response to an old invitation to come among the Telugu Mohammedans, I was glad to leave Madras. At the end of the holidays my brother returned to Madras to take my place at the Harris School, while he left me here to see a little more of the people here. The population, according to last census, is 25,487, of whom 5046 are Mussulmans. A large portion of them are military pensioners, a class of men more friendly to us than others, having had their anti-European prejudices broken down. How far this has affected them, may be seen by the readiness with which they allow their daughters to be educated, which has led the Rev. F. N. Alexander to establish two schools solely for them, besides another in which twenty or thirty Mussulmans read along with Hindu caste-girls. The same cause has probably helped the success which has attended the C.M.S. boys' schools, and prevented any large opposition Mohammedan school from gaining a footing. The Mission has property at each end of the town: on the south-west side we rent the whole of the Fort, a fine elevated piece of ground, in which is situated the High School and Mission bungalows. In this school there are large Hindustani classes and two Mohammedan boys are going up for University Matriculation this month. Outside the Fort is the Preparatory School, with three good Hindustani classes. On the north side of Ellore, one mile distant, is the church, and, in its compound, the Church School with three Hindustani classes, which are comparatively small. In the various schools (boys' and girls') there are eleven Mohammedan teachers. This fact will show the extent of the Hindustani work. Unhappily, none of these eleven are Christians. The Scripture teaching is therefore carried on by the Rev. G. Krishnayya and a Hindu Christian catechist, who knows Hindustani. In order to get acquainted with the boys, I have relieved Mr Krishnayya of some of his classes in each school. The boys are mostly intelligent, and, like most Mohammedans, have a good deal of right religious feeling, which forms an excellent basis (as it seems) for the doctrines of the Gospel. No sphere could be more promising to patient Christian effort. Mr. Krishnayya assists me much also in bazaar preaching. There are in this place some bitter opponents of Christianity, who import controversial books from North India. This has given rise to several lively discussions, sometimes in the bazaar, sometimes in a Native school building, twice in the Preparatory School, and latterly on Friday afternoons after the Friday prayer in the private court of a Mohammedan merchant's house. Such discussions, though likely at times to be hot, seem necessary in this kind of work; but they are not by any means always hot, and some of them have been as quiet and orderly, and on subjects as vital and profitable, as we could wish. In August my brother and I attempted Sunday morning meetings for English-speakers. The first was well-attended, but after the second, the attendance was too small to induce us to continue them.

The C.M.S. Telugu Conference in October in Masulipatam, gave me an opportunity of seeing the Mohammedans in that place. They are supposed to number 10,000 and mostly belong to the Shia sect, whereas those in Ellore are Sunnis. They have a Nawab, a pensioner of Government, who is an intelligent man, and an interview with him was interesting. He wished to know about our Christian sects, and this led to some profitable (I trust) talk on Church history. The house in which

I stayed was secured for me by the Rev. Ratnam Garu, and was situated in the Mussulman quarter and was easy of access, which induced many to call on me. It was evident that very much might be done in such a town amongst such people, and I trust, please God, some way may be opened either for me or for another labourer to enter the "open door." The few days that could be spent there just then were not enough for more than a very cursory testimony to the Truth.

In the Ellore District I have visited two places where Mohammedans are found — Chintalapudi, thirty miles north-west, and Nujavid (or Nujar) twenty-four miles south-west. In such village communities there is much ignorance and neglect of even the ordinary obligations of their own religion. But in some respects they seem more open to conviction than the town people. Mr. Alexander has his Telugu catechists and schoolmasters scattered widely over the country, and it was he who kindly took me out to see these villages. There is a fine opening for a Hindustani itinerator who should visit each of the Mohammedan hamlets periodically and push on beyond the present limits to more distant points where larger audiences are to be found. I have heard of two such places already, and have reason to believe there are many more, as indeed might be expected so near, as we are, to the Mohammedan province of Hydrabad. Bezwada also, which we touch at on the canal journey to Masulipatam, has a Mohammedan population amongst which a few days might be well spent occasionally. A few books were all that I could leave there on the journey.

The general attitude of Islam is hostile to us, and so it always must be, the more the distinctive and vital doctrines of the cross are held up. Some who are friendly at first become very bitter when they find the importance we attach to these fundamental truths. This is just as it should be, if they are earnest followers of the "Prophet," and they are the most hopeful class we meet with. The next thing is to show the grounds of our faith and its claims upon them, and further intercourse frequently softens their opposition. This is the great argument for earnest persevering testimony, which cannot be in vain (Isa. lv. 11). We see no cause for desponding after eight apparently fruitless years in this country, but rather just the reverse. Never was there better ground for hope. Fearful mischief is done by the controversial books written by Maulavies against us—books which borrow from all the European infidel writers and tend to downright scepticism and rejection of all divine books and of the Quran itself. Islam allies itself with the devil in the great battle of Truth and Error, and many promising young men are poisoned in this way. It condemns itself by its evil associates, and teaches us to see the magnitude of the real interests at stake. We *must* overcome, if God be with us, and we have sufficient evidences that He is "working with" us, and we expect visible "signs" in due time. (Mark xvi. 20.)

GÔND MISSION.

From the Rev. H. D. Williamson.

Mandla, Dec. 12th, 1880.

My work among the Gonds, looked at by the light of another year's experience, appears to me as increasingly interesting and increasingly promising; not that any superstructure, so to speak, has yet appeared, but the foundation is being laid, and that foundation, inasmuch as it is the Lord Jesus Christ, points to the encouraging promise, "From *Me* is thy fruit found."

Having made a point of revisiting the villages in which the Gospel had been preached the previous year, I am, I think, warranted in saying that our work has not been in vain; almost universally the name (at least) of our Lord Jesus Christ was remembered, and in some cases repeated to us by little children of nine or ten years; in many instances the people (and it must be remembered that the Gonds are very truthful) told us that they had given up praying to their idols, and had daily repeated the short prayer which we had taught them. This is much to be thankful for when it is remembered that these people had only heard the Gospel once, and that a whole year had elapsed before they could be visited again. In

one village a man was so interested that he begged us to come over to another village to which he really belonged and preach the good tidings there; we of course went gladly, and he with us; and as we preached he seemed so anxious lest his fellow-villagers should not understand us that he kept putting in his word, at one time explaining and at another emphasizing the truths which he seemed so quickly and eagerly to grasp. Over and over again our auditors have with one voice protested that Prabhu Isa Masih shall be their God, and that they will give up their idols. Looking over my diary I come across entries such as the following in large numbers:—*Ruse.* About thirty-five assembled. Very pleased to see us, listened most attentively, and afterwards followed us out of the village *en masse* for nearly half a mile.—*Kareli.* Twenty-five present, all Gonds. Bought a small idol shrine containing three images from a *pandah* (evangelizing Hindu priest) and used it as a text to preach from. Shrine cost me six pice! People very attentive indeed.—*Barkhoa.* Forty assembled, all Gonds, most interested. Bhoi, or headman, an intelligent man, listened attentively. I might multiply examples indefinitely to show how interested and friendly the people are: the only thing, humanly speaking, which stands in our way is the impossibility with our present staff of workers of visiting the same village more than once a year: and what can poor ignorant villagers, never accustomed to think or to hear anything new whatever, be expected to remember of what we tell them, if our visits are to be so few and far between? The European staff consists of Mr. Champion, who was obliged to be in England all this last year, and myself, each of us with one catechist. We do not ask for or expect more European labourers, but surely some three or four catechists might be given us to assist in this extensive and promising work. Two or three millions of Gonds, scattered over hundreds of miles of country! here is scope for earnest, faithful labour.

My catechist and faithful fellow-worker, Pundit Dial Masih, accompanies me in all my tours, and is invaluable; fortunately he does not mind roughing it, a *sine quâ non* in this work. In February and March he and I made an experiment which if possible shall be repeated every year; we went, that is, out into the district minus tents and the usual encumbrances attached to camp life, taking three baggage ponies, a man to cook (a Christian), and a pony boy. In this way, putting up in any empty hut which the village contained, we spent six weeks of the pleasantest time I have ever enjoyed in India. We got among the people as one never can do with tents, we had every advantage in hearing and picking up their language, we avoided the bullying of the villages (to some extent the unavoidable result of having Hindu and Mussulman servants with one), and lastly we gained the people's confidence by living amongst them, an incalculable advantage to the work for which we have come out, the preaching of the glorious Gospel of Christ. It is unnecessary to say that this way of travelling is infinitely cheaper to the Society.

One word as to the language. As far as Hindi is concerned, I am thankful to say that my tongue seems somewhat loosed at last; but learning Gondi is slow work; the language is difficult, and no one competent to teach can be found, so that it comes in in driblets, a drop in one village and a drop in another. We are forming vocabularies, picking up short sentences, and attacking the grammar; but speaking in Gondi seems some way off yet.

Our schools are placed in Mangalpur, Chiriedongri, Kondra, and Samnapur; and in the last-named place we have during the year, for the small sum of fifteen rupees, built a school-house, in one room of which the missionary puts up when he comes: it has, let me mention, only two rooms in all.

As evangelistic and school work are the only developments so far of the Gond Mission, nothing remains for me in closing this letter but to thank God and to take courage, for He has done and will do much for us. Our comfort at all times is that we "know that of the Lord we shall receive the reward of the inheritance: for we serve the Lord Christ."

THE MONTH.

MONDAY and Tuesday, May 2nd and 3rd, will be the days of the C.M.S. Anniversary. Dr. Boultbee, as already announced, is to preach the Sermon on Monday evening. The Rev. Canon Fenn will address the clergy at the breakfast on Tuesday morning. The Earl of Chichester, President, takes the chair at the Annual Meeting. The list of speakers is still incomplete while we write; but among them, it is hoped, will be the Earl of Shaftesbury, the Bishops of Norwich and Moosonee, the Rev. Canon Money; the Rev. E. H. Bickersteth, who will give an account of his visit to India and Palestine; and the Rev. J. B. Whiting, who will speak, as a member of the recent Deputation to Madeira, on West Africa and the Niger. At the evening meeting Bishop Ryan will preside, and the Rev. W. Boyd Carpenter and three or four missionaries will speak, including the Revs. J. R. Wolfe and A. H. Lash.

TUESDAY, May 24th, the Tuesday before Ascension Day, will be the annual Day of Intercession for Foreign Missions. The Society is issuing a paper on the subject, which can be had, with others, on application. Our own readers will have no lack of subjects of special prayer: almost every page of every number has supplied them. And assuredly there is no lack of encouragement to pray! God has signally honoured past Days of Intercession; and only by our own want of faith and earnestness can we miss a blessing this time. Naturally the special gift to ask for is the *means* to send out the *men* who have been the gifts to previous prayers. The Church Missionary Society has always refused to regard the Day of Intercession as a time for appeals for money; but though we appeal not to man, we may appeal to God, that He will pour out upon His people a spirit of spontaneous and self-denying liberality.

The Committee will observe the day, as usual, by a prayer-meeting at the Society's House, and a Communion Service at St. Dunstan's, Fleet Street.

THE Rev. C. C. Fenn is in Switzerland, and, we are thankful to say, in somewhat improved health. As we stated two months ago that he was engaged as usual upon the Annual Report, it is right now to say that he found himself unable to continue that task, which has accordingly fallen into other hands.

BISHOP SARGENT has been very seriously ill; but we rejoice to hear of his being decidedly better. May it please God speedily to restore him to his most important work!

THE Archbishop of Canterbury has conferred the degree of B.D. upon the Rev. R. H. Maddox, late C.M.S. missionary in Travancore, in acknowledgment of the important services rendered by him to the Church there.

ON Feb. 2nd, the Bishop of Colombo admitted to deacons' orders four Native candidates presented by the Church Missionary Society, viz. three Singhalese and one Tamil. Their names, and the stations to which they are appointed, are as follows:—the Rev. Abraham Suriârachchi Amarasê-

kara, to Dodanduwa in the Baddegama district; the Rev. Garagoda Arachchigê Bastian Perera, to Balipiti Modera, also in the Baddegama district; the Rev. Johannes Perera Kalpagê, to Kaigalla; and the Rev. Aralanâthen Gnânamuttu (Tamil), to Dikoya, in connexion with the Tamil Cooly Mission.

On February 25th, Bishop Burdon ordained at Hong Kong another Chinese clergyman for the Fuh-Kien Mission. The Rev. Ngoi Kaik-ki is a literary graduate, converted through the gift of a Chinese Bible to him by an unknown missionary twenty years ago, and has literally suffered the loss of all things for Christ, father, mother, brethren, wife, child, and the much coveted "button" emblematic of his degree. He has been the chief tutor in Mr. Stewart's Training College. At the same time the Rev. Sia Seu-Ong was admitted to priest's orders.

The Waganda Envoys, with Mr. O'Flaherty, Mr. Stokes, and Mr. Litchfield, reached Kagei, at the south end of the Victoria Nyanza, on January 8th.

The case of Dr. Koelle and Ahmed Tewfik Effendi will not have been forgotten. It was on New Year's Day, 1880, that all Europe was startled by the news that Sir Henry Layard had presented an ultimatum to the Sultan. The history of the matter was detailed in the *Intelligencer* of February 1880, and we need only remind our readers that Ahmed Tewfik, a Mohammedan Ulema of the highest rank and consideration, was thrown into prison for the crime of assisting Dr. Koelle with his translations of Christian books into the Turkish language; that he was sentenced to death; that his life was saved by Sir H. Layard's interposition; and that he was "removed for safety" to an island in the Ægean. In the isle of Chio he remained, strictly guarded by Turkish troops, for about a year. Then he contrived to escape, and got on board a vessel bound for England; and within a few weeks Chio was a scene of desolation and death through the recent terrible earthquake. He is now in this country with Dr. Koelle; and on March 22nd they were received by the C.M.S. Committee with deep interest.

Ahmed Tewfik is fully convinced of the truth of Christianity; and, though not yet baptized, desires to employ his learning and intimate knowledge of the Moslem faith in the vindication of Christian truth by his pen, until such time as it shall please God to open a way for him to bear personal and public testimony to the truth of the Gospel in Turkey or elsewhere. His high reputation in the Mohammedan world—which we may illustrate by mentioning that had he clung to his old creed he might have looked forward to the highest office an Ulema can fill—would make his witness peculiarly important. We earnestly commend his case to the prayers of our friends.

For reasons explained at the time, the Society in 1877 closed its Constantinople Mission. As Dr. Koelle pertinently puts it, God seems to be giving the Mission, as it were, *a posthumous child*, and moreover, has twice delivered him from the very jaws of death. Is this a gracious rebuke to our lack of faith and patience?

On the occasion of the inaugural meeting of the Western India C.M.S. Native Church Council, held at Nasik in December last, Major G. A. Jacob, Inspector of Army Schools, delivered a public lecture in the Marathi language on "Krishna and Christ," which was presided over by a (heathen)

Brahmin Government official, and was listened to with deep interest, and applauded with enthusiasm, by a crowded audience of educated (heathen) Brahmins, although Major Jacob earnestly set forth the claims of Christ, and gave his own personal experience of the peace and comfort gained by receiving Him as a Saviour.

We observe from the Annual Letter of our veteran missionary brother at Bhagalpur, the Rev. E. Droese, that he was at Naini Tal at the time of the calamitous landslip by which so many valuable lives were lost, and that he himself had a narrow escape. He was there recruiting his health after what the medical man called a miraculous recovery from brain fever. "Thus twice in the year," to use his own words, "he has been to the very gates of death; but the Lord has spared the life of His unworthy servant, and his prayer now is that the remainder of his days may be spent in more entire devotion to the Lord and His blessed service."

It is from Bhagalpur that the Paharis of the Rajmahal Hills have generally been reached; and Mr. Droese has been occupied some time in preparing books in their language, which he is one of the few who have studied. He has translated St. Luke's Gospel and portions of the Prayer Book, and prepared a Vocabulary and Grammar. These will be very useful to future missionaries.

The Rev. A. H. Arden writes as follows concerning the supply of teachers from Tinnevelly to other Missions in South India. The letter makes further mention of the Rev. Samuel Vores, the Tamil clergyman in the Telugu country to whom we referred last month:—

It is interesting to mark how Tinnevelly is beginning to send forth agents into other parts of India. Mr. Lash has told us in his Reports of girls from the Sarah Tucker Institution going to Madras, Ootacamund, and other places. It is hoped that soon a good trained teacher from the same institution will be sent to commence a Normal School for girls in the Telugu country at Masulipatam. Besides these female teachers, many schools in Madras belonging to the C.M.S. are supplied with male teachers from Tinnevelly, and Tinnevelly men, who have come up to Madras and passed their F.A. or B.A., are teaching in some of the higher schools and colleges in Madras, and other parts of the Presidency. A few months ago two Christian teachers from Tinnevelly, who had passed their B.A. and F.A. respectively, proceeded to Masulipatam, and are now masters in the Noble High School. Last year also Mr. Samuel Vores, an inspector of schools in Tinnevelly, was ordained by Bishop Sargent for Mission work in the Telugu country. He at once proceeded to Ellore, and after gaining a considerable knowledge of Telugu in a few months he is now regularly helping Mr. Alexander in his extensive work in the Ellore district.

It is most encouraging thus to see Christian influence spreading out from our older Missions, and to observe how the Native Church is beginning to evolve from itself a Mission agency to other parts of India. We trust that if reductions have to be made in the expenditure on our Indian Missions, Native Agency will be the very last part of the work to suffer.

The Reports this year from the Fuh-Kien Province are again full of interest. A remarkable statistical table has been sent, giving particulars of no less than 110 stations and out-stations. The number of Native Christian adherents has advanced to 3556, of whom 2007 have been baptized, and 1251 are communicants. The baptisms in the year were, adults 259, children 102. There are 100 paid and 100 unpaid Christian

teachers. The contributions of the Christians to religious objects have amounted to $1700, about 350*l.* In the western districts of Ku-Cheng and Ang-Iong a great many inquirers have fallen back—a consequence of the bad moral effect of the practical expulsion of the Mission from Fuh-chow city; but in the northern and southern districts the advance has been very marked. Many deeply interesting facts are mentioned; but as we hope shortly to present the full Reports, we need not refer further to them here. Dr. Van Someren Taylor seems to have found an open door as a medical missionary. He has travelled from town to town and from village to village—in one district seeing 1600 patients in three weeks—and even in places where the Gospel message of itself has failed to attract hearers, his medicines have been successful in bringing together an attentive audience. The least satisfactory matter in Mr. Stewart's Report is the unavoidable stoppage of the very important work of training his forty-five students, owing to the failure so far to obtain accommodation for them at Fuh-chow. We earnestly trust that by God's good providence the obstacles in the way of providing the necessary buildings may speedily be overcome.

THE Annual Letters from Peshawar dwell on the great change which has come over the Afghans of that district since the early days of the Mission. Mr. Hughes dates his letter from the house of an influential Afghan chieftain, where he was on a visit. "I am always welcome here," he writes. "There is a large and handsome bungalow in the centre of the village, which the Khan assures me he has built for my special use; and it would cheer the hearts of our Christian friends at home to see the copies of the Scriptures in Pushtu, Persian, Urdu, and Arabic, which have been reverently placed by Muslim hands upon the shelves in the room in which I am now sitting." At a dinner in this chief's house twelve sat down on the floor, among whom was not only the missionary, but also a Christian Afghan who resides in the village. "I could not help thinking," says Mr. Hughes, "of the marvellous change since I came to Peshawar sixteen years ago, when it was not safe to travel in this district." Among the converts baptized at Peshawar during the year have been the wife and daughters of an Afghan who was baptized in 1865, and who had been absent in the recesses of his own country ever since, but now brought his nearest and dearest to be received into the Church. "May I beg of you," says Mr. Hughes, "to press home the fact that both Peshawar and Bannu are in Afghanistan, and in the midst of Afghan people." Mr. Jukes writes that in the mosques the mullahs talk freely with the missionary who comes to them in the Afghan dress. "Seated on the ground," he says, "I give the maulvie an Arabic Bible. To show his learning he will at once read some portion of it aloud, and to show that he is a greater scholar still, he will prove that he understands it by translating it into Pushtu. Thus put into a good temper, he willingly carries on conversation on the subject, and invariably comes to visit me afterwards in my tent."

A REALLY remarkable portrait of Dr. Moffat, etched by M. Léon Richeton, has been sent us by the publisher, Mr. Elliot Stock, 62, Paternoster Row. It is most vigorous as a work of art, and an admirable likeness. The number of copies, we are informed, is limited, and they should be applied for at once.

ERRATUM.—In the *Intelligencer* for April, p. 215, foot-note, for "Iris" read "Isis."

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, March 14th, 1881.—The Rev. Alfred J. P. Shepherd, M.A., Queen's College, Oxford, was appointed Director of the Church Missionaries' Children's Home.

A Report of the Henry Venn Sub-Committee was presented, recommending the following Grants, which were voted accordingly:—To the Sierra Leone Native Church, 90*l.*, to be expended under the direction of the Bishop and Pastorate Council; to the Niger Church Fund, to be administered under the direction of Bishop Crowther, 60*l.*; to the Madras Native Church Council, 20*l.*; to the Tinnevelly Provincial Church Council, 35*l.*; to the Travancore Provincial Church Council, 20*l.*; to the Provincial Church Council of the Telugu District, 15*l.*; to the Mauritius Native Church Council, 30*l.*; to the Sierra Leone Native Missionary Association, to assist in working the Sherbro Mission, 100*l.*; to the Punjab Native Missionary Association, 20*l.*; to the Gorakpur Native Missionary Association, 20*l.*; to the Meerut Native Missionary Association, 8*l.*; to the Agra Native Missionary Association, 8*l.*; to the Allahabad Native Missionary Association, 8*l.*; to the Tamil Cooly Native Missionary Association, Ceylon, 10*l.*; to the Cotta Native Missionary Association, Ceylon, 15*l.*; and to the Fuh-Chow Missionary Association, China, 25*l.*

The Rev. J. B. Whiting and E. Hutchinson, Esq., having returned from Madeira, gave an account of the Conference in which they had been engaged. The thanks of the Committee were unanimously tendered to the Deputation for the good service which they had rendered to the Society.

The Committee took leave of the Revs. J. H. Knowles, H. Rountree, C. B. Nash, and F. E. Walton; Messrs. Knowles and Rountree proceeding to the Punjab, Mr. Nash to Mid-China, and Mr. Walton to Benares. The Instructions of the Committee were delivered to the departing brethren by the Rev. W. Gray, after which they were addressed by the Rev. D. D. Stewart, and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Hoare.

A deputation from the subscribers attended to present to the Society a bust of the late Lieut. G. Shergold Smith, executed in marble by Mr. Henry Harvey. In the absence of Sir John Kennaway, Bart., the presentation was made in behalf of the deputation by the Rev. W. H. Dalton, Vicar of St. Jude's, Chelsea, and was suitably acknowledged by Alexander Beattie, Esq., V.P., after which the bust was unveiled.

Committee of Correspondence, March 22nd.—A Sub-Committee was appointed to deal with ecclesiastical questions likely to arise in connexion with the Society's work in Ceylon, in view of the approaching withdrawal of State aid, &c., from the ecclesiastical establishment there.

The Rev. Dr. Koelle, of Constantinople, being in attendance, introduced to the Committee Ahmet Tewfik Effendi, the Ulema who was imprisoned in Constantinople and sentenced to death for assisting him in the translating of the Scriptures. Dr. Koelle addressed the Committee, and stated that for the last fifteen years he had been brought into close contact with the Ulema, who was a man of the highest possible standing and scholarly attainments, and highly connected by marriage, and that being a man of liberal views he had assisted Dr. Koelle in his translational work, and that his mind had been strongly influenced in the direction of Christianity during that time. That although the Committee had determined to withdraw from the Constanti-

nople Mission, he had nevertheless continued to carry on his work during the time in which the Committee permitted him to remain at Constantinople, his object being a preparation of Turkish works presenting to the Turkish Mohammedans the truths of Christianity in a simple and positive form, believing that the diffusion of such works and a quiet intercourse with the more liberal Mohammedans would gradually open the door for more distinct missionary effort among them. That it was in the course of these labours that he was arrested, and immediately afterwards the Ulema for having assisted him. That although the sentence of death was not carried into execution, the Ulema was sent into exile, from whence he succeeded in making his escape and reached this country. Dr. Koelle expressed his desire to avail himself of his friend's presence in England to continue his translational work; and stated that he was engaged in the preparation of works that would occupy him for two or three years, and asked the Committee that in view of all the assistance that had been rendered by the Ulema, of his intimate connexion with the Mission, and of his having been imprisoned and exiled in consequence thereof, the Committee would now extend their protection and assistance to him, and would make him such an allowance in respect of the translational work in which he would assist, as would enable him to support his wife and children, which would help to avert the danger of their being entirely taken from him. The Ulema having addressed the Committee in Turkish, assuring them of his confidence in the guidance and direction of God, the Committee, through the Chairman, Alexander Beattie, Esq., assured Dr. Koelle of the deep interest with which they had received his statement, of their sympathy with him and the Ulema in the trials to which they had been exposed, and their desire to give effect as far as possible to his wishes.

Copies of a new work, *The Faith of Islam*, having been presented to the Society by the Rev. E. Sell, of Madras, the thanks of the Committee were voted to Mr. Sell for the same.

Minutes of the Punjab Missionary Conference and the Punjab and Sindh Corresponding Committee were read, urging the Parent Committee to send out a young and zealous Missionary to take charge of the work at Kangra. In view of the retrenchments ordered last year, which contemplated the handing over of the pastoral work at Kangra to a Native, the Committee regretted that they were unable to supply a European Missionary for that station.

Committee of Correspondence, March 29th.—A Report was presented from the Ceylon Ecclesiastical Sub-Committee submitting Resolutions regulating the action of the Society's Missionaries in Ceylon, in reference to the changes that may be expected to follow on the withdrawal by Government of the subsidies to the ecclesiastical establishment in Ceylon. The Resolutions were agreed to in part, and the further consideration of them adjourned.

The Committee had an interview with Major-General F. Haig, who had most generously offered at his own charges to visit the Society's itinerating Mission to the aboriginal tribe of Kois on the banks of the River Godavery, with a view amongst other objects to ascertain by personal inspection the extent of territory over which the aboriginal tribe is to be found, and how the work amongst them may be still further advanced. Some twenty years ago General Haig (then carrying on great engineering works on the banks of the river) had been enabled by God's blessing to lay the spiritual foundations of this Mission, God having granted to his efforts and prayers an important convert, the well-known Native clergyman, Mr. Razu, who had ever since his conversion been so great a strength to this Mission.

Committee of Funds, March 29th.—Honorary District Secretaries were appointed for the counties of Sussex, Kent, Norfolk, and Hunts.

The Rev. T. Campbell, formerly a missionary of the Society in Madagascar, having resigned the post of Association Secretary for East Yorkshire, on his appointment to the Vicarage of Laister Dyke, Bradford, the Secretaries were directed to convey to him the thanks of the Committee for his able and faithful services.

Committee of Correspondence, April 5th.—Mr. Thomas Dunn, of the Society's Trinity College, Kandy, having returned home in consequence of his wife's illness, had an interview with the Committee. He stated that after the departure of the Rev. R. Collins, Trinity College was left in his charge; that the numbers had been kept up and the efficiency of the College maintained. He bore testimony to the moral results produced on the scholars by the religious instruction given them.

The Sub-Committee, to which had been referred the Report of the Deputation to Madeira, presented a Report thereon, making a large number of recommendations for the future administration and development of the Niger Mission, including the following:—(1) Nembe and Okrika to be occupied as new stations. (2) New arrangements as to the occupation of Akassa, Osamare, Alenso, and Onitsha. (3) The Niger Mission to be placed on the same footing as other Missions of the Society, and to be administered by a Missionary Conference and Finance Committee, with the Bishop as Chairman. (4) The Mission to be divided into two districts; viz., the Delta, under the superintendence of Archdeacon Crowther, and the middle and upper stations under the superintendence of Archdeacon Henry Johnson; each district having its Sub-Conference. (5) In view of the wide openings for extended missionary effort on the Upper Niger and Binue, and also of the increasing numbers of white men on the river engaged in trade or exploration, an English clergyman of high qualifications to be sought for to act both as Secretary of the Niger Finance Committee and as the representative of the Parent Committee in the Mission; which suggestion had met with the hearty approval of Bishop Crowther. (6) Arrangements for the theological training of the Mission agents, for the acquisition of the languages of the River, for the translation of Christian books, and for the establishment of Preparandi classes and boarding schools. (7) Arrangements by which the services of the agents' wives might be usefully employed in influencing the female population, upon which the Deputation had consulted with Mrs. Dandeson Crowther. The Committee, in adopting the recommendations, acknowledged with much thankfulness the judicious and zealous manner in which the Deputation had carried out their instructions, and expressed their hopeful expectation that the adoption of the above measures would not only place the Niger Mission on a solid footing as regards internal administration and development, but open the way for advance into the interior by the recently explored Binue River. They further trusted that from among friends of the Society a suitable man might be raised up to take up the important position of Secretary of the Mission, and who might in the providence of God be prepared to carry further into the centre of Africa the advance posts of the Niger Mission.

The Report of the Ceylon Ecclesiastical Sub-Committee, the consideration of which had been adjourned, was again considered, and resolutions adopted.

A grant of 150*l.* was made, out of the sum of 1000*l.* given anonymously some time ago for the benefit of the New Zealand Mission, to Archdeacon

Williams, for the maintenance and preparation of Maori students at Gisborne.

At the request of the Bishop of Waiapu, the Committee authorized the continuance for another year of the employment of Mr. Duffus as a Missionary to the Maoris in his diocese.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for a favourable financial report for the past year (to be presented at the Annual Meeting).

Thanksgiving for the twenty new men added to the Society's missionary staff in the past twelve months. Prayer for those who have just sailed. (P. 280.)

Thanksgiving for good tidings from Peshawar and Fuh-Kien (p. 310). Prayer that the obstacles at Fuh-chow may be quickly overcome.

Prayer for the Native Christians of Western India (p. 289); for the new Beluch and Gônd Missions (pp. 299, 305); for the Mohammedans of South India (p. 302); for the new Native clergy in Ceylon and Fuh-Kien (p. 308); for Ahmed Tewfik (pp. 308, 311).

Prayer for a blessing on the Anniversary, May 2nd and 3rd.

NOTES OF THE MONTH.

ORDINATIONS.

China.—At an Ordination held by the Bishop of Victoria at Hong Kong on Feb. 27, Ngoi Kai Ki was admitted to Deacon's Orders, and the Rev. Sia Scu Ong to Priest's Orders.

Ceylon.—At an Ordination held by the Bishop of Colombo on Feb. 2, Messrs. Abraham Suriarachchi Amarasekara, Johannes Perera Kalpage, Garagoda Arachchige Bastian Perera, and Aralanathen Gnanamuttu, all Natives, were admitted to Deacon's Orders.

RETURN HOME OF MISSIONARIES.

South India.—The Rev. W. G. Baker left Madras on Feb. 24, and arrived in London on April 2.

Ceylon.—Mr. T. and Mrs. Dunn left Ceylon on Feb. 5, and arrived in England on March 17.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From March 15th to April 20th, 1881.

West Africa.—Mr. J. A. Alley (Annual Letter, and Journal, July to Dec., 1880).

Yoruba.—Rev. A. Mann, Rev. V. Faulkner, Rev. D. Williams, Rev. W. Moore, Rev. D. Coker (Annual Letters).

East Africa.—Mr. J. R. Streeter (Report).

Nyanza.—Mr. A. J. Copplestone, Uyui, Jan. 1st and 24th; Mr. C. Stokes, Uyui, Jan. 11th.

Palestine.—Rev. Chalil Jamal (Annual Letter).

Persia.—Rev. Dr. E. Hoernle (Annual Letter).

North India.—Rev. J. Erhardt, Rev. H. Stern, Rev. I. T. H. Hoernle, Mr. G. Pohlenz, Rev. G. B. Durrant, Rev. J. A. Lloyd, Mr. H. Wright (Annual Letters); Report, Gorakpur.

Panjab.—Report of Sindh Mission, 1880 (printed); Report of Jabalpur C.M. Assoc., 1880.

South India.—Rev. J. E. Padfield (Annual Letter); *Madras C.M. Record*, Jan. and Feb., 1881, containing Reports of Native Church Council, Northern and Southern Pastorates; Rev. F. W. N. Alexander (Report of Ellore District); Mr. M. Browne (Report of Ellore High School); Mr. A. Subbarayudu (Account of Amalapur Mission); Account of Visit of Bp. of Madras to Ellore; Rev. V. Vedhanayagam (Account of Mission Work in North Tinnevelly).

Travancore.—Report of Native Church Missionary Association.

Ceylon.—Report of Ceylon Mission, 1880; Rev. R. T. Dowbiggin (Report of Cotta, 1880); Rev. G. Champion (Annual Letter).

Mauritius.—Report of First Native Church Council, 1880.

China.—Rev. Wong Yiu-Kwông, Rev. Sing Eng-teh, Rev. 'O Kwông-yiao, Rev. R. W. Stewart (Annual Letters).

Japan.—Rev. H. Evington, Rev. P. K. Fyson (Annual Letters).

North-West America.—Mr. W. Spendlove (Journal, June to Dec., 1880), Rev. J. Hines (Journal, July to Dec., 1880), Rev. T. Vincent (Annual Letter).

North Pacific.—Rev. W. H. Collison, Mr. H. Schutt, Rev. A. J. Hall (Annual Letters).

Contribution List.

In the following list of receipts from March 9th to April 9th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Ampthill District	34	18	5
Barton-le-Clay	4	10	6
Bedford	69	11	8
Clophill	3	12	10
Dunstable	28	0	2
Luton	55	7	11
Sandy	25	2	4
Woburn	60	10	11
Berkshire: North Berkshire	2	1	0
Hungerford	12	0	0
Newbury	138	13	6
Wallingford	93	13	11
Windsor and Eton	153	0	0
Winkfield	52	9	3
Wokingham	18	4	8
Bristol	513	10	1
Buckinghamshire: Astwood	2	6	6
Aylesbury	34	13	3
Bledlow, &c.	7	0	0
Buckingham and Vicinity	47	12	7
Buckland		12	6
Chesham and Vicinity	68	14	6
Datchett	7	5	10
Gerrard's Cross	19	4	11
Great Missenden, &c.	22	7	8
Horwood, Little	3	14	0
Little Missenden	4	1	10
Newport Pagnell	2	5	0
Penn	5	12	6
Princes Risborough		15	6
Stone	1	5	10
Stony Stratford	7	12	4
Thornborough	4	13	6
Upton-cum-Chalvey	8	0	8
Wendover	27	14	6
Winslow	26	9	0
Wooleton	3	16	8
Cambridgeshire: Cambridge Town, County, and University	600	0	0
Cheshire: Altrincham: St. John's	46	3	0
Birkenhead and Claughton	207	7	8
Bromborough	7	2	4
Chester, &c.	499	0	11
Claughton: Christ Church	74	1	6
Congleton	20	0	0
Dukinfield	10	11	10
High Lane	23	2	8
Knutsford	9	0	1
Lostock Gralam	29	11	10
Macclesfield	65	4	7
Marbury	6	3	0
Neston	24	2	2
Northwich	14	12	8
Runcorn	65	5	4
Stockport	18	15	2
Timperley: Christ Church	20	11	11
Toft	22	7	9
Upton	25	4	6
Weaverham	4	12	4
Wharton	24	19	8
Winsford	5	5	0
Woodford	17	0	0
Cornwall: Bodmin	48	15	0
Crowan	1	10	6
Cury and Gunwalloe	3	0	0
Falmouth	4	18	9
Fowey	12	15	0
Launceston	29	8	2
Liskeard		13	6
Penwerris	7	19	6
Pensance	71	18	0
Perranzabuloe		16	0
Redruth	30	10	7
St. Austell	23	8	11
St. Day	17	5	7
St. Paul	4	5	0
St. Mawgan	27	18	3
Treneglos, &c.	1	5	0
Truro	27	11	7
Wendron	2	10	0
Cumberland: Aikton: St. Andrew's	22	7	0
Carlisle	513	15	8
Keswick	35	18	5
Maryport	70	15	10
Penrith	58	16	3
Rosley with Woodside	5	2	7
Silloth: Parish Church	11	14	11
Whitehaven	180	5	3
Wigton	11	2	8
Workington	7	3	6
Derbyshire: Derby & South Derbyshire	423	9	2
North-West Derbyshire	84	13	7
Ashbourne and Dove Valley	173	3	5
Chesterfield and East Derbyshire	191	9	4
County Fund	303	10	0
Derwent Valley	100	5	10
Glossop	20	14	0
Hathersage	6	15	0
Osmaston	53	16	5
Pentrich	1	0	6
Pinxton	3	16	11
Winshill	33	10	9
Devonshire: Broadclyst	30	17	3
Coryton	1	15	0
Devon and Exeter	1150	0	0
Devonport and Stoke	54	12	2
Georgeham	2	2	0
Hatherleigh	20	0	2
Hockworthy	2	0	0
Kentisbury	3	0	0
Northam		14	6
Pilton	5	17	0
Plymouth, &c.	110	0	0
Shillingford	2	4	0
Stoke Fleming	5	10	0
Stonehouse	39	18	2
Tavy: St. Peter's		14	2
Tawstock and Harracott	10	10	0
Dorsetshire: Allington	4	11	0
Bishop's Caundle	3	6	9
Blandford	72	18	11
Bridport	41	13	3
Burton Bradstock	4	11	0
Cerne Abbas	13	17	9
Compton Valence	3	1	6
Crichel	2	2	0
Dorchester, &c.	180	17	4
Little Bredy, &c.	19	13	8
Long Bredy	2	2	0
Lyme Regis	4	14	10
Melcombe Bingham, &c.	32	13	1
Oborne	6	15	8
Okeford Fitzpaine	9	18	1
Poole	63	4	11
Portland	14	14	2
St. John's	12	13	5
St. Peter's	8	1	0
Sherborne	56	18	1
Stalbridge	16	15	0
Wareham, &c.	2	0	0
Weymouth and Melcombe Regis	146	2	4
Wimborne, &c.	84	15	6
Wool	1	2	2
Durham: Darlington	137	5	0
Durham	1633	11	4
Felling-on-Tyne	19	8	5
Gateshead	195	0	3
Borough of Sunderland	285	0	0
Essex: Chelmsford, &c.	647	8	1
Colchester, &c.	425	8	8
East Ham	5	10	0

East Thurrock 10 15 9
Grays Thurrock 16 5 0
Havering-atte-Bower 31 8 11
Ilford, &c 6 9 5
Saffron Walden and North-West Essex 208 3 6
Walthamstow 42 18 6
Wanstead 66 12 2
West Ham, &c 95 0 7
Woodford Wells: All Saints' 51 2 3
Gloucestershire: Broadwell 2 14 3
Cirencester 24 4 3
Fairford 3 6 8
Forest of Dean 35 9 7
Gloucester, &c 284 14 1
Hatherop 8 17 2
Leckhampton: St. Phillip's and St. James' 23 12 1
Longborough 7 18 6
Naunton 16 17 8
Stroud, Borough of 219 10 11
Tewkesbury: Holy Trinity 18 3 11
Uley and Vicinity 13 8 8
Hampshire: East Hampshire 99 11 6
Winchester and Central Hampshire 410 17 3
Basingstoke 23 7 11
Baughurst 11 6 10
Bishop's Waltham, &c 59 1 3
Bournemouth: St. Peter's 15 8 5
Bransgore 17 9 11
Curdridge 26 8 0
Deane 14 8 5
Droxford 15 10 1
East Tisted 25 14 10
Gosport: St. Matthew's 45 13 4
Lymington 9 12 9
Meon Valley District 31 10 6
Overton 39 13 6
Penton 28 6 6
Petersfield District 46 2 11
Portsea: St. Mark's 9 8 9
Ringwood 13 2 7
Romsey 16 11 8
Southampton, &c 321 14 4
Swanmore 13 0 10
Waltham, North 9 2 2
Whitchurch 14 2 1
Wykeham 4 0 0
Isle of Wight: Bonchurch 44 17 3
Carisbrooke: St. John's 32 0 0
Newport 46 9 4
Oakfield: St. John's 25 8 3
Ryde, &c 84 8 8
St. James' 28 9 5
Juvenile 1 12 11
Sandown 25 6 6
Shanklin: Old Church 11 3 9
St. Paul's 26 0 5
St. Lawrence 115 7 0
Ventnor 24 2 9
West Cowes 32 1 10
Channel Islands: Jersey 103 16 0
Herefordshire:
City and County of Hereford 348 3 3
Winforton 4 2 7
Hertfordshire, East 507 8 11
Hertfordshire (*Special Fund*) 320 0 0
Bovingdon 1 1 0
Boxmoor 5 14 6
Chipperfield 2 19 9
Great Berkhampstead and Bourne End 18 4 0
High Barnet: Christ Church 52 3 1
Hitchin 1 14 3
Hitchin District 8 0 9
St. Alban's 311 14 0
Thorley 8 17 7
Watford: St. Andrew's 1 16 0
Huntingdonshire 593 2 11
Little Stukeley 1 1 0
Kent: Bapchild and Tonge 4 10 2
Beckenham: Christ Church 24 9 11
St. Mary's, Shortlands 47 14 9
St. Paul's 32 7 6
Belvedere Ladies 31 8 3
Bexley 4 6 0
Bexley Heath 11 7 4
Blackheath 51 3 5
Brockley Hill: St. Saviour's 3 3 0
Chatham: St. Paul's 7 9 2
Chiselhurst, &c 137 6 9
Cowden 1 1 0
Dartford 28 15 10
Deal: St. George's 5 0 0
Denton 3 8 3
Deptford: All Saints', Hatcham Park 18 4 7
East Kent 1388 14 3
Egerton 5 4 8
Eythorne 23 19 1
Forest Hill: Christ Church 8 9 7
Greenwich 287 3 9
Hadlow 5 1 8
Isle of Sheppy 3 1 4
Kennington 4 0 0
Lamorbey 17 6 8
Lee 224 9 4
Longfield 17 7 7
Murston 6 7 2
Rochester, &c 242 9 0
All Hallow's 2 9 10
Sevenoaks, &c 108 19 8
Sidcup 36 3 9
Sittingbourne: Deanery 39 5 11
Holy Trinity 2 11 10
St. Michael's 19 14 3
South Kent 50 16 1
Stockbury 11 2 5
Sydenham: Holy Trinity 70 8 8
Tonbridge 82 0 0
St. Stephen's Juvenile Assoc 14 2 0
Tovil 3 10 6
Tunbridge Wells, &c 33 8 7
Westerham 42 6 0
Woolwich, &c 40 14 2
Lancashire: Baxenden 6 6 0
Blackburn 293 16 6
Blackpool 43 12 8
Bolton: St. Paul's 6 9 10
Bolton-le-Moors 244 13 7
Church 17 3 3
Clitheroe 83 15 9
Darwen 125 1 2
Douglas 12 18 10
Eccleston 5 16 5
Hindley: All Saints' 5 17 6
St. Peter's 7 15 8
Horwich 27 7 7
Lancaster, &c 50 1 4
Liverpool, &c 1078 14 9
Manchester, &c. (*including 9l. 1s. for Deficiency Fund*) 3530 18 10
Marton 6 10 0
Oldham 210 10 6
St. Andrew's 9 8 7
Parr Mount: Holy Trinity 5 10 0
Preston 254 0 0
St. Helen's: St. Thomas' 13 4 5
The Fylde 212 12 7
Trawdon 3 14 2
Ulverstone, &c 104 5 6
Whittle-le-Woods 19 7 6
Wigan: St. Catherine's 5 12 6
Leicestershire: Ashby-de-la-Zouch 108 19 7
Barlestone 1 2 6
Blaby 5 1 2
Buckminster 11 0
Burbage 5 8
Great Easton 1 17 0
Hinckley, &c 204 0 11
Leicester, &c 593 6 5
Lutterworth 38 19 6
Melton Mowbray 101 19 11
Juvenile Assoc 11 15 6
Pickwell 5 0 0
Redmile 2 6 6
Swithland 1 10 0
Thurcaston 1 12 6
Lincolnshire: Alford 54 3 4
Barton-upon-Humber 114 14 7
Boston 148 19 2

Cabourne	4	19	0
Caistor and Vicinity	9	13	0
Donington	3	15	6
Gainsborough	34	10	9
Grantham	51	15	0
Holbeach and Fleet	16	9	3
Horbling	10	0	0
Lincoln	286	0	7
Long Sutton	5	15	6
Louth	127	2	8
Holy Trinity	347	0	4
Market Rasen	27	10	0
Redbourne	13	5	3
Sleaford	34	7	2
Spilsby	11	12	0
Stixwold	2	0	0
Wainfleet	1	0	0
Walesby	5	11	3
Isle of Man	351	0	10
Middlesex: City of London:			
St. Andrew's-by-the-Wardrobe, &c.	22	17	2
St. Bartholomew-the Less		15	6
St. Dunstan's-in-the-West, &c.	37	15	5
St. Mary Aldermary	18	16	10
St. Mary, Spital Square	8	13	10
St. Stephen's, Coleman Street	16	14	2
St. Thomas of the Rolls	2	10	0
Ashford	3	2	2
Bethnal Green: St. Jude's	1	19	7
Bloomsbury: St. George's	13	17	7
Chelsea: Old Church	23	14	10
Christ Church	18	3	5
Park Chapel	55	17	5
St. John's	25	14	8
Clerkenwell: St. James's	8	10	0
St. Peter's Martyrs' Memorial Church	7	0	7
Covent Garden: St. Paul's	9	10	1
Ealing: St. John's	14	2	4
East Acton: St. Dunstan's	10	14	0
East Twickenham: St. Stephen's	20	2	0
Edmonton: College House Boarding School	15	0	0
Episcopal Jews' Chapel		10	6
Feltham	2	17	4
Finchley: Parish Church	23	1	1
Christ Church	7	11	4
Foundling Hospital	1	13	9
Friern Barnet	10	18	1
Fulham: St. John's	64	6	0
Hammersmith: St. Matthew's, West Kensington Park	17	10	10
Hampstead	386	4	1
Harefield	11	18	3
Harrow	42	15	1
Harrow Weald	9	9	3
Haverstock Hill: St. Andrew's	1	1	0
Heston	38	0	6
Highgate Rise: St. Anne's	6	14	3
St. Michael's	8	7	6
Hornsey: Christ Church	29	3	9
Ironmonger's Almshouses	4	11	1
Isleworth	41	13	1
Islington	1113	4	8
Church Missionary College	2	2	0
St. Clement's	21	3	0
St. David's	3	6	9
St. James's, Prebend Square	8	19	9
St. Matthias'	4	1	8
Kensington: St. Mary Abbott's	118	16	10
Kilburn: Holy Trinity Juvenile Assoc.	13	7	0
St. Luke's	7	11	8
St. Paul's	3	0	0
Knightsbridge: All Saints'	34	6	7
Limehouse: St. Anne's	45	6	1
Littleton	5	8	6
Lower Edmonton	5	14	0
Maida Hill: Emmanuel Church	72	9	10
Mayfair: Christ Church	8	12	2
Muswell Hill: St. James's	14	1	8
New Southgate: St. Paul's	60	0	0
N.-E. London	195	2	1
Norwood	6	5	10
Paddington	1015	0	0
St. Saviour's	1	11	4
Pentonville: St. James's	28	13	1
Pimlico: Eaton Chapel	58	15	10
Pinner	5	6	0
Poplar: St. Matthias	22	8	2
Portman Chapel	407	9	7
St. Giles-in-the-Fields	27	8	0
St. John's Wood and Neighbourhood	37	11	2
Carlton Hill Juvenile Assoc.	18	5	9
St. Mark's, Hamilton Terrace	42	17	3
St. Marylebone: All Souls'	120	6	0
Brunswick Chapel	51	2	0
Quebec Chapel and St. Mary's	13	19	6
Trinity Church	7	1	6
St. Matthew's, Oakley Square	14	4	6
St. Pancras: Parish Church	75	11	4
St. Paul's, Onslow Square	559	11	4
Somers Town: Christ Church	11	11	6
Southall Green: St. John's	33	7	0
Southgate	37	18	9
Spitalfields: Christ Church	57	12	1
Spring Grove: Isleworth, St. Mary's	16	17	0
Staines	15	4	0
Stanmore	26	11	6
Stanwell	8	9	6
Stepney: Christ Church	4	6	3
St. Thomas's	30	16	8
St. Dunstan's	4	7	10
Tottenham: St. Paul's	5	17	0
Turnham Green	9	12	5
Upper Chelsea: St. Jude's	19	14	2
St. Saviour's	19	0	0
Uxbridge	8	0	0
Westminster: St. Andrew's	24	8	10
Christ Church	73	5	6
St. James's	26	8	9
St. Matthew's	4	12	6
Whitechapel	38	8	4
Monmouthshire: Bassaleg	3	7	10
Chepstow	18	0	4
Dingestow, &c.	11	12	4
Monmouth	16	4	6
Newport: St. Paul's	14	0	0
Pillgwenlly: Holy Trinity	1	7	7
Pontypool	9	8	0
Norfolk	2559	3	8
Brissingham	3	6	0
Burnham	116	18	8
Catfield	7	12	6
Northamptonshire: Burton Latimer	26	2	9
East Farndon	7	15	3
Haddon I. Deanery District	38	3	1
Higham Ferrers	4	4	8
Kelmarsh	1	2	0
Kettering and Neighbourhood	79	7	1
Northampton	287	4	8
Oundle	102	13	7
Peterborough	235	11	5
Roade	3	0	0
Rothwell	8	14	2
Stanwick	5	11	2
Stoke Bruerne	3	14	2
Towcester	7	13	6
Wellingborough	9	10	10
Northumberland:			
North Northumberland	118	19	8
Newcastle, &c.	520	14	9
Nottinghamshire: Bawtry	6	12	11
Elton	3	10	0
Mansfield	14	9	0
Nottingham and Nottinghamshire	846	12	2
Ossington	4	18	0
Retford	112	0	0
Southwell	69	0	0
Worksop	18	16	10
Oxfordshire: Banbury and N. Oxfordshire	15	0	0
Eynsham	7	16	9
Henley-on-Thames	25	1	8
Oxford and Vicinity	716	19	2
Thame	39	4	3
Rutlandshire: Oakham	120	2	6
Uppingham	15	13	9
Shropshire: Albrighton	4	9	6
Broseley	18	16	3
Cheswardine	17	2	0

Coalbrookdale	10	5	8
Hinstock	4	17	6
Kemberton	4	15	0
Ludlow	16	13	9
Lydbury, North		10	0
Mainstone	10	13	2
North-West Shropshire	7	8	11
Oswestry	106	1	4
Shropshire and Shrewsbury	375	11	3
Stottesdon		19	4
Wellington, &c.	86	8	8
Christ Church	23	9	8
St. George's	3	0	0
Wem	94	2	6
Somersetshire: Ashbrittle	15	0	0
Bath, &c.	351	15	9
Blackford	6	8	10
Brent Knoll	3	8	4
Bridgwater	4	12	0
Burnham	5	5	0
Burrowbridge	3	8	7
Cheddar	3	11	1
Chipstable	3	0	3
Clevedon	326	16	8
Compton Bishop, &c.	14	0	3
Crewkerne and Ilminster	130	1	6
Evercreech	7	16	10
Frome	66	4	7
Glastonbury: St. Benedict	10	0	5
Luccombe	9	10	0
Martock	20	14	9
Midsomer Norton	19	13	4
North Somerset	35	10	5
Oakhill	24	13	2
Pilning	11	0	0
Polden Hill	76	2	4
Queen Camel and Vicinity	20	16	6
Shepton Mallet	23	17	0
Somerton, &c.	34	3	6
Taunton	190	11	7
Wellington	13	2	8
Wells	140	7	3
Weston-super-Mare	177	18	8
Yarlington	1	11	8
Yeovil	68	17	11
Staffordshire: Alstonfield	22	1	9
Bloxwich	16	12	0
Burslem: St. Paul's	21	0	0
Burton-on-Trent	59	6	2
Cannock	7	12	0
Darlaston	12	11	9
Handsworth: Trinity Church	59	13	6
Hanley	13	16	2
Lichfield	55	9	2
Newcastle-under-Lyme: St. George's	135	6	0
Penn Fields: St. Philip's	28	10	9
Rolleston	55	14	7
Shareshill	22	2	0
Silverdale	10	10	0
Smethwick: Holy Trinity		5	0
Stafford	95	1	3
Stoke-on-Trent	21	0	6
Swadlincote	4	0	0
Walsall	137	0	10
Warslow	1	15	3
Wednesbury: St. John's	3	0	0
West Bromwich: Holy Trinity	77	12	0
Wolverhampton: St. James's	9	2	4
St. Paul's	43	9	6
St. Jude's	30	5	7
St. George's	4	4	1
Wordsley	9	4	8
Suffolk: Beccles, &c.	72	17	9
Bungay	10	10	0
Brinsyard	1	0	0
Bures: St. Mary's	13	13	0
Bury St. Edmund's	290	0	0
Friston with Snape	7	6	4
Hadleigh	34	7	3
Halesworth, &c.	248	18	10
Hartismere	65	17	11
Lowestoft	98	14	2
Orford District	45	11	11
Rendham	12	6	
Sudbury	123	9	8
East Suffolk	990	0	0
Wrentham	24	8	3
Surrey: Balham and Upper Tooting	7	10	1
Juvenile Assoc.	86	11	11
Battersea: St. George's	3	1	0
St. Mary's	96	5	2
St. Saviour's	7	10	8
Beddington	55	16	2
Bermondsey: Bp. Sumner's District	4	6	3
Christ Church	13	15	9
St. Anne's	11	13	6
St. James's	48	7	11
Brixton: St. Matthew's	71	15	8
Juvenile	7	1	11
Camberwell: Christ Church	19	13	7
Camberwell, &c.	252	8	2
St. Paul's, Herne Hill	56	11	3
St. Philip's	4	9	4
St. Saviour's, Herne Hill Road	30	2	5
Carshalton	5	8	9
Cheam	42	15	8
Clapham Park: All Saints'	105	0	0
Croydon	46	3	2
Dorking, &c.	49	18	4
Epsom	72	17	2
Farnham	127	11	4
Godstone	18	9	8
Guildford, &c.	140	18	2
Kingston and Vicinity	32	6	8
Kingston Hill: St. Paul's	26	2	6
Lambeth: St. Andrew's	11	6	10
Emmanuel	8	11	4
St. Mary's	2	16	0
St. Philip's	16	13	6
St. Thomas's	9	16	2
Trinity	1	0	0
Limpsfield	30	14	3
Mitcham	75	11	0
Newington: St. Mark's, Walworth	7	11	2
St. Matthew's	7	4	9
Norbiton: St. Peter's	75	15	2
South Norwood	44	1	0
Penge	167	1	3
Holy Trinity	74	16	11
Pyrford, &c.	10	3	0
Red Hill	11	12	7
Richmond	85	5	2
Southwark: St. George-the-Martyr	20	1	0
St. Peter's	7	8	6
St. Stephen's	9	7	0
St. Thomas's	1	2	3
Streatham: Christ Church	15	0	0
Upper Norwood: St. Paul's	56	10	0
Tooting	13	13	3
Wallington	67	15	10
Walton-on-Thames	21	2	3
Yorktown	29	4	1
Sussex: Brighton, &c.	2670	1	6
Broadwater and Worthing	167	5	6
Burgess Hill	6	0	0
Chichester, &c.	110	6	7
Cowfold	9	14	8
Crowhurst	6	7	10
Eastbourne	34	9	11
Hastings, &c.	798	6	6
Horsted Keynes	16	1	5
Hove	325	4	5
Lewes	307	1	10
Linch	4	13	4
Littlehampton	8	17	0
Petworth	43	15	8
Preston	13	12	8
Silverhill: St. Matthew's	14	0	0
South Malling	2	0	0
Stedham	4	2	0
Warwickshire: Arrow	15	4	9
Atherstone	58	4	2
Attleborough	9	15	4
Birmingham	546	9	8
Brailes	18	7	11
Bulkington	4	1	4
Coventry	230	2	1

Curdworth	1	11	4
Exhall-cum-Wexford	5	2	11
Kenilworth	62	0	4
Leamington	166	4	10
Marton	3	9	1
Nuneaton	18	9	0
Rugby	76	5	7
Salford Priors	8	5	9
Southam, &c.	8	16	7
Stockingford	19	1	11
Stratford-on-Avon	10	0	7
Studley Ladies	5	3	7
Warwick, &c.	57	12	0
Water Orton	6	3	4
Wolvey	12	12	2
Westmoreland: Ambleside	36	5	6
Juvenile	3	19	5
Appleby	7	12	6
Bampton	8	6	5
Brough	16	13	3
Burton	29	1	3
Kendal, &c.	277	3	0
Levens	23	6	10
Long Marton	5	7	10
Windermere: Parish Church	16	5	11
North Windermere	81	16	0
Wiltshire: West Ashton	5	6	9
Calne	6	8	9
Chippenham: St. Paul's	65	16	1
Devizes	52	11	3
Heytesbury	4	0	0
Highworth	9	18	2
Malmesbury, &c.	78	17	9
Marlborough	37	11	5
Salisbury, &c.	202	12	10
Shaw	1	0	0
Trowbridge	100	7	1
Westbury	2	18	0
Winkfield	18	17	0
Worcestershire: Birts Morton	5	1	3
Blackheath	17	0	0
Bromsgrove	48	16	4
Cleeve Prior	11	12	2
Cookley	31	15	0
Fladbury	6	4	1
Great Malvern	151	2	4
Hales Owen	15	4	9
Kidderminster	37	13	10
Langley	3	6	1
Old Hill	18	8	5
Redditch	22	18	9
Stourbridge	93	5	2
Stourport	25	8	11
Tenbury	10	7	4
The Lickey	1	1	2
Wolverley	43	17	11
Worcester	120	10	0
Yorkshire: Armley, Upper	15	13	8
Anstwick	12	13	5
Barnsley	131	6	2
Bentham: St. Margaret's	13	10	9
Beverley	282	19	3
Bilton	8	1	4
Bingley	9	4	9
Bolton-by-Bolland	2	17	0
Bradford	346	2	10
Brafferton	1	0	0
Bridlington Quay	92	1	11
Holy Trinity	9	4	5
Calverley	203	19	8
Carlinghow		12	4
North Cave, &c.	17	9	1
Clapham	21	9	1
Cleveland	118	4	0
Clifford	9	7	11
Cross Stone	16	7	0
Darfield	9	13	6
Dewsbury	29	16	0
Doncaster	342	17	4
Driffield	126	12	5
Frickley-cum-Clayton and Hooton Pagnell	8	9	9
Giggleswick	21	0	0
Grosmont and South Cleveland	24	15	3
Halifax	392	16	6
Hampsthwaite	19	18	4
Harthill	1	7	10
Hawes	11	12	6
Healey	1	4	11
Heckmondwike	5	11	8
High Harrogate	288	6	2
Holderness	24	4	4
Huddersfield	819	5	11
Hull	343	7	10
Ilkley	66	12	5
Ingrow	7	4	7
Killinghall	7	15	9
Kimberworth	3	13	3
Knaresborough	144	19	7
Leeds	815	13	3
Malton and Ryedale	175	18	1
Middleton	1	15	3
Moor Monkton	4	0	9
Northallerton	3	14	9
Oughtibridge	9	13	10
Pocklington and Neighbourhood	61	16	0
Pontefract	195	18	5
Richmond	119	11	9
Ripon	415	0	0
Roecliffe		2	6
Rotherham	291	2	3
Roundhay	17	9	10
Scarborough	131	15	9
Selby District	48	12	7
Selby: St. James's	37	7	6
Sheffield	2230	5	10
Skipton: Christ Church	19	10	0
Slaidburn	25	1	7
Snaith, &c.	69	10	9
Staincliffe	13	17	10
Sutton-in-Craven	9	15	0
Tankersley	13	6	10
Thirsk	15	11	9
Thornton-in-Lonsdale	12	5	1
Wakefield	104	11	2
Warmfield	5	5	0
Wetherby	33	19	7
Whitby	315	10	10
Woodside	16	2	3
York	750	0	0

ASSOCIATIONS IN WALES.

Brecknockshire: Llanelly	7	8	1
Cardiganshire: Cenarth	1	1	6
Llandyssil	24	4	4
Carmarthenshire: Carmarthen	17	5	3
Llandovery	3	13	6
Carnarvonshire: Carnarvon	89	11	8
Glanogwen	5	0	0
Lleyn and Eifionydd Deaneries	12	9	7
Llannor	3	11	0
Denbighshire: Bryn Mally	10	7	6
Denbigh	30	12	0
Henllan	10	0	6
Isycoed	8	12	0
Llanrhaidr-yn-Kinmerch	11	5	10
Rosset	3	1	0
Wrexham	32	11	8
Flintshire: Bodvari	9	0	7
Holywell	33	12	5
Hope	11	13	5
Mold	29	12	1
Overton	16	15	9
Rhyl	49	13	5
St. Asaph	46	19	5
Glamorganshire: Canton: St. John's		12	9
Cardiff	142	8	4
Cwm Avon	4	6	9
Llancarfan	3	19	6
Llandaff	6	7	0
Llandilo Talybont	2	0	0
Newcastle	11	19	0
Swansea	69	7	2
Merionethshire: Llangower	1	2	3
Montgomeryshire: Machynlleth	14	0	0
Welshpool	36	4	7
Pembrokeshire: Haverfordwest	43	7	9
Rudbaxton	6	6	7

Radnorshire: Llangunllo ... 3 18 3
South-West Radnor ... 3 1 9

SCOTLAND.

Annan: St. John's ... 38 2 3
Edinburgh Auxiliary ... 68 15 5
Scottish Episcopal Board of Foreign Missions ... 43 0 0
Glasgow: St. Jude's ... 41 3 3
St. Silas ... 68 18 3

BENEFACTIONS.

Bishop, Miss, St. Helen's ... 50 0 0
Brown, Messrs. W. and Co., Old Broad Street ... 10 10 0
Browne, Mrs. and Sister ... 50 0 0
Capel, Miss, Kingston-on-Thames ... 25 0 0
Churchill, Miss E. A., Dorchester ... 5 0 0
Crabb, R. H., Esq., Baddow Place, 1st and 2nd Benefactions ... 200 0 0
Crickmer, J. E., Esq., Green Street, W ... 50 0 0
Denison, Lady, Cromwell Road ... 5 0 0
Dyson, Rev. W. H., Sittingbourne ... 5 0 0
Edwards, Miss M. J., Weymouth ... 7 10 0
E. M. W. B. ... 5 0 0
Farrer, Miss Georgiana, Stoke Ferry ... 20 0 0
Foster, E. Bird, Esq., Cambridge ... 100 0 0
Geidt, Rev. B., Margate ... 10 0 0
Goldie, John Henry, Esq., Bath ... 20 0 0
Harvey, Rev. F. Clyde, Hailsham ... 5 0 0
Hawes, Mrs. Elizabeth, Narberth ... 10 10 0
In Memory of the late Maria Buckmaster, Authoress of "The Road on the Rock." ... 20 0 0
Jones, W. Yarmouth, Esq., Brighton ... 100 0 0
Knight, Rev. J. S., R.N., for Mombasa and Rabai ... 5 8 0
L. L. T. ... 25 0 0
Macdonald, Rev. R. C., Charing ... 5 5 0
Marryat, Miss E., Richmond ... 25 0 0
Paine, W. Dunkley, Esq., Redhill ... 25 0 0
Porter, Wm., Esq., Honiton ... 20 0 0
Prevost, Admiral, for Travelling Mercies ... 5 0 0
Radley, Mrs., Tunbridge Wells ... 50 0 0
Redman, T. G., Esq., Calne ... 10 0 0
Returned Opium Interest, for Benares ... 5 0 0
St. John, Lieut., R. E. ... 10 0 0
S. J. G. ... 10 10 0
"Two Daughters. In Memoriam." ... 10 0 0
"Two Daughters. In Memoriam," for China ... 25 0 0
Wainwright, Wm., Esq., Woking ... 25 0 0
Whistler, General ... 5 0 0

COLLECTIONS.

Ayling, Miss, Midhurst ... 1 1 0
Bailey, Mrs. J. G., Pupils, Leytonstone ... 3 0 8
Canney, H. E. L., Esq., Belsize Avenue (*Miss. Box*) ... 2 0 0
Catt, Mrs. George ... 2 2 0
C. L. W. ... 17 0
Dixon, Miss, Tunbridge Wells (Census Missionary Offering) ... 7 18 0
"D. S. G." (*Miss. Box*) ... 3 0 0
Fisher, Miss, Alma Street ... 1 2 4
From the Little Boys of Miss Thomas's School, St. Matthew's, Kingsdown ... 2 0 0
Gillet, Miss N., Faringdon ... 2 10 0
Home and Colonial School Society, by Rev. J. J. Evans ... 15 13 10
Hounslow Heath: St. Paul's Sunday School, by Mrs. Shearman ... 1 15 3
Lisson Grove: St. Paul's Sunday School, by W. T. Wyatt, Esq ... 8 4 0
McDougall, Miss, Blackford (*Miss. Box*) ... 1 4 6
Middlesborough: St. Hilda's Sunday Schools, by G. Medcraft, Esq ... 3 0 0
Montgomery, Miss Lucy, Cornwall Gardens ... 4 11 0
Nunn, Miss A., Stansted (*Miss. Box*) ... 2 10 0
Rhosymedre Church Sunday School, after class, by Rev. J. D. Edwards ... 15 6
St. Barnabas', South Kennington, Mission Church, Water Street School, by Mr. T. Parsons ... 1 0 0
St. Mark's, Regent's Park, Boys' School and Youths' Bible Class, by S. Dermott, Esq ... 4 13 11
St. Giles', Great Wild Street, Mission Sunday School, by Rev. G. F. Adley ... 12 0
St. Saviour's, Red Cross Street, Southwark, Sunday School, by Rd. Hunt, Esq. ... 1 17 6
St. John's School, Battersea, by Mr. C. J. Knight ... 2 12 7
St. Paul's Young Men's Missionary Society ... 9 0 0
St. Stephen's, Cardiff, Sunday School, by Rev. A. G. Russell ... 1 5 6
Seymour, Master, Portman (*Miss. Box*) ... 2 3 0
Small Juvenile Society in Warrington, by Miss A. Robinson ... 2 15 0
Sollitt, Miss, Sunday School Class, by Miss Clarke (*Miss. Box*) ... 10 0
Thorpe, A., Esq., Battle (*Miss. Box*) ... 2 2 0
Tucker, Miss L. E., Charlton Hill ... 8 0 0
Tunstall: St. Mary's Sunday School, by Rev. E. G. Thatcher ... 18 0
Welbeck Street Home Assoc., by Mrs. Deahwood ... 2 0 0
Whytehead, Miss C. Y., St. Leonard's-on-Sea, (*Miss. Box*) ... 1 13 0

LEGACIES.

Atkinson, late Miss Sophia ... 19 19 0
Bailey, late James, of Bristol ... 900 0 0
Colling, late Miss Margaret, of Bath: Exor. and Extrix., James Day Bush, Esq., and Miss Emily Marianne Fowler ... 50 0 0
Ellis, late Mr. R. G.: Exors., R. G. Ellis, Esq., W. S. Ellis, Esq., and C. J. Ellis, Esq ... 45 0 0
Erington, late Mrs. S.: Exors., Joseph Haswell, Esq., and Henry Bromwich, Esq ... 40 0 0
Evans, late Miss Elizabeth: Exors., T. W. Evans, Esq., and W. Evans, Esq ... 1000 0 0
Evans, late Miss Frances (*including interest*) ... 504 1 2
Foskett, late Miss C. M.: Exors., John Gordon, Esq., and W. H. Saltwell, Esq. ... 500 0 0
Gother, late Miss Eliza Lucinda, of Greenwich: Exor., Jonathan Worsley, Esq ... 19 19 0
Jarvis, late Mrs. Ann Roads, of Steeple Claydon: Exor., H. Hearn, Esq ... 102 0 0
Lee, late Miss Emma (*including interest*): Exors., T. M. Wratislaw, Esq., and H. Bromwich, Esq ... 41 4 9
McAllam, late Mrs. Addaline, of Cusop ... 90 0 0
Oates, late Mrs.: Exors., C. G. Oates, Esq., and E. Reddison, Esq ... 449 10 0
Price, late T. E., Esq ... 100 0 0
Spittlehouse, late Hannah: Exor., Mr. J. Loy ... 19 19 0
Thankoffering from M. K. ... 19 19 0
Travis, late Anne ... 31 10 9

FOREIGN CONTRIBUTIONS.

Australia: New South Wales ... 150 2 10
North America: Canada: London Ladies' Missionary Sewing Society of the Memorial Church ... 10 0 0
New Brunswick: St. John's ... 25 4 0
France: Paris ... 13 5 5
New Zealand: Nelson: Christ Church ... 5 0 0

EXTENSION FUND.

Oldrid, Rev. J. H., Hastings ... 20 0 0
Sellwood, Binford, Esq., Collumpton (ann.) ... 100 0 0
Sellwood, Frank, Esq., Collumpton (do.) ... 100 0 0
Shaw, Mrs. B., Cambridge Square, for the payment of the extra missionary to Mid-China for the next three years ... 1000 0 0
Stanton, Rev. V. J., Halesworth (ann.) ... 250 0 0
Thankoffering from an Irishman ... 200 0 0

THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JUNE, 1881.

EIGHTY-SECOND ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

ONCE again has the Church Missionary Society, through the grace of God, been permitted to hold its Anniversary, with no diminution of vigour, or of interest, on the part of its supporters. It met in its accustomed place, Exeter Hall; it met under the same noble President who has for so many years presided over its deliberations, and who is still spared to lend the Society the support of his wisdom and experience. One change, however, was apparent, which caused much painful thought. Henry Wright has passed away into his rest: to man's judgment this might seem premature. If we walk in these matters by sight, and not by faith, it would seem a strange and a hard thing that a devoted servant, in the very outset of his laborious career, and in the fulness of his energy, should be called upon to leave his work and to pass it over to other hands. But no doubt his work was done. The Master had called him off to other and yet higher employment. It remains only for those who survive to pause for a moment by his grave, to dwell in thought upon his example, and then to pass forward to the work increasing and multiplying around. To him who has succeeded him we look forward with hope and confidence—

"Uno avulso non deficit alter."

The Anniversary was commenced, as usual, by the Sermon at St. Bride's, preached on this occasion by the Rev. Dr. Boultbee, Principal of St. John's College, Highbury. The text was well chosen from St. Luke xv. 4, 5, emphatically a missionary text. In the outset of his discourse the preacher adverted to the Rev. Legh Richmond, who had preceded him in the pulpit on the ninth anniversary of the Society. A striking contrast was drawn from that sermon with the present condition of missionary operations in the heathen world. What then was hope and speculation and tentative effort had now become to such an extent reality that it may well be doubtful whether the extension of the Gospel in the intervening period has not equalled, if not surpassed, its extension in the apostolic ages. The preacher then dwelt upon the true object of Missionary Societies—the search for and the salvation of individual souls, who, collected out of the world, constitute the Church of Christ. This truth is much obscured nowadays. It is too much the fashion to imitate, perhaps unconsciously, the theory of the Church of Rome, and to place ecclesiastical organization as the prime object of

missionary work, from which, as a subsequent thing, salvation flows down to individuals. This grievous error the preacher ably combated, and we earnestly commend his weighty arguments to all the friends of the Society, when the Sermon is placed in their hands with the Report. We have seldom listened to a sermon which more fully embodied the tone and feeling of the Founders of the Church Missionary Society. The wholesome tradition which they delivered as they gathered it out of the Oracles of God was reproduced in its fulness and its force at a most momentous crisis. Notwithstanding a most severe and drenching rain, which might have been expected to thin the congregation, the church was filled throughout, and although some persons in delicate health may have been deterred, there was no perceptible decrease in the multitude. The Address at the Clerical Breakfast was delivered by the Rev. Canon Fenn, of Cheltenham. He founded his remarks upon the words "The fellowship of the Holy Ghost."

There was, as usual, a most full attendance of the members and friends of the Society in the Great Hall. The platform was well filled with clerical friends, among whom we rejoiced to see a goodly number of the younger clergy. It was the somewhat premature boast of an eminent prelate, now deceased, who reflected the prejudices of a former period, that the race of young evangelicals was extinct. A glance at the platform on this Eighty-Second Anniversary would, if he had been spared, have convinced him of his error. Old men, those in middle age and in the prime of life and usefulness, the young—all contributed their quota. Some, however, were missing. Canon Miller and the much-beloved Prebendary Auriol were conspicuous by their absence; with Henry Wright they had gone up higher. There was on this occasion a more than usual attendance of Bishops of the Church of England, as will be seen from the list of the company present:—

The Earl of Shaftesbury, K.G.; the Bishop of Norwich, the Bishop of Gloucester and Bristol, the Bishop of Rochester, the Bishop of Liverpool, the Bishop of Sodor and Man, the Bishop Suffragan of Dover, the Bishop of Ossory and Ferns, the Bishop of Hong Kong, the Bishop of Moosonee, Bishop Perry, Bishop Ryan, Bishop Beckles; the Dean of Ripon, Archdeacon Hunter, Prebendaries Wilson, Marshall, and Cadman; Canons Carus, Clayton, Scott, Hoare, and Wilkinson; the Hon. Captain Maude, Sir C. Lowther, Sir Fowell Buxton, Sir William Hill, K.C.S.I.; the Revs. C. Jex Blake, E. Lombe, Dr. Boultbee, C. Bingham, G. Lea, C. Marson, C. F. Childe, E. H. Bickersteth, S. Douglas, S. Gedge, R. G. Tabor, L. Tugwell, J. Mills, R. J. Knight, T. Green, E. Speck, J. Barton, A. M. Christopher, J. G. Hough, F. Lugard, C. Smalley, W. H. Barlow, E. D. Wickham, T. Causton, W. E. Batty, W. Walsh, &c., &c.; Colonels Channer, Gabb, and Horsley; Messrs. A. Lang, G. Arbuthnot, P. V. Smith, C. Pelly, R. N. Cust, J. Hoare, A. Beattie, S. Gedge, and many others.

On the platform were conspicuous also the Rev. Narayan Sheshadri, of the Scotch Presbyterian Missions, and the Rev. Dr. Koelle, with Ahmed Tewfik Effendi. The learned Ulema formerly was professor in the Mosque at Beshiktash. His arrest and imprisonment for the assistance he gave Dr. Koelle in his translations have been recently so much discussed and sympathized with.

Punctually at 11 o'clock the chair was taken by the Earl of Chichester, whose presence was warmly greeted, as was also that of the Earl

of Shaftesbury. After the opening prayer, offered in the usual form by the Rev. W. Gray, and the reading of a portion of Scripture, the financial report was read by the Lay Secretary. The severe nature of the agricultural and commercial depression which characterized the past year has been brought too acutely home to multitudes, especially of the clergy, to need much comment here. If there had been a most heavy curtailment in the income of the Society, it would not have been a startling fact which could have led to more than temporary discouragement. It would have been no proof of diminished confidence in the management of the Society or of alienation from its principles. The hardness of the times would have been the obvious explanation. Justly therefore did the Committee, with humble thanksgiving to God, acknowledge the "unwearied activity and ready liberality" on the part of their friends which enabled them to report an income of 207,508*l.* This of course exclusive of sums raised and expended on the Missions. The amount has been exceeded twice, and twice only, in the annals of the Society. In the year 1804-5, adverted to by Dr. Boultbee in his sermon, the total income was 1973*l.* Without entering into technical details of the receipts and expenditure, the broad result of the year is "a clear account for the General Fund and a sum of 3425*l.* in hand for the extension and the enlargement of the Society's Missions." There is indeed cause for "deepest gratitude to God for the past and for confidence and hope for the future." A graceful and becoming tribute to the memory of the devoted friends lost during the past year followed immediately on the financial statement. Several old and tried friends were added to the list of vice-presidents, viz. "the Right Rev. G. E. Moule, D.D., Bishop in Mid-China, the Rev. Prebendary Wilson, the Rev. Canon Hoare, Joseph Hoare, Esq., and Arthur Lang, Esq." A scheme for more effective home organization, which has already been realized in several counties, was also announced. In consequence of the special contributions offered, as most of our readers are aware, to send out missionaries detained at home for lack of funds, fifteen have been sent out during the past year, in addition to the five whom the committee had contemplated despatching. As the Report will in due course be in the hands of the friends of the Society, we will only notice for the present as salient facts that anxiety is felt for the immediate future of the Nyanza Mission, in consequence of the very doubtful attitude taken up by King Mtesa and his chiefs; the extension and hopeful progress of Native Church Councils in India, indicating favourable prospects of a not distant constitution of a Native Church, was dwelt upon with satisfaction; the important questions likely to arise in Ceylon in consequence of the altered relations of the State to the ecclesiastical establishment were referred to. The difficulties in the way of missionary operations in China were commented on, and quiet and steady progress was reported from Japan. What we have mentioned are but samples of the interesting topics brought forward in the abstract of the Report which was read by the new Honorary Secretary, the Rev. F. E. Wigram.

After the reading of the Report the meeting was addressed by the noble chairman, who was suffering severely from a heavy cold, and was therefore compelled to curtail remarks always listened to with interest. After adverting to the heavy losses of friends sustained by the Society, both at home and on the mission-field, he proceeded to say :—

My friends, these four deaths made a great gap in our ranks, and one thing that has occurred to me is that they speak with a peculiar solemnity and warning to old men like myself. I trust, indeed, that that warning may be of use to all. I cannot expect, my Christian friends, to be long amongst you, but I do sincerely hope that there are many young men among you, clergy as well as laity, who will come forward to fill up these gaps, who will be prepared to enlist in this great service, and to become indeed and prominently soldiers of the cross, fighting under Christ's glorious banner, and carrying on the most important work of preaching the Gospel to the benighted heathen. And then I would remark that this missionary work has always been, and probably will always be, more or less a "sowing in tears." There will always be bereavements and losses; there will always be a conflict between the world and the devil; there will always be also difficulties arising from our own infirmities and from the perversity, perhaps, of some not very wise persons in raising controversies which sometimes have a very deadening effect upon our zeal and love. But if we are really engaged in this work, we should remember that if we "sow in tears" we shall one day or other, in the sense which I believe Scripture intends, "reap in joy," that deep joy which consists in knowing that, through the grace of God, we have been instrumental in bringing some souls—it may be only one soul—to Christ for salvation.

Upon the foregoing we will only venture to remark that we trust that many years may yet elapse before we miss Lord Chichester's venerable presence from the midst of the Society. His lordship then called upon the Earl of Shaftesbury to propose the first resolution, which he did in the following terms, well deserving being placed among the records of the progress of the Society :—

My Lord Chichester, Ladies, and Gentlemen,—It is a very long time since I had the pleasure and gratification of seeing your Lordship in this chair, presiding over the audience assembled for this great anniversary. I have received the honour of a request that I would move a resolution, and I have the greatest satisfaction, in so doing, to be able to testify my respects, very humble though they be, to the constitution, purpose, and services of this great Association. I have often heard from preachers of great eminence that the best way to preach a good sermon is to stick to your text; and I think that the best way of making a good speech is to stick to your resolution. Therefore I will begin with the resolution, and hold as closely as I can to its several details. The first part you will not object to—"That the Report, of which an abstract has now been read, be adopted, and printed under the direction of the Committee." The Report you have heard read is well worthy of your acceptance. It demands your congratulations and your humble thanks to Almighty God for its most satisfying contents. I know that audiences generally speaking are a little impatient of the Reports, and perhaps sometimes they may be a little too long. But nevertheless they are the whole object of the meeting, and the speeches that are made ought to be speeches in gratitude for what you have heard and exhortations to go a great deal further. "That the thanks of the meeting be given to the Rev. Dr. Boultbee for his sermon before the Society last evening." No one will endorse that more readily than myself; for, although I did not hear the sermon, I know the man; I know his works and the principle that governs them, and that whatever he

says, under God's blessing, will do good. "That the grateful thanks of the meeting be given to Captain the Hon. Francis Maude, the Treasurer, and to the Committee; and that the Committee be appointed, with power to fill up vacancies." That passes as a matter of course, but not without a special word of recognition to Captain Maude, a grand old veteran, who has been true to the work from the time he began life, and I have no doubt he will continue it to the end. Now we come to the clause, "And that this meeting renders humble and heartfelt thanks to Almighty God for the great services which, by His inspiring grace, the Society's late Hon. Secretary was enabled to render for the extension of the kingdom of Christ throughout the world, and humbly bows to that Divine Providence which early called him to his rest." I can do no better than impress upon your minds the words of this resolution, and the words in which the decease of our lamented friend was mentioned in the Report. If you heartily endorse that, you heartily endorse that which is true to the merits of that excellent man. His life was a life of service, and it will attach to the name of Mr. Henry Wright that he has set an example which thousands may follow, by which many may be prompted in the course that they should take, and by whose name and works they shall be guided unto God in the discharge of great and solemn duties. That closes the resolution, and my work is done, for I have gone through all the parts of it, and stuck close to the rule not to go beyond the resolution. I ought, therefore, to conclude; but I have been asked to say a few words on a subject of deep interest to us all, and I hope you will lay seriously to heart what great events seem to be wrapped up in the late arrest, detention, and escape of the Mohammedan Tewfik. He is now in this country safe, and, thank God, free from persecution, able to follow his own principles and feelings, and with the opportunity of being led into the name and into the service of Christ. But although he has fled from Turkey under adverse circumstances, I hope we shall not be altogether discouraged, and think it is vain to make any attack on the strongholds of Mohammedanism. It is true we must exercise very great caution. I believe if we were too openly aggressive now we should stir up a spirit of fanaticism, and perhaps retard the progress of Christianity among the people for more than a quarter of a century. But there is no reason why you should not have, if not an army of aggression, at least an army of observation. The whole system of Mohammedanism is crumbling fast; like the walls of Jericho it will fall down, and you being on the spot will then rise up to take possession. Now again I am going to commit a breach of the resolution; I am so struck by two points in the Report, that I cannot but call attention to them, and hope that they will continue more and more the abiding principle and object of this Association. The Report speaks of the great desire of the Committee and of all connected with it to rear up and extend over the whole surface of India and elsewhere a Native agency. That is the grand mode of your operations. These will be the instruments by which you will be obliged to work. You cannot provide Europeans enough, and if you could, I should strongly object to it. Your duty and business are to raise up a Native agency. It is for that purpose India has been given to you. You are to instruct the people to govern themselves politically and religiously. A Native agency there is before you, and, from all we have seen and heard, they are admirable instruments for your purpose. You will find men fit for the godly life and duties to which they are called. Those with whom I have spoken, persons of high note and experience, tell me that it is remarkable with what delight, satisfaction, joy, and obedience, India, abject and fallen as it is, has accepted the faith of Christ's Gospel. It is your duty to educate that people, to train them for all the purposes of self-government. That is the great mission you have in hand. Rise to the full discharge of it, and be sure God will give you ample success. Then the Report goes on to say what the desire is; it is for a Native and independent Church. Of course that is the true thing. A Native and an independent Church, wherever the people wish to have their own bishops, their own clergy, and (to use the phrase adapted to England) their own dioceses. I re-

joice in it. I have been sometimes a little misrepresented. When the American bishops were over here I met them all in the gardens of Westminster Abbey, previously to the flower show, and I was introduced to them in this somewhat adverse announcement:—"This is Lord Shaftesbury, who says that a bishop can never do right." I said to the gentleman who introduced me, and to the bishops, "What I said was this,—the bishops can sometimes do wrong." Of course the present company to-day excepted. Nevertheless, I believe the episcopal form of government to be by far the best. I hope and trust that it will be established in India, spread over the whole surface of her Majesty's dominions; and then what a great blessing will arise! They will be confined to their own ecclesiastical concerns; they will devote their time, their energies, their spirit, their principles, and their prayers, to the improvement of the Church. They may have all varieties among themselves if they like,—high church, ritualistic doctrine, and all manner of worship if they please (God forbid they should have any of them); but the Church Missionary Society will then be able to devote all its time, energies, and prayers, to other and larger services, and they may be assured of this,—they will have plenty to do before the second coming of our blessed Lord. The progress of Christianity in India is perfectly incredible to those who look at it and know the extent to which it has attained. I hear that the progress of late years, dividing it into some decades, the progress in the last decade has been certainly greater than in any of the preceding decades. Only yesterday, presiding at a meeting for the vernacular education of the inhabitants of India, I heard from three great authorities the confirmation of that statement. I heard it from that good man Sir Richard Temple; from that good man Sir Bartle Frere; and I heard it from our friend on the platform, that right good man the Rev. Narayan Sheshadri. They informed me that the progress of Christianity in India was perfectly indescribable, not visible always to the naked eye, but under the surface, and I think that at the time of God's good season it will crop up and bear a notable harvest. But the world in which we live is so apt to judge of what it sees, and not by what labours are put forth, that it often arrives at a hasty, and sometimes a cruel judgment. I remember the number of sneers and scoffs that were thrown not so very long since upon missionary work. Our operations were said to be childish and contemptible. These people laughed at the idea of bringing into the kingdom of Christ those abject races. We were not able then to furnish such answers as we can give now, and an infinitely better answer will be able to be given within a very short time from the time at which I am now addressing you. A great many years ago, in the time of the old Duke of Wellington, I was sitting with him in the evening at Strathfieldsaye, and he was giving me an account of the battle of Waterloo. "Well," he said, "you know my principle always was never to let my men be seen. I hid them in every way I could, under hillocks, behind trees; I made them lie down. I did that before the battle of Waterloo. The Emperor Napoleon came to the field with General Foye. He looked and he saw nothing. He said, "These English are gone, we have won the day, there is nothing more for us to do.'" General Foye told this to the Duke of Wellington himself. General Foye replied, "It is not for me to contradict your Majesty, but I must tell you this, the English may be gone, but if they are not gone, you are going to have the hardest day's work you ever had in your life." That is the case now. These scoffers and sneerers do come and they see nothing, and they can judge nothing, and therefore they are confirmed in their opinion that there is nothing. But we will venture to say that, in the course of a short time, their sneering and scoffing and contempt and hatred are about to sustain the hardest day they ever had in their life. Under the influence of this great Association the progress of the Gospel is multiplying proofs. In the present state of India it is more than ever necessary that your work should proceed with continued energy. The Government system of education is spreading scepticism rapidly over the whole face of Hindostan. I am sorry to say that the Government system of revenue is very much encouraging the liquor traffic, and within the last ten or fifteen years inebriety has made a progress in India that never was

known before. The very progress we are making in bringing the natives of India to larger and more liberal notions, brings with it concomitant dangers and difficulties. Take for instance the extent to which caste has fallen into disrepute. Caste was a great evil, but it had one preventive quality about it—it gave a man a certain amount of self-respect, and with respect to inebriety was a complete check upon him. Now that that is modified, and there is no check of that kind upon him, you have not given him the eternal check of the Gospel, and you have taken from him the external check of habit and political regulation. Therefore, how much more necessary it is that this great system and all its concomitant agencies should be in full and extended operation over the surface of India. Can you believe it possible that with so many bodies of different kinds—the Church Missionary Society, the London Missionary Society the Wesleyan Missionary Society, and a great many others of that kind,—can you believe that a country of that sort would resist the Christian aggression of those bodies under the power and the guidance of God's Holy Spirit? It would be a great want of faith to doubt the magnificent issue of their labours in that great country, and such issue will come sooner than people generally expect. But it is necessary more than ever that your influence should be exercised, that you should encounter all those evil influences, that you should show what a great boon you are offering to the people; more than ever necessary that they should see that civilization and Christianity go hand in hand. Surely the time is coming when we shall have to withdraw from the government of India. I was in the India Office a short time in the year 1829. Little then was done, but all the pamphlets and all the speeches said, "What have you done for India? If you retire from India now there will be no trace except the trace of the ourang-outang or the tiger." That could never be said now. Look at what has been done for her financial and commercial prosperity; and, above all, look at what has been done for the advancement of the kingdom of Christ, and for sowing the seeds of eternal life among those countless millions. If you are to retire, God grant it may be in peace and in an honest surrender when the people shall have attained the due proportions of manhood, and shall be able to govern themselves,—then to retire from them as you would surrender your seat and your dignities to the sons who are to come after you, to retire with dignity, with piety, and with prayer, and your children will arise and call you blessed. But if you should be driven from India, which God forbid, you will have left there that which never can be effaced. You will have sown there the Word of God which will come to maturity, and of you it will be said, and of the kingdom to which you belong, "Whereas it was in thy heart to build a house unto My name, thou didst well that it was in thine heart."

The resolution was seconded by the Bishop of Norwich. We commend his lordship's observations on the management of the Society and the expenditure incurred therein to those friends who may require an answer to cavillers, who in the fulness of their ignorance are from fanaticism disseminating the most erroneous and exaggerated statements regarding what is in the nature of things and without the intervention of miraculous agency absolutely indispensable. It is not given to all men to bestow time and labour gratuitously in Mission work, but Henry Venn, Henry Wright, George Maxwell Gordon, and a host of others who have been enabled to serve the Society gratuitously at home and abroad ought to have silenced gainsayers if they had been careful to acknowledge the truth, the whole truth, and nothing but the truth. His lordship's remarks were as follows:—

I feel it a very great privilege and a great responsibility to follow in the steps of my noble friend who has just commended this resolution to your acceptance, and has spoken to us in such a way that, I trust, none of our hearts

and minds will forget when we leave this hall. He has spoken to almost every subject contained in this resolution except, perhaps, to one, and on that I would desire to make a few observations. In every direction in which we look at the work of this Society abroad we have reason to thank God and to take courage; but I think that sometimes at our meetings, and in all our thoughts in reference to this great Society, we are apt to forget, or not to give sufficient attention to, one important branch of it, to which the whole operations of the Society are greatly indebted. I know not any part of it where the guiding hand and the prospering blessing of God are more conspicuous throughout the whole of its eighty-one years of life. I mean the Committee of this Society. They are alluded to in this resolution, and I am sure that the more attentively we have considered the history and the present work of our Society the more we shall be content to own that one of the things which calls especially for gratitude to God is the way in which the Committee has been supplied, guided, directed, and prospered now for eighty-one years, holding fast always to the same principles, keeping distinct before them always the same end and object for which the Society is constituted, guided with wonderful wisdom, and transacting with great uprightness and honesty the trust that is committed to them. Perhaps only the Committee really know how many difficult and delicate questions are from time to time, both at home and abroad, calling for solution, and for the solution of which, under God, they are responsible. But even if we look on that lesser part of their responsibility as trustees of the fund which is committed to their charge, I think that we do well to be grateful that that fund is so wisely and so honestly distributed. I am not giving you my own opinion of it; but I was struck very much a few days ago by reading the testimony of one well qualified to speak upon a financial question—I mean Sir Richard Temple—in speaking of this department of the Committee's work; and I was so struck with it that I thought it would be interesting to this meeting, although the words may have been heard by many, if I read them to you. Sir Richard Temple says, "Considering the scattered nature of the work in so many distant parts of the world, it is highly creditable to the care and economy exercised by the officers of this Society that so small a sum is expended on the management and organization of so extensive a work." That is a very satisfactory testimony, and he further says, "I venture to say that if you compare the rate of expenditure in reference to the number of employés and persons under their instruction, with the results of the State system of instruction adopted in any country of the world, you will find no more convincing proof of the care and efficient manner in which your funds and subscriptions are applied." Doubtless pounds, shillings, and pence are not the most important part of our work, but I am thankful to find, and I think you will be thankful also, that our Committee is of the same mind as the Apostle of old, and that they are careful that in the abundance administered by them they should be able to provide things honest, not only in the sight of the Lord, but also in the sight of men; and I think I am uttering the feeling of every true friend of this Society throughout our land, and also throughout the Mission-field, when I say that we do very heartily thank God for our Committee; that we do and we will trust them; and that we do and will pray for them. I will now ask you to consider what I think is a very interesting thought in connexion with our work, and that is the influence exercised by the report of the work in the missionary field on the meeting, and the reciprocal influence by the report of the meeting upon the workers in the missionary field. We will suppose, and I think that it is constantly realized, that the state that is reported at this meeting of the condition and spiritual wants of the heathen has excited in many hearts marvel and gratitude at that grace of God which alone had given them that benefit; and further, it hath awakened in them pity for those who are destitute of that grace, and remembering the compassion of the command and promise of their Lord, a sense of responsibility has fallen on them, and they go home from the meeting fully resolved henceforth to pray more, to give more, and to labour more for this good and blessed work. Another part of the Report has told to the ears of many, of some over-

burdened missionary struggling with difficulties arising, not from opposition, but from success. He cries earnestly to us, his partners, to come and help him, for his net is breaking, and he longs for some helpers to assist him to gather in what God in such abundance has granted to his work. That cry reaches the ears, perhaps, of some young one in the meeting, perhaps the heart of a father or a mother, and the question is raised, "Is it the Master's voice that I hear in that servant's cries? Is it addressed to my home? Is it spoken to me?" The heart so touched looks up in prayer, after a while in resolve, in self-consecration, and some weeks or months afterwards a God-called and a God-fitted labourer is enlisted in the service of the Society. My Christian friends, what a great boon is this! What a gift from God! A thousand pounds; a cheque for 1000*l.* may be cast into the plate, but weighed in the balance of the sanctuary what is it compared with such a gift as this, the fruit of the Society's meeting? But once more, a minister of God comes here to-day; he has come up from his parish. He is disheartened and discouraged at his work. He has lost, to a great extent, his energy. His hands hang down, his knees are feeble, his prayers are cold; he fears that the things which remain are almost ready to die. He is out of hope and out of energy for himself and his work. And the Report has brought before that heart a bright example of some brother in a distant land labouring earnestly and patiently amidst great physical and great moral difficulties, in simplicity of faith, in singleness of mind, and at last, after long patient waiting and earnest working, cheered with the God-bestowed increase upon his work, his heart is gladdened, he sees the presence of God upon his work, and that the grace of God looks upon his work. He looks upon his brother workman; he looks from both upward to the great Master, his own patient, long-suffering Master. His heart is smitten with shame as he looks within; his heart is inspired with new hope as he looks up and looks on. He returns to his home and his work, and his heart, his closet, his study, his home, his sermons, his congregation, his parish, all bear witness to the result of what hath been done. I know not what that parish may have contributed to the funds of the Church Missionary Society, but I am quite sure that the Church Missionary Society has been the means of conferring an incalculable blessing upon the parish. But the blessing of the influence exercised, I said, was reciprocal, and so it is. I believe that the Master sees and the Master gives many such results, unseen, perhaps, by us in meetings like this in which we are assembled. They are his work, but it is reciprocal. Call to your remembrance for a time some one of our missionaries in a distant land. He is happy and blessed of God in his work and in his soul. Souls have been given to him for his hire, Divine seals to his ministry, he is thankful to mark how the Word of God is mightily awakening an inquiring spirit all round. He earnestly desires, he earnestly prays for fellow-helpers to come out and assist him. He looks out for the report of this meeting of this Society, and he eagerly expects it. Oh, how many hundreds and thousands throughout the world amongst whom this Society is at work are at this moment looking for and earnestly desiring to hear what was the Report of the meeting to-day, and what was our response to that Report. That missionary received last year the Report in that anxious state of mind, full of hope, full of thankfulness, earnest in prayer, and it told him, for his comfort and for his encouragement, that God had given a great increase of men. But, alas! how damping what followed; that the want of funds obliged the Committee to detain those labourers at home instead of sending them out for the extension of the work. Now the same man, after patiently waiting for another year, persevering in prayer, again looks out for the Report, and it will tell him, "More funds, more men;" and will not that good news from this far country be living water to his thirsty soul? But, once more. Call to your mind a missionary in very different circumstances. His health is broken; the climate has enervated him; he is depressed with the moral atmosphere in which he has to live and to labour. He is discouraged in his work, disappointed in his expectations. His heart fails him, and he is almost ready to give up and go back when that Report reaches him. He reads it, and, as he reads it, things within him, things around him, become

like a dissolving view. His heart is stirred to its depths, conscience and memory are awakened and alive. The Master's voice is speaking, and calling to remembrance; and with what vivid power does he at that moment realize perhaps the last time that he stood and heard and prayed in this meeting, perhaps spoke at it; then the valedictory address at his parting, and the prayer in which he was commended to the grace of God for the work for which he was set apart and called; then the private earnest parting word of counsel, warning, and encouragement from God to him, followed by the prayer to God for him from the lips of our dear departed brother, Henry Wright, or perhaps further back even, from the lips of our honoured and lamented brother, Henry Venn. Oh! you know what followed. The missionary's heart says, "What would they say if they saw me here, and thus?" What does He say who does see me here, and thus? Our hearts tell us what followed. Humbled, pardoned, renewed, resolved, what a different man he is then in his life and in his work. God has used this meeting, the Report, and our response to it, for great benefit to the missionary's soul.

The resolution was supported in a very interesting speech by the Rev. E. H. Bickersteth, who has recently been making a tour in some parts of India. In a very Catholic spirit Mr. Bickersteth reported what he had seen, so far as he was able to do so, in the brief time allotted to him. He had visited stations belonging to other societies besides those of the Church Missionary Society, and had managed to attend a large meeting held by Baboo Keshub Chunder Sen, whose wild eccentricities are now astonishing Christians and Hindus alike. His last extravagance was, we believe, some sort of blasphemous reproduction of the Last Supper of our Blessed Lord. We reproduce Mr. Bickersteth's remarks upon our station at Lucknow, and upon his visit to Palestine, as matters in which the Church Missionary Society is immediately concerned. In a forcible manner, with illustrations suggesting themselves to a poetical mind, Mr. Bickersteth depicted the solitary condition of Lucknow under the pressure of the financial retrenchment forced upon the Society. We cannot say of Mr. Durrant that he is in the case of St. Paul, whom all men had forsaken, but it is certain that no man is standing with him, and we trust that Mr. Bickersteth's observations will call attention to the fact:—

Lucknow is a station from which the Society, under the pressure of that dreadful word "retrenchment," was obliged to fear that it must withdraw, but which by a noble venture of faith they have resolved to hold on to for a while, and they have left just one man (George Backhouse Durrant) to hold the fort for a time, till the native population might be trained to stand independently; and, as our dear brother Henry Wright said to me, "You know that will be for our lifetime, Bickersteth." I went there, and I just jotted down in my memorandum-book the bare outline, which I feel will be far more eloquent than any words I could possibly use, of the work carried on there by one man. [Mr. Bickersteth then read an interesting statement of the Sunday and weekday services in Hindostani and English, the prayer-meetings, the pastoral visitation, the Sunday and day school teaching, the itinerant visitation, &c., of Mr. Durrant.*] In itinerant work the Church Missionary Society is at present alone, for the American missionaries say in their last Report that they have no time to itinerate. There are 305 boys on the school roll, systematically instructed by the missionary, and the master and pupil-teachers are all Christians. I went into the school and examined the boys through an interpreter, and I never examined even an Irish school—and

* See Mr. Durrant's Annual Letter, at page 369 of this number.

that is saying everything—in which I got the answers so sharp and bright as I got from those boys. Almost before the question was off the lips of the interpreter a bright, intelligent answer was given, showing a thorough knowledge of the word of God, and the 305 boys were fine intelligent boys, such as would delight any master's heart to teach. Then there is Fyzabad, which sorely needs a European missionary, and three men are needed for Oude. There is a fine field for Missions, both in educational and itinerant work, and we have left it to one man. When I think of this I think of the words of Macaulay:—

"'Hew down the bridge, Sir Consul, with all the speed ye may,
I, with two more to help me, will hold the foe in play.
In yon strait path a thousand may well be stopp'd by three,
Now who will stand on either hand, and keep the bridge with me?'
Then out spake Spurius Lartius, a Ramnian proud was he:
'Lo, I will stand at thy right hand, and keep the bridge with thee.'
And out spake strong Herminius, of Titian blood was he:
'I will abide on thy left side, and keep the bridge with thee.'
'Horatius,' quoth the Consul, 'as thou sayest, so let it be.'
And straight against that great array, forth went the dauntless three.
For Romans in Rome's quarrel, spared neither land nor gold,
Nor son nor wife, nor limb nor life, in the brave days of old."

Are there not here some who will play the part of Lartius and Herminius, and will stand by the side of George Backhouse Durrant and supply the means, and say, "You shall not stand alone"? The man is overwhelmed, for the work is simply overwhelming. He said, "I will drop at my post, but I won't forsake it." But will you let him—shall we, who have the means, let him drop at his post? God forbid! May God touch some heart, as in answer to the appeal of one who spoke before me, and cause some to say, "Here am I, send me." But I was also permitted to see something of God's work in the Holy Land. I must pass over all I saw of Christ's work at Jaffa, at Jerusalem, at Nazareth, at Nablous, at Damascus, and at Beyrout; but spend a few minutes with me at Es Salt, where I remembered the words—"Know ye not that Ramoth Gilead is ours?" We went to Ramoth Gilead of old, beyond Jordan. We came through terrific rains from Rabbath Ammon the whole day, till in the afternoon in bright sunshine we came into Es Salt. Thirty or forty of the men came to meet us on the road and gathered round us and pressed our hands and made us welcome. We went to the missionary's house. On Sunday morning at nine o'clock there was early service; there was the baptism of the missionary's child, Lydia; there was Holy Communion. I was permitted to preach to them, the sermon being interpreted. It was a delightful service. In the afternoon there was catechizing in the church, and good earnest answers were given, and in the evening there was another service. It was a most delightful happy Sunday. The following day I found that at half-past six the bell was ringing; it was for an early service, and they had it every day at half-past six. I was permitted to speak to them again. There was a number of men gathered together for prayer at the beginning of the day, and it is an important thing in the presence of Mohammedans and others, where there is constant outward expression of worship, that those who worship in simple faith should have this daily prayer. I went to the schools, and they are most beautiful schools. I love schools and children, and it was quite delightful to get the answers of those children, some of them Bedouin Arabs, who came in there to be educated. I afterwards returned a complimentary visit of the Turkish Governor, and I was most kindly received. He received me with great honour—the soldiers presented arms, which I was told was a very high honour. I said I had been all the morning examining the schools, and he said, "I have examined them myself; they are excellent schools, and I am going to take away my boy, ten years old, from the Mussulman school, where he learns very little, and I am going to send him there; there is no school like it." The next morning we climbed Mount Gilead, which is now planted from base to summit with beautiful fruit-bearing vines. God grant that that may be a type of higher things! I

thought we had next morning said farewell to Es Salt, but about a quarter of a mile from the town the children were drawn up on a hill, and they gave us a beautiful Arab hymn, commending us to God. The sound of those dear children's voices was delightful, and as we rode away they gathered round us, kissed our hands and pressed our feet, and seemed as if they could not show kindness and love enough to those who had been amongst them. I could not but contrast their behaviour with those of the children of Hebron, where there is no Mission. There the Mussulman children cursed us, and put their sticks in mire and brandished them at us, cursing us because we had come to see the entrance of the Cave of Machpelah. I could not but contrast the children at Ramoth Gilead with the poor neglected children at Hebron. I know that Christ must reign. One morning in India, I looked from Darjeeling on the magnificent range of the Himalayas. It was before daybreak; the moonlight was just beginning to fade, and I saw the first flush of the morning sun on those distant mountain peaks, without a cloud between, and I had no shadow of doubt that ere long that sun would rise and fill the whole expanse of sky and earth with light. And I have no more doubt that those first indications of the spread of the Gospel of Jesus Christ which we have seen, and of which we have heard to-day, are but the beginning of the uprising of the glorious Sun of Righteousness, for we may be well assured that the earth shall be full of the light of the sun of the glory of the Lord, as the waters cover the seas.

The next resolution—

That in view of the fact that the Gospel of Christ alone is the power of God unto salvation, this meeting cordially supports the Committee in its continued efforts to secure that the Native churches in their various Missions may be established in the truth, and provided with a faithful ministry—

was proposed by the Bishop of Ossory and Ferns. In the course of his observations the Bishop said:—

When it was my privilege to stand on this platform some ten years ago, I remember to have stated that a number of us in Ireland were rather dissatisfied with the 2000*l.* or 3000*l.* a year we were then sending to your Society, and a number of us resolved, by God's help, we never would cease our efforts till we had raised the contribution to at least 10,000*l.* Well, there were about forty men of us who made this conspiracy—you know we are very fond of conspiracies in Ireland; it is fortunate for us and perhaps fortunate for you that we are not always successful. But I am thankful to say this conspiracy was crowned with great success; and notwithstanding all the difficulties and perils, both of disendowment and disestablishment, we closed the year 1879 with a collection of 10,200*l.* I am sorry to say that during the past year we have been passing through such a sad crisis, pressing much on those who were our most liberal supporters in Ireland, and that our contributions have fallen somewhat off, though by no means so much so as we had reason to fear. But we trust it is only a passing crisis, and we trust by God's help to show you yet that we need no Coercion Act in Ireland to make us loyal and generous in our attachment to the Church Missionary Society. It was no small gain to us, when the golden links that united us to the State were severed in 1869, that the stronger and the more precious links that bound us to all that was greatest and noblest and best in your Church of England still remained to us. Among all these links we know of none more strong and precious than your Church Missionary Society. Our attachment to the Society is not merely on account of the great and noble work in which it is engaged, but is still more on account of those great Evangelical and Protestant principles which I can assure you are very dear to us beyond the water, and which we feel are both for you and for us the best security for our welfare and the best pledge that God's blessing will remain among us. And now I must come to the resolution. It speaks of a fact and of an inference from it. The fact is that "the Gospel of Christ alone is the power of God unto salvation," and the inference from it is that the support of this meeting is cordially given to the Committee of the Church Missionary

Society, because it keeps that great fact in mind, not only in its work of converting the heathen, but in its endeavour to maintain the Native Churches on a sound and Christian basis. It has been the strength of your Church Missionary Society from the beginning that it has kept this principle in view, and we cannot doubt that the success which has attended its labours, and the confidence which it has won, have been mainly due to the keeping of that great principle in mind. You have tried the power of the Gospel of Christ upon all sorts of people, upon tribes both civilized and savage; you have brought it into contact with the intricate philosophies of the East, and with the savage heathenism of the West, and wherever you have tried it, it has proved the power of God unto salvation to them that believe. In my library at home I have those eighty volumes to which allusion has been made to-day—the eighty Reports of this Church Missionary Society; and I have been struck that, whether by accident or design, there stand above them twelve volumes of the *Decline and Fall of the Roman Empire*. That latter work has been completed in twelve volumes, and there is no more to be done to it; but this—I shall not call it the rise, but this progress, and these series of triumphs of the Kingdom of Christ is not finished, and you are hoping, by God's blessing, to carry it on further and further yet. Men tell us now that Christ has had His day. We answer, "No; Christ will have His day." The day is dawning and and will come when He shall have the heathen for His inheritance and the uttermost parts of the earth for His possession. I would not disparage the evidences of our Christian faith, accumulated for us by men like Paley and Butler, but I say in this nineteenth century, that demands practical results, this century that is so questioning of all supernatural powers and doctrines, the missionary cause has added new evidences of the truth of Christianity, and has shown that that which was a power of God in the early days of the Church is a power and a mighty influence still. But this resolution reminds us that it is not only important to preach the Gospel of Christ, but that it is equally important when we come to build up the Native Churches to bring them on to perfection. A distinguished prelate of our Church, after reading the account of the missionary enterprise of John Williams, in Tahiti, said he was reminded by it of the Acts of the Apostles. But remember we have the epistles of the Apostles as well as their acts, and it is clearly shown in those epistles that the desire of the Apostles was that those who founded Christian Churches should be pure in their faith and in their teaching of the Gospel. What is the force of the Epistle to the Galatians? What is the whole drift of the Epistle to the Colossians? Is it not that they should endeavour to protect their converts from the Rationalism and the Ritualism that surrounded them at that day? My resolution speaks of a like endeavour being still necessary. It requires very little knowledge of human nature and still less of ecclesiastical history, whether in our own day or in past days, to feel that that is true. But how should that endeavour be made, and how shall we succeed? See what injunctions are given in the Epistles to the early heads of the Church, in the Epistle to Timothy and to Titus, with regard to character and principles, and the men they were to put over the Christian Churches, and whom they were to call to preach the glorious Gospel of the grace of God. I know that that was said more especially to the ecclesiastical heads of the Church, but I have yet to learn that the principle contained in those injunctions is not binding *in foro conscientiæ* upon all who have anything to say to the admission of candidates to holy orders, and to the building up of Christian churches. What is the meaning of the *si quis* addressed by the bishop to a man who is a candidate for ordination? What the reason why the bishop asks if there be any just cause or impediment why he should not be ordained? Is not the patron bound by the most solemn of all obligations to take heed that the man he presents to a living should be pure in the faith as well as pure in life? Then, when we turn to this great Society, which has so much to do with sending out missionaries to the heathen, and with training them in college, is it not an obligation on the Society to take good heed that the men it sends out should be men of prayer, men of piety, men of good lives, men who, by God's blessing, should realize one of the great principles of the Church

Missionary Society in having spiritual men to do spiritual work? I know that there are questions of difficulty and great delicacy which must necessarily arise between the heads of the Church and the Committee of such a Society as this. I believe that the bishops do not believe in the infallibility of this Society and other Societies, and I am quite prepared to find that the Societies are not prepared to believe in the infallibility of the bishops. I know that there are two bishops in whose infallibility I never could bring myself to believe. One is the prelate who presides at Rome, and the other is the humble individual who is Bishop of Ossory and Ferns. Now, I know that I am not authorized to speak on behalf of my brother prelates whether in Ireland or England, and I think there are some ten or twelve of my brethren on this platform to-day, but I think I know what is in their heart and conscience as to the men they are to call to preach the Gospel of Christ, and I wish on my part, and I think on theirs, that all the candidates for orders were as conscientiously recommended and as scripturally prepared as are the missionaries and pastors of your great Missionary Society. Now, it is just because your excellent Society realizes this important duty, and by God's help has been able to discharge it for a long series of years, that it deserves the confidence of this Meeting, and of its supporters.

The resolution was seconded by the Rev. J. B. Whiting, who with the Lay Secretary had recently visited Madeira in order to confer with Bishop Crowther and the missionaries of the Society, European and Native, relatively to the condition of the Niger Mission. Unfavourable reports, having a certain substratum of fact, had been communicated home, and it became a duty to inquire into them. As the matter is an important one, it is needful that the results arrived at by the deputation should be placed before the friends of the Society for their consideration. We therefore present Mr. Whiting's address nearly *in extenso*:—

I obey orders in coming here to tell you what occurred at a Conference which I had the privilege at the wish of the Church Missionary Society to take part in at Madeira, and I cannot help saying that I think this Resolution is well suited to the circumstances. In the first place I have to congratulate this great Society that when we came into contact with the men who came to us from Africa, we could not perceive when we came into intimate acquaintance with them that they had swerved in the slightest degree from the great Evangelical doctrines of this Society. They are holding fast the great principle of our Lord Jesus Christ, that the one remedy for the evils of human nature is the proclamation of the precious Gospel to the people committed to their charge, and I trust that we shall be always very careful that those whom we admit to take any spiritual function in this great Society shall be thoroughly imbued with its great principles. It is of the greatest importance that we should never forget that the Gospel of Christ is the power of God unto salvation, and that God has no other instrument to this great end than the Gospel of our Lord and Saviour Jesus Christ. The lever of commerce may save a people out of poverty, the lever of civilization may introduce the amenities of a higher type of social life, and even in that respect it is but a poor engine when it stands apart from the Gospel. But the Gospel, the pure simple Gospel of Christ, alone contains the elements of Christian civilization. It has the promise of this life as well as of that which is to come. The salvation of man civilizes him. The highest type of individual family and social life is intimately connected with the reception of the Gospel. The citizen becomes a true patriot when by faith in Christ Jesus his inner life and opinions have been moulded by Christianity. Christianity duly received into the heart should be evident in the resulting life. Christians must be the best husbands, wives, children, the truest neighbours, and the most public-spirited of citizens. That Christian is worth little who does not enter the home, the market and the State. My Lord, these are not observations which are apart from my sub-

ject. The Conference which took place at Madeira arose from the very fact that our work there was represented as not having produced this great result. It was held owing to certain reports concerning the conduct of our agents and the condition of the Mission. These reports seriously affected no less than fifteen of our agents, and if true must have been disastrous. But, my Lord, most of these reports fell to the ground, and we returned from Madeira cheered and comforted. Close personal intercourse under very trying circumstances led us to form a very high opinion of the African brethren who met us. We came away with renewed confidence in the venerable and aged Bishop Crowther. His son, Archdeacon Crowther, seemed to us a godly man, with a single eye to his Master's service. Mrs. Crowther inspired us with affectionate esteem. It was impossible not to be carried away by the happy, genial influence of Mr. Quaker, the master of the Sierra Leone Grammar School. The thoughtful and pious demeanour of Mr. M'Caulay told us how useful a pastor he must be as Incumbent of the Sierra Leone parish of 3000 souls committed to his care. Beneath the modest and demure looks of Mr. Boyle of Bonny we were surprised and pleased to discover a mind well furnished with varied knowledge. These last, the one a clergyman of forty-two, the other a layman of twenty-eight, had never been in England; the others had all been in England, but you would never have supposed that there was any such difference in their history. They were, no doubt, picked men, but they were specimens from which we could form a very fair conception of African Christians who had never before left the coast of Africa. As our conference proceeded, and we were compelled with candour to place before these men the trying and difficult and painful matters we were charged to discuss with them, they impressed both Mr. Hutchinson and myself with the conviction that we had to deal with Christian gentlemen. Their very indignant repudiation of some of the charges made on some of their fellow-agents on the Niger, and their assent to our proposals for thorough and searching investigation on the spot, their manifest determination to put away evil, reminded us of that passage of St. Paul's Epistle to the Corinthians, in which he says, "Behold this selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, revenge. In all things ye have approved yourselves to be clear in this matter." Nevertheless there was much to mourn over. One or two of our agents had fallen. But we trust the new arrangements will strengthen the things that remain, and form a new point of departure for a glorious future development which will amply justify all the happy expectation of Henry Venn, who devised the Mission, arranged its plan, watched over it with fatherly interest, and left it as an especial legacy to the Society. We were cheered by what is doing in the lower districts of the Niger. There are indications of the work of the Holy Spirit, and we came to the conclusion that the work at Bonny and all around the southern part of the River Niger is most satisfactory. On Christmas-day in 1880 there were over 1600 worshippers attending Divine service in Bonny. We found that there were no fewer than 374 candidates for baptism, and that the king is doing all in his power to bring all who are under his control and influence to a knowledge of the Gospel. A few miles from Bonny he has a farm and a park, and he has built cottages for the accommodation of his labourers, and in the building of those cottages he has taken care to provide for their comfort and happiness; and not only so, but for his three or four hundred dependents he has built a chapel which will contain 300 worshippers. Then we find that another chieftain was so struck with the effect of the Gospel at Bonny that he himself set to work and built a church to contain 400 worshippers. Then we find that at Bonny because the two galleries in the church are not sufficient to accommodate all the worshippers, they have determined to build what is to be called a pro-cathedral, which is to cost 2000*l.*, and that the king and Native consuls have already contributed 500*l.* towards the 2000*l.*, and they would no doubt be very glad to receive a contribution from this meeting. I may here say that I think it is indispensable that the standard of the African agents

should be raised. Whilst according to most of the African clergy and catechists every feeling of respect for their zeal and ability, we were led to the conclusion that the standard of possible selection has not been of the high character it ought to have been. The sources of supply have been very limited. Fourah Bay and Lagos have scarcely been able to meet the demand for their own pastorates, and it is scarcely surprising that they were unwilling to send their best men to the Niger. Still for this advanced post the best men are necessary, and it would have been better for the Churches in Sierra Leone and Lagos if they had, with a holy self-sacrifice, sent forward their noblest sons and daughters, as Paul and Barnabas and Silas were sent from Antioch to the post of danger and enterprise. A happy reflex blessing would have rested on them, like the blessing on England itself. We would therefore appeal for African volunteers for the Niger, men who will not sit down in Onitsha or Lokoja or Asaba, but make each of these places a basis for evangelization in all the districts around their several centres. But, after all, Sierra Leone and Lagos are not the best sources of supply for native agents for the Niger. In 1857 Bishop Crowther wisely remarked that the return of liberated slaves to their native lands was greatly to be desired, even if their education was not advanced. They would be recognized and welcomed by the people from among whom they were stolen. But, he shrewdly added, the time for that would soon pass away. The next generation would not know Joseph, and the grandchildren of the liberated slaves born and educated in the colony would not be natives of the Niger lands. The youthful missionary from Sierra Leone is no longer an Ibo or a Haussa. No one that saw the men whom we saw could imagine but that the height of civilization they had reached rendered it impossible for them to be other than foreigners among the savages from whose midst their grandfathers were stolen. The comers from Sierra Leone have to learn a new tongue in which they were not born. They have to acquire the language of their stations. They speak in a foreign tongue to their third or fourth cousins, and though many among them have succeeded to a great extent, yet even Bishop Crowther himself, in five or six of the languages, is compelled to use an interpreter, and often a pair of interpreters. I confess I had formed no idea of the vastness of the work which lies before us on the Niger, or of the deep spiritual necessity of these multitudes. We get so absorbed in looking at our stations and chapels and little bits of schools, we are so pleased with every single convert, that we forget to look beyond our cabins. I admit the grandeur of the thought to which the preacher led us last night. There is a magnificence in that infinite love which went after the one sheep that was lost. But survey these Niger lands; it is the one sheep that is in the fold, and the ninety-nine that are in the wilderness, and terrible is their misery. Take one illustration. We propose to place one of our cleverest African clergymen at Asaba. This is a most remarkable place; a fine hilly country stretches away to the back of Asaba. The town itself is situated on a gradual elevation. The road to the top from the water-side is thirty feet broad, and kept in good order. From this road, others branch right and left, under shady trees, to the private dwellings, each of which stands in its own park, and is surrounded by the huts of the slaves of the owner. Wealth and prosperity is the characteristic of the 400 nobles of Asaba. But how did they gain their rank? On admission to the order each one of these 400 nobles must offer a human sacrifice. Two human sacrifices must be made at the death of any of them; and the nobility of these families rests on the slaughter of 1200 human beings. Such are the tales of sorrow. Still let us look at the vastness of the field. All these places, Bonny, Brass, Asaba, Onitsha, Lokoja, Kippo Hill, are but solitary spots in widely different countries. Follow me for a moment up the Niger, starting from Bonny. Stretching away to the south-east, and round to the north, up to Onitsha, is the great Ibo country, as large as Spain. On the right bank another country extending westward to Benin, and lying along the river for 100 miles northward, with Brass and Nembe for its base. Then another dialect, extending some sixty miles north. Then we come to another language on the right bank, extending some 160 miles up to the

Confluence. On the opposite bank is a fourth language, and people called Igara. Other peoples and languages follow, and no less than twelve distinct languages are necessary to carry us up from the mouth of the Niger to the point reached by Mr. Ashcroft, 800 miles from the Confluence. These are all barbarous heathen. Or come back to the Confluence, where the Quarra and Binue join to form the Niger. A mountainous region stretches northward behind Lokoja, expanding to the west and east, and ultimately bounded by the Sahara, inhabited by many millions of semi-civilized Mohammedans, sometimes found in farmed lands and highlands and valleys, sometimes concentrated in cities and towns of from 10,000 to 30,000 inhabitants. This great Mohammedan power sprang into existence at the close of the last century under a moullah known by the name of Danfodio, who became the centre round which flocked thousands of desperadoes, at whose head he marched and founded an empire which has its headquarters at Sokoto. This great Mohammedan power is no longer concentrated under the government of a single despot, but, although divided among various chiefs, still hangs together and acts with a force which is greatly feared on the southern banks of the Quarra and the Binue, and for many miles down the Niger. Stand for awhile at the ferry some 200 miles above Lokoja, at Bidda; see that stream of merchandise flowing from the north. Large caravans of about 3000 people, and upwards of 1000 head of cattle, horses, donkeys, mules, and bullocks were being taken across from Rabba to the opposite shore, towards Illorin. At the same time the returning caravans were crossing to Rabba for the interior with their beasts of burden. It was in vain to try to count either men or beasts. Forty-one large canoes were employed for two days in crossing; a concourse of people and an active scene. Lokoja, on a commanding hill, becomes thus a watch-tower at the junction of three enormous rivers. There we propose to gather our strength. We hope Henry Johnson will be there to look up the Quarra, and an English clergyman of holy heart and British pluck to lead up the Binue. A man like Henry Johnson, a profound scholar and Christian gentleman, well acquainted with the Mohammedan controversy, able to speak Arabic, and with the great prestige in the eye of Mohammedans of having been to Jerusalem, may do signal service in preparing a Christian force of talented young natives in the new preparandi institution, and watching for opportunities which the providence of God may and will open in the appointed time for the introduction of the Gospel, the power of God unto salvation, for the fierce and bigoted Mohammedan as well as the idolatrous heathen; and, if he is not drawn away to Sierra Leone, as I hope he will not be, we will pray that the Holy Spirit of God may inspire him with a holy ardour and a wise and understanding heart. Side by side with Henry Johnson, and supported by his congenial and cultivated society, we propose to place at Lokoja, and connected with this policy of preparing to advance, the new English clergyman and Secretary of the Niger Mission, an English clergyman. This will be a change which to some may appear to detract from the more pleasing idea of a Mission wholly manned by natives of Africa. I can almost hear the sigh with which some of my Reverend Brethren see slipping away from their eloquent lips the pleasing idea, Africa by the Africans. No white men should join their Mission. Men from their own race should be the agents to proclaim the Gospel to their native countrymen. It does not seem to be the purpose of God that Africa should be evangelized by Europeans. But at Lokoja the Society has an excellent house high above the level of the river at the confluence, in a healthy position, and in a climate by no means the worst. The white man is already on the Niger. The Consul representing Her Majesty, the commander and boatswain of the gunboat, the merchant, the traveller, have found their way. The English merchant finds the Frenchman competing with him. The trade as it enlarges, and its lucrative character becomes known, attracts and will attract more and more people. And the taunt is already in the air "Your white men come to trade and to fight, but the Gospel is not worthy of the sacrifice," and that may be put into the black man's mouth. Some of these traders and officers are Christian men, but all are not ornaments of the Christian

life. Further, we ourselves have been compelled by the necessity of the case to introduce the "Henry Venn." That steamer and its supplies must necessarily be under the care of Englishmen selected for their aptitude for business as well as for their piety. But that very position, so delicate and so difficult, of issuing supplies to, and checking the expenditure of, our native agents, involves many chances of misunderstanding. The presence, therefore, of a holy English clergyman will be welcomed by the native clergy and laity, will strengthen the hands of Bishop Crowther, without in the least degree interfering either with his work or that of the two Archdeacons, and will form a happy link of brotherly kindness between the white and black agents of the Society, and between all these and the traders and officers and travellers on the Niger. He will be able to relieve the Bishop of much anxious responsibility, and, whilst acting as the representative of the Committee and discharging the important functions of Secretary of the Mission, he will turn his face to the East, and, looking up the Binue, inaugurate and lead the assault for Christ in those magnificent countries and noble peoples on either bank of the river, until the flag of Christianity is planted on the shore of the vast inland sea, Lake Tchad. In those regions the Sierra Leone or Lagos Christian would be as totally a foreigner as himself, without the advantage and the safeguard of being an Englishman. We want a man of spiritual experience, a man of a wise and prudent disposition, with a large and loving heart of sympathy, who will be perfectly ready to acknowledge the episcopal office of Bishop Crowther, and render to all his Native brethren a cordial recognition as fellow-ministers in the Lord's vineyard—a man settled in the faith that the Gospel of pardon through the Blood of Atonement is the only way of salvation. I ask you to bear in mind that the Niger, the Quarra, and the Binue form a vast waterway of 6000 miles, and I ask you to consider what is the importance of the labours of a missionary faithfully carrying on his work in that part of the vast continent of Africa.

The Bishop of Moosonee then moved the third resolution, which was supported by Canon Money in an able concluding address:—

That this meeting, while recognizing the necessity, under the circumstances, of the policy of retrenchment adopted by the Committee, desires emphatically to confirm the principle that the great work which the Lord has committed to the Society is one which, in its very nature, demands constant advance and extension, and consequent growth of expenditure; and in view of the many opportunities now set before the Society this meeting devoutly thanks God that not only has the year's expenditure been met by the year's income, but also a substantial commencement has been made of an Extension Fund, and would very humbly and earnestly pray that the Lord will pour out such a spirit of large-hearted liberality on His servants as shall enable the Committee speedily to employ every qualified agent, and to occupy in the name of the Lord every land to which His providence calls them.

We wish we could have found space for the Bishop's remarks, which were telling and effective, furnishing a number of illustrations of missionary operations in the north-west of America such as have often been heard with delight in Exeter Hall. The resolution having been adopted, the benediction was pronounced by the Bishop of Ossory.

The evening meeting, under the presidency of Bishop Ryan, was thronged to the fullest extent of the hall. It was addressed by the Bishop, by the Rev. J. R. Wolfe, the Rev. A. H. Lash, and the Rev. W. Boyd Carpenter. It was most successful throughout. Numbers of young men were present interested in the Society's operations. So closed, we believe with much blessing and profit, the Society's eighty-second anniversary.

K.

THE RELIGIONS OF THE WORLD.

II.

ANCESTRAL WORSHIP.

By the Rev. Arthur E. Moule, B.D.

IN the fourteenth chapter of the Apocryphal Book of Wisdom, verse 15, Ancestral Worship is directly charged with being the origin of idolatry. "For neither have idols existed from the beginning, neither shall they last for ever. For a father afflicted with untimely mourning when he hath made an image of his child soon taken away, now begins to honour him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. Thus, in process of time, an ungodly custom grown strong was kept as a law; and graven images were worshipped by the commandments of kings." But, nevertheless, though Ancestral Worship may be the origin of idolatry, I am convinced that Ancestral Worship, in its original, was far purer and more noble than we see it now in these days of its degeneracy and degradation. And these purer elements in the principle which underlies this most remarkable religious observance—namely, a tender respect for the men and the institutions of old, and a reverence for age—appear in all ages of God-fearing men. The Jews pre-eminently lived a life linked to the past. Abraham, Isaac, Jacob, what names of sacred memories and undying lustre were these to Jewish thought; and how they live in the love and reverence of Gentile Christian hearts! And the principle betrays itself unexpectedly in a way which to hypercriticism may form an object for censure, in modern prose and verse. Have not our American friends their household god—the image or picture of the illustrious Washington, in the "lararium" of every drawing-room? Is not Westminster Abbey a place where reverence and patriotic pride rise sometimes near to the verge of ancestral idolatry? "That temple of silence and reconciliation," as Macaulay calls it, "where the enmities of twenty generations lie buried; the great Abbey which has during so many ages afforded a quiet resting-place to those whose minds and bodies have been shattered by the contentions of the Great Hall." England's great Ancestral Temple! Does it differ, save in the outward symbols of incense and sacrifice, from the atmosphere of reverence and devotion which fills many a temple in idolatrous China? The good people of Malmesbury, in Wiltshire, have a yearly festival, at which they drink the health of King Athelstan, in grateful recognition of the munificence of that ancestral monarch in granting free lands to the town for ever.

And in poetry this symptom appears very frequently. Thus Milton, in his "meed of melodious tears" for Lycidas, speaks as follows:—

> "Henceforth thou art the Genius of the shore
> In thy large recompense; and shalt be good
> To all that wander in that perilous flood."

And Lowell, to the spirit of Keats, says—

> "Great soul, thou sittest with me in my room,
> Uplifting me with thy vast, quiet eyes."

We know, indeed, that there is truth in the poet's question,

> "Can Honour's voice provoke the silent dust;
> Or Flattery sooth the dull cold ear of Death?"

Yet there lives and burns the yearning memory of the departed; the eager gaze into the darkness of "the moment after death—

> "That strange state,
> Before the naked soul has found its home!"

the imagination of some possible communion with those who are gone; and these feelings, if I mistake not, enter largely into the theory of Ancestral Worship. Only the Chinese are bolder, shall I not rather say more despairing, than we. They believe in the immortality of the soul, but they know nothing of the resurrection of the body; and their hope of communion is not in some future home, "where they go no more out," but in the fancy of periodic visits from ancestral spirits, holding a mysterious intercourse, and able to bless or curse. The Chinese *do* believe that flattery can sooth the dull, cold ear of death, and honour or dishonour, please or provoke the silent soul.

Now the Chinese pay reverence to the spirits of their departed ancestors, to their *manes* in fact, which the Romans worshipped and propitiated under the title of *lares*. The *lares* differed from the *penates* in that the former were all of human origin, like the Chinese ancestor spirits, whilst the *penates* included some at least of the great deities, such as Vesta, though admitting also human-sprung deities. The *lares* were worshipped under the form of small waxen images clothed in the skin of a dog, and were placed round the hearth in the hall. The Chinese have *pictures* of their ancestors sometimes, but seldom images; and images of Confucius are the exception in his temples.

It is an odd coincidence that the *manes* (originally called *lemures*) were of two kinds, the *lares* or *manes*, and *larvæ* or *maniæ*, or the souls of the good and bad. The Chinese speak of every one having three *wen* and six *pah* (three *lares* and six *larvæ*), the *wen* being apparently the good part and the *pah* the bad, only all united in one individual. These three *wen* they dispose of thus after death: one follows the corpse to the tomb, and lives there (with occasional excursions, especially in the seventh month, to facilitate which in many brick tombs a single brick is taken out, or a threefold slit left open). The second *wen* attends upon the ancestral tablet; and the third goes to the shades below for judgment. The six *pah* are, say some, dissipated at death. It is a strange fact that in Europe during this nineteenth century the worship of *lares* was still to be found. "In Genoa almost every house has its *lararium*, or shrine for the household god, and the *penates* (or images of the god of wealth in China) are conspicuous in every shop." * The culture of *lares* corresponded in a singular manner to that of the ancestral spirits in China, for they were in

* Cf. Knight's *Encyclopædia*.

a sense deified, with a distinction in Latin—things appertaining to the *manes* were *religiosæ*, and to the gods above, *sacræ*. It was the duty of the Pontifex Maximus to see that they were propitiated by proper ceremonies, and besides libations of wine, animals, especially such as those which the deceased was fond of when alive, were sacrificed.

Now in Chinese house-shrines there is just this double worship of *penates* and *lares;* the tablets of some of the greater Taoist gods standing side by side with the ancestral tablets, the latter, however, being on the right, or less honourable place, and being called "family gods," whereas the others are called "great gods;" but the ceremonies and reverence offered to each are identical.

It is interesting to notice how, eighteen centuries ago, the vigorous young Christianity went far beyond Genoa, and, I fear, beyond very many Christian homes in England and America.

In Dr. Smith's *Dictionary of Christian Antiquities*, under the article, "The Family," we read that "the abnegation of idolatry caused a displacement of the household and hearth gods—the *penates* and *lares* of the Romans—together with all family rites which savoured of idol worship, and the substitution of Christian observances in their stead. And as it seems to have been a custom of the religious Romans to offer their prayers the first thing in the morning in the "lararium," or household shrine, so *family prayer*, in which the different members of a Christian household joined, appears to have had its place from the beginning of the new religion. Clemens Alexandrinus speaks of the "two or three meeting in the Saviour's name," as meaning husband, wife, and child; and he mentions prayer and Scripture reading in Christian families.

Neander tells us further that, "The memory of departed friends was celebrated by their relations, husbands or wives, on the anniversary of their death, in a manner suited to the spirit of the Christian faith and Christian hope. It was usual on this day to partake of the Communion, under a sense of the inseparable fellowship of those who had died in the Lord, and a gift was laid on the altar in their name, as if they were still living members of the Church. And later still, the birthdays of martyrs, their days of release, that is, from the burden of the flesh into the glorious life of immortality, were celebrated by whole communities. Great care was bestowed in providing for their funeral obsequies and the repose of their bodies. The people gathered round their graves, when the story was rehearsed of their confession and sufferings." This all too soon exhibited symptoms of the after degenerate and heretical customs, not merely of prayer *for* the dead, but of prayer *to* the dead; of excessive and idolatrous veneration, and of trust in their merits and intercession.

The elements of Ancestral Worship prevail, I imagine, more or less in almost all heathen religious systems. Sir Gardner Wilkinson assures us that Herodotus is right in stating that the Egyptians differ from the Greeks in paying no divine honours to heroes. But he adds that they allowed a king to pay divine honours to a deceased predecessor, or even to himself, his human doing honour to his divine nature;

the *Divine* being like the *Divus* Imperator of the Romans, or the Wang-*ti* of the Chinese.

The *Malagasy race* closely resemble the Chinese in their belief in the separate existence of the human spirit after death. The earliest tradition of any worship in that most interesting island of Madagascar, relates to that which the Vazimba, the supposed aborigines of the central parts of the island, offered to the spirits of the dead; and the present generation of heathen worshippers assemble to offer sacrifice to the manes of the Vazimba. They believe that the "fanáhy," or soul, the immortal part of man, lives on in some manner, and prayers are offered with great respect and honour to ancestral spirits. A Malagasy will lay out far more money on his family tomb than on his own dwelling-house. He will reside in a poor mean structure of clay and split bamboo, but his tomb must be of solid stone. He will wear coarse and cheap material, but his dead relatives must be shrouded in a silk "lamba;" like the Chinese, who clothe their dead in full dress with cap and pipe as in life. And with this same yearning after intercourse and nearness, which perhaps leads the Chinese to bury their dead in their gardens, and to keep the coffined dead often long in the house, the Malagasy in the country build their tombs close to their houses; though (as anticipating the sanitary laws in England) cemeteries in the capital, Antanánarivo, have long been closed. There was a curious confusion of custom in ancient Greece as to this manner of burial. Athens and Sicyon, in particular, forbad burial within the walls; whilst in Sparta it was commanded.

The most thorough-going in this culture of ancestors are the inhabitants of the *Fiji Islands*. They believe in the separate existence of the soul after death; and they suppose, as do the Chinese, that its wants closely resemble those in this life. The Chinese believe in the temporary aberration of souls during life-time. "The soul is frightened out," they will say, when by a sudden fright a person becomes dazed and ill. I have sometimes met persons with candles burning, and a gong gently beating, and incantations muttering, walking thus to and fro in the country paths, anxiously searching for and calling to the escaped spirit. The Fijians do the same, and sometimes the ludicrous scene is witnessed of a stout man lying at full length and bawling out for his own soul to return. The ancient Roman custom of calling to the dead by name just after death to bring back, if possible, the spirit, bears a close resemblance to the Chinese custom still observed of going outside the house of mourning, and at the north-west corner of the house crying to the spirit yet hovering near to return. Just as the passing bell still rung in England twelve hours after death owes its origin to the idea that the soul does not pass finally away from the body for twelve hours. In Latin the expression, "*conclamatum est*," came to be a proverb for an occurrence in which no hope remained. But *the* way in which respect and affection for the departed may best be shown is—think, or thought, the Fijians—by making complete for the dead man, with all possible alacrity, in the unseen world, the domestic establishment which he has left. More swift but scarcely

less awful than the Indian suttee is the strangling of the voluntarily immolated wives, slaves, and sometimes parents of the deceased. This custom, called *loloku*, may have had a religious origin, but at present these sacrifices are not offerings to the gods, but merely to propitiate and honour the manes of the departed. It is strengthened by misdirected affection, joined with wrong notions of a future life. These murdered bodies are called "grass for the grave of the dead."

> "Altars oft
> To demons built, or chieftain's cruel ghost,
> Were heap'd with bones of men, while green and soft
> The delicate arcade was whispering aloft."
> *The Gospel in Polynesia*, Stanza xxvii.

Similar and yet more diabolical practices were observed by the Peruvians, under the rule of the Incas, and by the Aztecs, the inhabitants of ancient Mexico. Amongst the latter cremation was practised. (In ancient Greece inhumation was older than cremation; in ancient Rome cremation was older than inhumation; but in both countries both practices were subsequently observed simultaneously.) In Mexico, as now in Dahomey, and all up the Niger, a host of slaves were sacrificed at the obsequies of the rich. In Peru the same human sacrifices accompanied the funeral rites, but the bodies were embalmed, as in Egypt; and Prescott hazards the assertion that the Incas therefore embalmed because they believed in the resurrection of the body. I cannot think that this great doctrine is known to any one save by revelation. It is surely, as Professor Westcott calls it, "The *Gospel* of the Resurrection." Homer and Æschylus,* indeed, both allude to the rising again of bodies, but only to deny the possibility of it; unless, indeed, the whole myth of the Odyssey be taken to imply belief in the possibility of awakening from the sleep of death.‡ The legend of Hercules wrestling with Death, and rescuing the dead Alcestis, speaks of a resuscitation merely to the old life; not a resurrection, like that of our Lord, to the new and endless life of spiritual existence, or the rising of the ancient buried dust as Christianity teaches. Celsus, indeed, tried to class our Lord's Resurrection with the legendary descents of Zamolxis, Rhampsinitus, Orpheus, Protesilaus, Hercules, and Theseus, into the infernal regions, and their return thence, showing plainly his opinion that such were *not* resurrections. "Has any one," he asks, "who has been really dead ever risen again?" †

The noblest of ancient thinkers, so far from believing in the resurrection of the body, rejoiced in the idea of being free from the body. Plotinus returned thanks that he was not tied to an immortal body. "Immortality itself was not in ancient belief granted to all men indiscriminately, but only to the greatest." ‡

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* ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις
ἅπαξ θανόντος οὔτις ἔστ' ἀνάστασις.—Æsch. *Eum.*, 647, 8.
ἀνίστησεν δέ μιν οὐδ' ὅς.—*Iliad*, xxiv. 756.
οὐδέ μιν ἀναστήσεις. „ xxiv. 551.
αὖτις ἀναστήσονται. „ xxi. 56.

† Notes to Mozley's *Bampton Lectures*, "Miracles," p. 370.

‡ C. F. Keary, in the *Contemporary Review*.

Aristotle denies, on the strength of a direct analysis, the future personal existence of the soul as a conscious continuance of our present existence, and hence, of course, the resurrection. Plato clothes his instinctive hope in the form of a story; confessing, as it were, that his logical process fails him.*

In the *Rigvedas*, or Brahmin sacred hymns of praise, bearing a date, according to Max Müller, of from 1200 to 1500 B.C., the fathers are invoked almost like gods, and oblations are offered to them. The passages quoted by Max Müller hardly prove the resurrection of the dead as believed by them; neither have I seen the passages from Zoroaster's teaching, which, as Dr. Haug affirms, teach this doctrine.

Wordsworth, indeed, commenting on Genesis xlix., says that Joseph ordered the embalming of his father all the more readily, because the Egyptian custom was founded on the primitive belief in the resurrection of the body.

Nevertheless, I cannot but think that all these testimonies are mere conjecture; and that life and immortality, resurrection as well as existence, are brought to full light by the Gospel alone. The Chinese say distinctly, "When a man dies he cannot live again." "That a man should rise from the dead was treated by the heathen world as an *absolutely incredible fact.*" †

Still it is a very interesting question how far our Lord's argument with the Sadducees, as to the rising again of the dead, should not lead us to regard the idea of the resurrection of the body as inevitably connected with a belief in the immortality of the soul. I cannot understand Professor Westcott's assertion that the separate and individual existence of the soul cannot be imagined as apart from a body; but still, for the soul's exercise and action, and higher nobler life, a body doubtless is required; and that body is but sleeping, soon to awake with the awakening soul to an inseparable immortal life. In Rev. vi. 9, the "*souls* of them which were slain for the Word of God," are represented as "crying with a loud voice," and afterwards as clothed with white robes. And in the Benedicite, "the spirits and souls of the righteous" are exhorted to "bless the Lord,—to praise Him, and magnify Him for ever." Neither a sublime vision, nor a song of praise, can safely be cited to establish intricate points of doctrine, but surely both of these utterances seem to assume the possibility of the definite limitation of a soul without the boundary of a body.

It is possible that the doctrine of the transmigration of souls, which is believed by the Chinese under Buddhist teaching, is an instinctive appreciation of the truth that the life of a disembodied spirit is not true life; a body is necessary, and as resurrection is unknown, a change of residence for the soul is accepted as a possible alternative.

But leaving this discussion, which, though somewhat remote, has yet an obvious connexion with our subject, I proceed now to give a brief description of *Chinese Ancestral Worship*. I do so with relief, for—

* Westcott, *Gospel of the Resurrection*, p. 188. † Mozley, p. 374.

all honour to them—their ancestral rites are for the most part free from such terrific cruelty as that which I have described above. They cannot be said to be absolutely free, for two instances of human sacrifice to spirits are mentioned in the "Spring and Autumn" Annals of Confucius. Chêng She Hwang, the builder of the Great Wall, and the notorious burner of the classical Books of History and Poetry, is said to have caused numbers of slaves to be immolated at his funeral about B.C. 210; and it is said that the barbarous practice of burying ministers alive with the ruler's corpse was introduced by Duke Ching about B.C. 630, when sixty-six persons were buried alive, and 170 with his successor, Duke Muh. Confucius thought that this practice was the result of the ancient custom of burying images of straw, and afterwards of wood, as attendants on the dead; and he condemned the inventor of the ancient rite.*

I may mention in passing the curious jumble into which, in the reign of Kublai Khan, A.D. 1284, ancestral reverence fell. The Khan sent an embassy (so Marco Polo tells us), to Adam's Peak in Ceylon, where according to the Saracens Adam lies buried, though, as Marco Polo sagely remarks, according to the Holy Scripture of our Church, the sepulchre of Adam is not in that part of the world. The idolaters, he says, assert it to be the tomb of Sagamoni Borcan, or Shakyamuni, Gautăma Buddha — Borcan meaning "Divine." The great Khan, eager to procure some of Adam's hair and teeth, and the dish from which he used to eat, despatched a great embassy. The ambassadors, on reaching the presence of the King of Seilan, were so urgent that they succeeded in getting two of the grinder teeth, which were passing great and thick, and they also got some of the hair, and the dish from which that "personage" (as Marco Polo somewhat irreverently calls our forefather) used to eat, which is of very beautiful green porphyry. They returned with great joy to Cambaluc, or Peking, and the Great Khan, "passing glad," ordered all the ecclesiastics and others to go out and meet the reliques; and the Great Khan averred that the meat placed on this dish shall become enough for five men, and that he had proved this and found it to be true. This dish, says Colonel Yule, was the Patra, or Holy Grail, of Buddhism. It is an odd coincidence that Buddha is actually a canonized saint in the Greek Church and Roman Catholic calendars, for the history of Barlaam and Josaphat, written by St. John of Damascus, in the eighth century, and which was for several centuries one of the most popular works in Christendom, and was translated into all the chief European languages, is simply a modified version of Buddha's history; and St. Josaphat (Nov. 27) is in very deed Gautăma Buddha. By way of a reciprocity arrangement, the Buddhists, with blasphemous compliment, include our Lord in their list of saints and genii. It seems just possible that the passage from the Apocryphal Wisdom of Solomon, which I quoted above, and to which the date of B.C. 120—80 is assigned, may have reference to the story

* Mencius, i. I. 5.

of Buddha, which is now believed by some to be itself apocryphal. Marco Polo relates that "at Buddha's death (*æt.* 81), his body was brought to his father, and the old man, distraught with sorrow, caused an image of his son to be wrought in gold and precious stones, and caused all his people to adore it: and they declared him to be a god; and so they still say." If this conjecture be correct, it will be a strange phenomenon that that personage to whose worship the Wisdom of Solomon ascribes the origin of all idolatry, should, by the idolatrous wisdom of Rome, be placed amongst saints to be adored.

The only other allusions to Ancestral Worship which I can find in Marco Polo's remarks on China are the following: "These people," speaking of the inhabitants of the province of Zardandan, or Yunnan, "have neither idols nor Churches (i. e. Nestorian Churches), but worship the progenitors of their family; for 'tis he (say they) from whom we all have sprung." The colony of Honan Jews, in Kai-fung-foo, are said to worship their ancestors.

And again, of Hang-chow, Marco Polo writes, "They burn the bodies of the dead. And when any one dies the friends and relations make a great mourning for the deceased, and clothe in hempen garments. And when they come to the place, they take representations of things cut out of parchment, such as caparisoned horses, slaves, camels, armour, suits of cloth of gold, and money in great quantities, and these things they put in the fire along with the corpse. And they tell you the dead man shall have these slaves and animals alive in flesh and blood, and the money in gold, at his disposal in the next world." This cremation, as a general practice, has long ceased in Hang-chow, but the rest of the ceremonial is still observed; and how much more simple and gentle is this Chinese way of honouring the deceased than that of the Fijians or Peruvians. The great Kublai Khan, Marco Polo's patron, adopted the Chinese fashion of worshipping the tablets of his own ancestors in the year A.D. 1263; and probably at the same time (says Colonel Yule), the adoration of his own tablet by his subjects was introduced. Marco Polo describes the adoration of the Emperor as a god on New Year's Day, and the after reverence to his tablet. The Dutch Embassy, in 1794, actually consented not merely to the *Kow-tow*, but to adore the tablet as well.

An interesting tract has lately been published, the production of a Native Chinese Christian, in which he grapples with this subject of Ancestral Worship, and endeavours with much shrewdness and force, but I fear with much special pleading and suppression of the whole sad truth, to prove that ancestral worship is pretty nearly identical in its true essence with filial piety, and that sacrifice is a needless if not an erroneous accessory, slighted by Confucius, unnoticed by Mencius, and utterly insignificant when compared with the indispensable duties of love for living parents, and loving remembrance and reverential obedience offered to the departed. What is true filial piety? he asks. Not the sacrifice of animals and birds which you eat yourselves, but the sacrifice of self for the good of others. As, for example, an old worthy who sat on the ice till it thawed, and he was able to catch a fish for his

mother; or another who, in time of drought wishing to procure bamboo sprouts for his sick father, went to the woods and wept so profusely that the moistened ground let through the tender shoots! All that he says is very interesting, and I daresay represents the deeper feelings of most thoughtful men; but we are dealing with a great national custom, the custom of a nation which worships ancient literature almost as much as ancestral men; and in order to understand what Ancestral Worship really means we must listen, not to Mr. Yang, the author of this tractate, nor to the old Venetian, but to Confucius and Mencius, and the more ancient worthies of whom they write.

My review of their teaching must be very brief, but it shall be as complete as possible. We will begin with Mencius.

(*To be continued.*)

ON BOARDS OF MISSIONS.

SOME years ago there was a great effort made by certain parties to establish in England, through the medium and with the authority of Convocation, what is commonly known as a Board of Missions. We cannot say for certain that the notion was derived from America, but it certainly is an American institution, so far as the term is applicable to anything connected with a body still so limited in its range as is the American Episcopal Church. In the course of the present paper we will hope to put before our readers some idea of this Board as it exists in America. When the subject was first mooted in England it was introduced into the Lower House of Convocation, and went through the different stages peculiar to that body. Finally the question was referred to a Committee, which has at various times brought up reports upon it. When the measure was originally introduced it was very comprehensive, and if it had been carried, and generally accepted as originally proposed, it would have reduced all existing missionary agencies, in so far as they could survive, into mere instruments for collecting money. All real power and control would have been vested in the Board, which would nominally have consisted of certain Prelates of the Church of England, assisted by retired Colonial Bishops, and certain members selected from the Lower House of Convocation. It became, however, quickly apparent that a sweeping measure of this description had no chance of success. There was some demur even within the walls of the Jerusalem Chamber, but beyond them this dislike was extreme, except among that peculiar section of the clergy which strongly sympathized with the promoters of the scheme. This dislike was by no means confined to the members of the Church Missionary Society, who may be taken as representing the Evangelical party in the Church, but was shared equally by High Churchmen, who were as indisposed as Low Churchmen to part with their own approved organization. It is no secret that the late Mr. Bullock, who was thoroughly intimate

with the views and feelings of High Churchmen, and whose experience in Missions was most extensive and prolonged, did not hesitate openly to express his condemnation of the proposed agency. In this he thoroughly represented the views of large numbers of persons of his own school of thought. Under the pressure of this strong and general antagonism the original measure was so much whittled down in committee that it would be a waste of time to discuss what its original features were. Explanations, which might in some respects almost be termed apologies, were profusely offered, and every possible attempt was made to reassure spirits which had been disquieted. It was not always very easy to reconcile these with the obvious propositions of the measure, but as it gradually disappeared from public sight no very serious discussions arose.

Until very recently even those interested in Missions were almost, if not altogether, unconscious that the plan of a Board was still in contemplation. By the majority of persons who ever gave it a thought it was looked upon as an abortive measure, which was of no further or present interest. Those, however, who had originally propounded it were still interested in its fate. They contrived to pilot it through the Lower House of Convocation and its committees with success so far, that although much shorn of its original comprehensiveness, a proposition for a Board of Missions eventually survived, and has been with urgency proposed for acceptance. What form it may eventually assume it would be premature to forecast. In its present shape, so far as we can gather from the discussions about it, it by no means satisfies the views of those who have been most eager for it. They clearly reserve to themselves the purpose of moulding it further, if possible, into what they originally hoped for. As it now stands it is a sort of compromise. With a view of not shocking opponents the most obnoxious features have been removed, while there are most earnest disclaimers of all intention of interfering with existing missionary agencies. It is professedly to be auxiliary to them, and not intended to supplant them. Missionary work is still to be carried on as heretofore by the same agencies; but what is apparently a sort of Court of Appeal is to be created, to which those who in cases of difficulty require counsel and advice can resort if they are disposed to do so. At the recent Sessions of Convocation this measure was by many held to be one of extreme urgency. With difficulty those who had hardly had the Report of the Committee in their hands, and who had had no opportunity of giving it calm consideration, obtained a respite, so that they really might understand what the effect of their votes would be. Great anxiety to get the principle that there ought to be a Board of Missions in the Church once for all deliberately affirmed, must have led to this precipitation.

The question has since (May 17th) been considered again; in the propositions made the C.M.S. is specifically referred to. We are therefore entitled to offer comments upon them. What is the opinion of some members of Convocation may be gathered from the statement of Canon Pownall. He said, "They had not heard the voice of their great

Missionary Societies on a Board of Missions. He wondered what it would be if they did hear it."

As probably the very large majority of our readers are wholly ignorant of the nature of the propositions about this Board, a *résumé* of them is submitted, as they were originally proposed, subject, of course, to further modification. We are indebted for the Report of the speech of Canon G. H. Wilkinson (of St. Peter's, Eaton Square) to the *Guardian*, Feb. 16:—

Canon Wilkinson, chairman of the committee appointed on the 1st June, 1880, on the establishment of a Board of Missions, laid before the House the report of that committee. He said that the first few pages were occupied with a history of the work of Convocation in connexion with the subject from May, 1870, to February, 1876. The committee were of opinion that after eleven years of discussion of principles, which had been more than once deliberately adopted by both Houses of the Southern Convocation, and favourably entertained by the Northern Convocation, some definite step should at once be taken. They fully recognized the great work which existing missionary organizations had effected, and they felt that it would be a mistake of principle no less than of policy to interfere with their operations. Convocation, moreover, possessed no executive, and had neither the power nor the wish to create one; it could not, therefore, undertake any part in providing funds for the support of old Missions, or the origination of new ones. This was a fact to which he ventured to direct the attention of the House, because it must be steadily kept in view in any proposition which was made for the purpose of creating a Board of Missions. At the same time, the committee were convinced that the Church in her Convocations possessed a power of fostering and developing an interest in Missions which had hitherto lain dormant. The committee were satisfied that, for the prompt establishment and successful working of a Board of Missions, it was important that, in order to avoid delay, the Convocation of Canterbury establish at once a Board of Missions of its own. They had found that, while the province of York had cordially accepted the view of the province of Canterbury, delay had taken place. The committee also felt it important that the board, which was established, should neither receive nor distribute money. Looking back to the history of the past, they found that that was the rock upon which the whole scheme had split. They also held that nothing ought to be done by the board which would directly or indirectly interfere with the great missionary societies, or the numerous associations established in connexion with the different missionary dioceses. To do so would be unfair to those who had borne the burden and heat of the day. They had no back-lying intention. The board should at first content itself with such simple work as, for lack of such an organization, was now left undone. They suggested that the work of the board should be to promote harmony of action between the several provinces and dioceses of the Church; to vindicate principles affecting the missionary work of the Church; to give counsel when consulted by any Colonial or Missionary Church; to act as referee for questions in which missionary societies at home were interested, and which they might desire to refer to the board; to report from time to time on the spiritual wants of heathen countries, and the openings providentially placed before the Church; and to enforce the responsibility of the Church with respect to Missions. The committee, while recommending that, in order to avoid delay, action be at once taken by the province of Canterbury, nevertheless expressed their strong conviction that it was of vital importance to secure, as soon as possible, the co-operation of the province of York, in order that the proposed board might be regarded as representative of the Church, and not merely of the province of Canterbury. Of course, there might be great diversity of opinion with reference to these suggestions. After reading the committee's recommendations as to the constitution of the board, Canon Wilkinson said that the two points which the committee felt to be of vital importance were, that the Church in her Convocations should use the power which she possessed for fostering and developing an interest in Missions which had hitherto lain dormant; and that she should endeavour "to

enforce the responsibility of the Church with respect to Missions upon all members of the home Church in such ways as from time to time might seem desirable." The details were, of course, open to discussion, but the committee, who had given them the most careful consideration, would be quite ready to abandon anything which, in the judgment of the House, would be considered unwise in regard to the present condition of the Church of England. He was convinced that they did feel that there were opportunities on every side of enforcing upon the Church a responsibility to her Divine Master in that matter which had hitherto not been taken advantage of. He believed that they were the only body of Christians in which the work of foreign Missions was regarded as a sort of spiritual luxury. He thought that there was no body of Christians in which the communicant members of the body did not take for granted that part of their alms were devoted to fulfilling that last command of the Divine founder—"Ye shall be witnesses for Me both in Jerusalem, and in all Judæa, and unto the uttermost part of the earth." Whatever else could be left undone, and however doubtful they might be on some points, there was no doubt that it was according to the will of Him Whom they all unitedly desired to serve that the Gospel of the Kingdom should be published for a witness to the uttermost parts of the earth, that His advent might be no longer delayed, and that the prayer of Christendom—"Thy Kingdom come"—might be answered. Canon Wilkinson then moved:—"That it is desirable for a Board of Missions to be constituted, consisting of an equal number of Bishops, representatives of the Colonial Church, members of the Lower House of Convocation, and laymen."

A superficial perusal of this programme would probably lead to the conclusion that it was of a very modest character, and that it was comparatively immaterial whether, if the functions were to be no more than those therein suggested, it would be really worth while to call such a Board into existence at all. Further consideration might suggest that in its present state the proposal came only from one portion of the Church, the Convocation of Canterbury, while the Northern Province, no mean portion of the Church of England, is at present not a party to it. It is well, however, in a grave matter of this kind not only to consider the document itself as presented, but also to take into account the *animus imponentium*, moreover also the possible and not improbable extension which it might assume if it were once fairly established. There can be no impropriety in looking behind it as well as beyond it: in point of fact surveying it from various points of view. It is notorious and admitted that the Report in its present form has been constrained to omit important provisions which really formed the essence of the original scheme. These omissions have been compulsory rather than voluntary. We do not think we exaggerate when we maintain that by the omission of them, unless there was some prospect of reintroducing them hereafter as opportunity might offer, the Board would be in the opinion of the promoters of the original plan almost valueless. Canon Wilkinson's clear and manly disclaimer that the Committee "had no back-lying intention" should be accepted *au pied de la lettre* both for himself and for his colleagues in its plain and transparent meaning. But what security is there that those who presented the babe originally, and now find such a singular changeling substituted for it, will be content? They may be willing for the nonce, if they can get nothing more, as an "interim" to accept the principle of a Board in the fond expectation that by judicious management it may gradually be led to assume increased powers, indeed that it may

have greatness thrust upon it which at present it does not aspire to. The whole question therefore deserves very serious consideration now that it has once more come to the front. Is it indeed desirable that a Board of Missions of any sort should be constituted in addition to existing agencies, and as a preliminary point upon what principle does the necessity for such a Board rest? There might in some cases be no occasion for the discussion of this preliminary point. Some plans are framed *pro re natâ* just as emergencies arise. But confessedly the present scheme is not one of this description; it has been urged upon a principle. If this principle is not thoroughly grasped and constantly borne in mind as being the true starting-point from which a goal has to be reached, it will be impossible ever adequately to estimate the importance of the proposed innovation. This will be a failure just in proportion as it does not attain the point which, if the premises are granted, is and ought to be the necessary conclusion. In this respect we hold that the original promoters of the scheme in its integrity are far more logical and consistent than those who now content themselves with propounding the principle while manifestly and no doubt *bonâ-fide* shrinking from its legitimate consequences.

The principle, then, may be stated to be, in the words of Archdeacon Grant in his Bampton Lectures, that "The Church, as the visible institution of Christ is the divinely-ordained instrument for the conversion of the world." Again: "That Christianity was propagated in the apostolic age, through the enlargement of the Church either by additions from without or by the expansion of it from within. That it belongs to *commissioned* teachers to preach the word of life to the heathen, and that the authority to *send* is derived from the Lord Himself to those who bear apostolic rule in His Church." In a previous passage (page 83) the Archdeacon argues not only that the Church is the institution of Christ—a visible body endowed with invisible privileges—but that to it, as a body under apostolic rule, is entrusted the commission to propagate the Gospel by means of its appointed ministers and heralds; and that it was by the extension of itself, of its own divinely-constituted system and by the dispensation of its ordinances, that the internal gift was conveyed as through channels from a fountain-head to the heathen.* This is commonly called the "corporate theory" of Missions, and it may with convenience and propriety be so designated. We think it highly improbable that any sincere advocate of that theory will demur to the propositions set out

* No one can thoroughly master many pressing and burning controversies relative to the proper method of conducting Missionary work without intimate acquaintance with Archdeacon Grant's Bampton Lectures. "Hoc fonte derivantur" all that seem to be recent developments of new principles. Not merely the principles, but, what is much more important, the results which flow from the acceptance of these principles, find their true origin here. Those who dissent from the Archdeacon's views need to be informed of them, and will not be unprepared for argument after having thoughtfully considered the fallacies which we think lurk in them. A comprehension of his principles will save a great deal of unprofitable and miscellaneous reading. The lectures were delivered a little subsequently to the Oxford Tracts, in which also some of the opinions will be found in a rudimentary state. They embody the new tactics embodied by an influential party which had heretofore systematically slighted or ignored Missionary work.

by the Archdeacon. No doubt also he will think that we have acted fairly by not presenting them in our words, but in those of one recognized by the advocates of the theory as a high authority.

Now we hold that it would not be a difficult matter to prove that Christianity in its earliest ages was propagated not only by the Church acting in any way in a corporate capacity, but also, and that extensively, by individual Christians, like Aquila and Priscilla, as the Spirit of the Lord moved them. We would not go so far as to say that in those early times every Christian was a Missionary, although some have asserted this, but that multitudes of individual Christians propagated Christianity without any other commission or authority than the duty of bringing others to share in the blessedness of salvation enjoyed by themselves. Again, as in the conspicuous case of Ulphilas, the Gospel was propagated, and that successfully and extensively, by persons who could not be held to be sound in the faith of Christ, in point of fact by Arians. That Ulphilas lived and died a Bishop, recognized as such, and summoned as such to the Council of Constantinople, cannot condone his heresy. Purely however for argument's sake, and without by any means pledging ourselves, it might be conceded as a plausible theory that the Church ought in its corporate capacity to undertake Mission work. It might further be conceded that if the Church did this work persistently and consistently there might not be occasion to look for other agency. But whatever may be the value of this theoretically, when since the first promulgation of Christianity has this persistent and consistent evangelization by the Church in any sense of the term really taken place? There have been spasmodic efforts more or less prolonged, but there have also been vast and dreary intervals when there has been no extension by the Church in its corporate capacity. In point of fact, Dean Merivale, turning aside with manifest shrinking from the mode in which Christianity was propagated under the Merovingian kings, dwells "upon the pleasant picture of the missions of peace and love which still for a season by private hands carried the Gospel into the recesses of Germany." †

There are also further considerations. What is the Church? Is the Church of Greece the Church? Is the Church of Rome, which anathematizes and excommunicates the Church of Greece, the Church? Is the Church of Russia the Church? Is the Church of England the Church? Is the Coptic Church the Church? Is the Church of Sweden the Church? We forbear from further questioning. If, however, we accept our Articles, the Churches of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their manner of living and of ceremonies, but also *in matters of faith*. It would seem, therefore, to be reasonable that as in their corporate capacity most extensive Churches propagate error, the functions of what some hold to be most fruitful branches of the Church of Christ have vitiated their teaching; they must be channels of error and not of truth. St. James says, "Doth a fountain send forth at the same place

† *The Continental Teutons*, by the Very Rev. C. Merivale, D.D. S.P.C.K.

sweet water and bitter?" With the Apostle we hold that it does not. That, therefore, cannot be the Church which errs "in matters of faith." This is the doctrine of English Churchmen. As was the case with the Arians converted from among the heathen, those converted by the Church of Rome and other Churches who have erred "in matters of faith" ought to be converted over again. This again we do not deny. But what then is the Church? Our nineteenth article says that "the visible Church of Christ is a congregation of faithful men in the which the pure Word of God is preached and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are required in the same." We rejoice in thinking that the Church of England fulfils this sensible definition. But without entering into long arguments, has the Church of England, Reformed or Unreformed, consistently and persistently, in its corporate capacity, applied itself to the evangelization of a lost world? It must be a sorrowful conclusion that nothing of the kind can be predicated of it at any period of its existence in its corporate capacity, nor can it be so said of it up to the present moment. If therefore the evangelization of mankind depended upon Churches acting in their corporate capacity, in too many instances men would have been converted to positive error; in other cases they would not have been converted at all! We venture to submit, in connexion with these speculations, the familiar language of the hymn:—

> "The heathen perish; day by day
> Thousands on thousands pass away:
> O Christians, to their rescue fly;
> Preach Jesus to them ere they die!"

If, however, we prosecute these speculations further, an interesting question presents itself: How is the Church to act in its corporate capacity? This in the judgment of many would seem to be best accomplished by sending out Bishops to certain defined dioceses, and furnishing them with men and means placed exclusively and irresponsibly under their control. This, to a certain extent, has of late years been accomplished already through the medium of the Society for the Propagation of the Gospel. It supplies what are termed "block grants," which missionary Bishops dispose of at their pleasure. The Bishop is viewed as a corporation sole. This system has found great favour in South Africa. It is open to the inconvenience that a Bishop sent forth from England into a strange country with which he has no sort of acquaintance, and with whose people and language he has no familiarity, must very often have to "buy his experience," sometimes at a heavy price, as is the case with other settlers in foreign lands. But still at present this system is, in the judgment of some, defective. It works in some measure abroad, but it fails at home. It is not the Church in its corporate capacity which raises funds and sends out men, but certain individuals collected in Societies, of which Archbishops and Bishops are presidents. In order in some measure, if not altogether, to remedy this defect, the Lower House of the Convocation of Canterbury is apparently about to step in and to set up a Board of Missions. Now it

might fairly be asked, and that too with the utmost respect, whether the whole Convocation of the Province of Canterbury is the "Church in its corporate capacity"? To go no further, is there not the Convocation of the Province of York? But beyond this, even supposing both Convocations were united, are they the Church in its corporate capacity? Is it not a matter of notorious fact that, even in the judgment of stanch Churchmen nothing can be conceived more unsatisfactory than the constitution of these bodies, and does not the Press representing High Churchmen teem with ceaseless publications advocating alteration in them in all possible directions, in order that they should be made, what they confessedly are not now, representatives of the Church in its corporate capacity?

For our own part we fail to see that there can be, as matters now are, any vestige of corporate action in the Church at home except through the intervention of Archbishops and Bishops presiding over English sees. A retired Colonial Bishop is of course still and ever must be a Bishop, but he ceases according to common sense to be a corporation when he has resigned his see and no longer represents anything but himself. His experience as a counsellor may be of the utmost value, but it can only be tendered, although with the weight of knowledge and authority, in his individual capacity. We venture to think that even with the subdivision of dioceses already effected, our Archbishops and Bishops find they have a superabundance of work upon their hands, and that they feel now, in the nineteenth century, that the care of all the Churches in the Mission-field, as well as in the colonies, must in their endless details and ramifications be entrusted to other hands. Of course it would be possible for them to devolve their corporate functions upon certain individuals; they might, too, if they saw fit, transfer them to individuals, laymen and others, selected by or out of the Lower House of Convocation; but this would, we are disposed to believe, be as great a strain of the corporate theory as the administration of affairs by the present Church Societies. Except by a fiction, the management of affairs would be completely in the hands of a number of selected individuals, not of the Church. As for the laity, who may fairly be considered to be an integral portion of the Church, and certainly the bulk of its corporation, they would be simply nowhere. Some half-dozen laymen selected, we presume, by the Episcopate would represent the whole laity of the English Church, for they have not at present the slightest voice in electing members of Convocation, and the vast majority of them are barely conscious of its existence!

It must not be thought that we are fighting with shadows when dwelling at so much length upon these theories of corporate action. Many members of the Church Missionary Society have never heard of them, many would instantly repudiate them, but nevertheless it is necessary to understand them as held by others. An incidental conclusion from the acceptance of them is that every effort made for the conversion of the heathen by those who are not *bonâ-fide* members of the Church of England has been fraught with so much evil and has been in so many ways prejudicial to the corporate action of the Church

that it is matter for very great doubt whether more harm has not been done than good. This opinion has been avowed and is logical, although it may seem to be paradoxical. The Missions which, in our judgment, have converted the South Sea Islands, Madagascar, South Travancore, and other places from moral wildernesses into gardens of the Lord are, in the opinion of consistent upholders of the corporate action, very doubtful accessions to Christianity. The missionaries lacked Mission. In the language of the old East India Company they were "interlopers"! *

As a general statement, it may be averred that up to the present period no Missions, except of the most insignificant character, have for very many centuries, if ever, been carried on by the corporate action of the Church. It certainly has not been the case in the Church of Rome, which so many fondly look to for example and guidance. It has been just as much as the constituted authorities of that Church have by dint of fierce struggling been enabled to exercise any control in them. Hitherto the notion has hardly got beyond the nebulous condition of theory. It has been the fancy of some enthusiasts, but not much more. It may be said, however, that in the American Episcopal Church the Board of Missions has become a reality. In a certain sense it has, but as regards Foreign Missions it is doubtful how far it has been a successful reality. Since the Board was first established in anything like its present form, it has been a good deal altered in its complexion. In the journal of the General Convention of the Church, published for 1877, we find that the annual sum contributed for Foreign Missions in the three years previous to 1877 was an average of little more than 19,000*l.* (19,108*l.*); in the triennial period succeeding there was a trifling diminution, so that during six years the contributions had hardly kept up to the average we have mentioned. There was neither progress nor expansion. We have not access to the figures for the last three years, but we subjoin from an interesting account in the *Guardian*, and from a favourable hand, some idea of the present condition of things. According to this statement, "the missionary resources have been both unreliable and inadequate." For our own part we would be disposed to augur that the new tentative scheme will be a greater failure, but we may be wrong, as we do not pretend sufficiently to understand the feelings of American Churchmen. We suspect that if money is not asked for it will not be got.

"The mode by which the missionary resources of the Church have heretofore been obtained has been by a system of appeals to congregations and individuals. Missionary Bishops and others have been obliged to leave their work and go round the Church, from congregation to congregation, wherever rectors would welcome them, and tell their story, and 'get a collection;' and also by making personal application to rich Churchmen. This necessity of Church begging has been felt as at best a hard necessity, and an unnecessary humiliation to lay upon the Bishops and missionaries, and also to be losing its effectiveness, as all appeals to sentiment

* In the judgment of Archdeacon Grant the action of the Church Missionary Society in sending out missionaries at a period when, with the exception of the Lutheran Missions of the S.P.C.K., there were in existence no Missions of the Church of England *to the heathen*, was comparable to Saul's not waiting for Samuel to sacrifice, and it was counted for disobedience.—Grant's Bampton Lectures, 1843, p. 233.

must with time. Many rectors, indeed, have endeavoured to take this duty on themselves, and to make these annual or more frequent appeals, and to do this begging for them; and the missionary Committees have of late sought to educate the Church about her own missionary work, by the large publication and wide distribution of leaflets of information. But, with all this, the missionary resources were both unreliable and utterly inadequate.

"Bishop Neely, of Maine, accordingly brought forward in the Board of Managers, and then, on behalf of the board, at the General Convention, the proposition that, instead of this mode, the Church should hereafter rely upon the systematic offerings and contributions of her children given regularly on *principle*. The scheme was clearly and fully set before the whole Convention, sitting as a Board of Missions, by the Bishop; adopted with substantial unanimity, and with great earnestness; and at once the subscription list sent down to the Church with an annual subscription of $3000 by the Bishops themselves from their own private resources.

"There is in this a good promise of a new era in missionary efficiency; and the application of the true financial principles of the Church to one department of her needs, will, no doubt, make it more easy to apply it ere long to all."

If there is any meaning in all this, there has been no sort of progress for years past in the finance of the foreign missionary work of the American Episcopal Church. It follows as an inevitable consequence that there can have been little expansion of Missions, and hardly any appreciable increase in the number of labourers, while finance keeps on the same dead level. The amount raised from the not numerous but wealthy and respectable Episcopal Church in America does not much exceed the amount contributed in England for the Colonial and Continental Church Society. It may safely, we think, be predicated from this experience, now extending over a good many years, that progress and expansion are by no means the necessary result of a Board of Missions. Possibly the proposed remedy may prove worse than the disease. We can vouch for it that years ago we were assured that the American Episcopal Church tried to act as a Church in respect of foreign Missions, but had found that the work would only succeed when carried on by a voluntary society within the Church. Evangelical men will recognize the value and the importance of this statement when they are assured that it was the deliberate and expressed judgment of the venerated Bishop McIlvaine, of Ohio. He had abundant experience of his fellow-countrymen, overflowing interest in the cause of Missions, and that clear intuition which is the result of spirituality of mind not obfuscated with ecclesiastical theories, specious but impracticable.

A still more curious instance of an attempt in the Board of Missions direction has occurred in the history of the Swedish Church. The influence of that Church upon Missions has not been extensive, but it was early in the field.* In 1599 Charles IX. exerted himself and his people to send Missions to the Lapps. Gustavus Adolphus and Christina built churches for them. In Sweden "kings were the nursing fathers" of Missions. In the seventeenth century Gustavus Adolphus II. intended to found a colony in America for the persecuted brethren from Germany, but through Spanish hostility it failed.

* *Evangelisches Missions-Magazin*, 1881.

During the minority of his daughter the celebrated Chancellor Oxenstiern founded a colony—New Sweden, on the Delaware, the beginning of the present Lutheran Church in the United States. Curiously enough the colony was bought in 1682 by William Penn, and became the refuge for the Quakers, but still it was supplied by Swedish pastors, who carried on work among the Indians. Campanius, a Swedish missionary, preceded Eliot by three years. Kiernander and Fabricius in India were Swedish missionaries; nor were these solitary specimens A missionary spirit was growing rapidly in Sweden. In 1834 the Swedish Missionary Society was founded at Stockholm by the then king. From it a branch sprang, the Finnian Mission, in 1859. The work progressed; the income increased. In 1876 it amounted to 53,907 marks for foreign Missions. All this, however, was a great vexation to certain influential persons in the Swedish Church. When the work was prospering nothing would satisfy them but that the Church itself should take it in hand, not members of the Church. The result was disastrous; men held aloof from Mission work. We do not say that they were right in doing so, but they did. An attempt made to hand over the funds to the Church gave the death-blow to the Society. Funds were no longer supplied cheerfully, but given in small quantities as a mere matter of form, because enjoined by authority. There was no longer any spontaneity in the work. There has not only been stagnation, but retrogression in the work and in the spirit throughout the Swedish Church since the institution of a Board of Missions. What we have submitted exhibits the difference between theories and facts. Theories are specious, sometimes attractive, but often delusive. Facts have to be grappled with in a sober, sensible spirit.

There is now another and most important point to be considered. There are most undeniably in the Church of England what are usually designated with some tenderness "schools of thought." Probably at no period were the differences between them much more sharply accentuated than they are at present. The greatest enthusiast for unity must allow that among all zealous men these varieties are acute. There is a number of indifferent persons who feel no interest in questions of ritualism, or rationalism, or evangelicalism. But these persons are quite as indifferent to the conversion of the heathen. Probably, then, there never was a more hopeless time for casting all the conflicting elements of English Churchmanship into one caldron, in the hopes that some uniform metal will in due course be produced. If Missions to the heathen were an exception to the existing differences, and were all carried pretty much on the same lines, in conformity with the same principles, something might be said for even forcibly bringing men together in the hopes that common interests would solve dissensions after some common work had been engaged in. But the most superficial inquirer ought to be aware that as regards the different schools of thought, there are important differences not only of practice but of principles in the mode of carrying on Missions both at home and abroad. It would seem, therefore, to be the commonest sense not

to mar what is in the main successful work now carried on by all parties in the fashion most agreeable to their own sense of right, by overriding them with a Board which can only be a Board of interference.

Past experience proves that anything in the shape of authoritative command in questions of this sort, which after all concern private liberality, is not successful. At a period when special loyalty to the Crown was a much more intense and universal feeling than it is at present, King's Letters produced no corresponding return; half guineas were extracted by them reluctantly from the pockets of the clergy, whose sense of duty to the Sovereign overpowered their dislike to the appeal. Since that time our Bishops have in Pastorals and Charges urged upon Churchmen the duty of upholding Diocesan and other societies which they prefer, but even the feeling of the clergy for the Episcopate cannot nowadays elicit the contributions asked for to any considerable extent. There are unceasing complaints from our Bishops that even the clergy turn a deaf ear to these appeals which often concern themselves and their own dioceses. It is a startling thing to believe that what neither the Sovereign nor the Episcopate can accomplish successfully will be realized more effectually by a Board of Missions interposing at second hand between the higher powers and contributors. The plain fact is, that those who give largely of their substance or out of their deep poverty abound unto riches of liberality, like to see and know that their money is spent upon objects dear to themselves. The High Churchman will give his money freely for the promotion of ecclesiastical organization which he approves of as the correct method of disseminating the Gospel. The Low Churchman will be quite as liberal when he is sure that his contributions are disposed of in the conversion of individual souls and the promulgation of truth as he gathers it out of the Word of God. There is room for both and for all in the Mission-field. There is no necessity for constituting invidious comparisons. But there is equally no necessity for interference with what in the main works well, and ought to be to the satisfaction of each and all. In the Church of England there is substantially already a Board of Missions as a Court of Appeal when necessary on the Episcopate. This surely ought to suffice for Churchmen. It was proved the other day and was found equal to the occasion. The decisions arrived at were acquiesced in by all parties. *À priori* some might have thought that there was risk to the Church Missionary Society in leaving the decision of questions affecting a Bishop exclusively to Bishops, but the event proved that there was safety. Nor is the reason far to seek. Men exalted in position, living not only for time but for posterity, acting publicly and solemnly, are careful to act wisely and discreetly. They have much at stake. They know that their decisions will be canvassed, and praise or blame be freely meted out to them. They cannot afford to be, if they wished to be, partial, unjust, or oppressive. But who will pretend to say that there would be the same security or satisfaction in appeals and reference to a Board, it may be of respectable

persons, but having no such responsibilities at stake? We do not follow this out further; it is sufficient to suggest it as matter for thought.

In conclusion, then, we hope we shall not be considered bad Churchmen when we profess our satisfaction with things as they are. In Foreign Missions all Churchmen, Clergy, and Laity can now help forward Mission work in any and every way that pleases them, so long as it is consistent with loyalty to the Church of England. When unfortunately differences arise, as they may occasionally, there is the Archbishop of Canterbury to appeal to. In concert with his brethren he is capable, and, in our judgment, is the proper person to assume the responsibility of judgment. Without impugning the merits of the members of the Lower House of Convocation who might be placed upon the proposed Board, it is probable that hardly one of them can have any practical acquaintance with Mission work, nor is it disrespectful to add that the weight attaching to their decisions could hardly equal that of our Archbishop and his suffragans. We fail, therefore, quite to see any *raison-d'être* for the new institution, which seems only like an extra wheel, as likely to mar progress as to forward it.

K.

THE NORTH TINNEVELLY MISSION.

[The following notice of this interesting Mission appears in a recent number of the *Madras C.M. Record*, together with the notes of Mr. Arden's tour. We append to them the Rev. V. Vedhanayagam's Annual Letter to the Society.]

THERE is no Mission-field in India more interesting at the present time than North Tinnevelly. Not only is it full of interest as connected with the honoured names of our departed brethren Ragland and Fenn, but its present condition is one full of hope and promise, and calls for a special effort to be made to develope and extend Mission work.

Out of a population of about 170,000, about 5000 have embraced Christianity. These have come from 29 different castes, amongst which may be enumerated —from *Brahmins* 4—from *Maravers* 250—from *Naidoos* 256—from *Reddis* 54 —from *Shánars* 860—from *Shetties* 33—from subdivisions of *Sudras* (e. g. Smiths, Carpenters, Weavers, Potters, Shepherds, etc.) 316—from *Vellalers* 104. About 3000 come from Pariahs, Pallars, and Chucklers. It is true that the proportion of Christians is as yet very small; only about three per cent. of the population. But considering that the Mission was only commenced under Messrs. Ragland, Fenn, and Meadows, in the year 1854, the results already attained are full of encouragement, and ought to stir up God's people to earnest prayer, and redoubled efforts.

Not the least interesting feature in the North Tinnevelly Mission is the fact, that it is now entirely under Native management. The Rev. V. Vedhanayagam, who for many years itinerated with Mr. Fenn and Mr. Ragland, is now the Superintending Pastor of the whole district.

The district stands much in need of increased Mission agency; and it is hoped that ere long the Society may be enabled to make considerable

additions to the Native Pastorate. There is also much need of some liberal donations to assist the Native Christians in several places to build suitable churches.

NOTES OF A TOUR IN NORTH TINNEVELLY.

By the Rev. A. H. Arden, Secretary C.M.S., Madras.

Sáchiapuram is a little more than a mile beyond Sivagasi, and is the Christian settlement, consisting of the Mission bungalow, boys' and girls' boarding-schools, a church, and some cottages in which live a few Native Christians and Mission Agents. We reached Sáchiapuram at 8 p.m. on Oct. 20th.

A petition was presented to me by the inhabitants of Virudupati, (a large town containing about ten thousand inhabitants, to the north of Sivagasi), stating that there were now about eighty-five Christians in the place, and that they greatly needed a substantial church—that they had collected about Rs. 700 for the purpose, and required about Rs. 250 to finish it. They begged that I would endeavour to procure the amount for them. I can heartily commend their case to all who may feel disposed to help. The Catechist is an energetic and faithful man, and the Church should be completed quickly.

A petition was also presented by the people of Paneiadipatti, stating that their church is in urgent need of repairs, and that if left much longer it would be quite ruined. They stated that at least Rs. 300 were required to do the necessary repairs. The Native Christians themselves are poor, being chiefly day-labourers. The church was built for about Rs. 4000, by money collected by the late Rev. Joseph Cornelius of Madras, who was formerly an itinerating catechist with Mr. Ragland, and subsequently was for about thirteen years pastor of Paneiadipatti. It is now the centre of an extensive pastorate, and the Rev. Samuel Abraham, the present pastor, resides in the place. The church might be put in repair as a memorial to the late Rev. J. Cornelius.

While at Sachiapuram, I paid a visit to Mr. Ragland's tomb, and from thence went to the house of the principal Native Christian of Sivagasi, where a large number of people, chiefly Christians, had assembled. After a few words of exhortation, we proceeded to the church, and at Mr. Vedhanayagam's request, I addressed the congregation, while he kindly interpreted for me.

The congregation at Sivagasi, though not very large, is in many respects an interesting and important one, and has some influential and wealthy members. The place should at once be provided with a suitable Native pastor.

From the church we proceeded by moonlight to the house of the Native apothecary, who is a Christian, and at present, in the absence of a pastor, conducts the Church services. As his own particular duties occupy much of his time, he is very anxious that a pastor should be provided for the congregation, as he feels unable to do justice to so important a sphere. He conducted us to the new hospital in course of erection by private subscriptions and a grant from the Local Fund. About Rs. 200 are still required to complete the building; and as most of the people of the place have given liberally towards its erection, I shall be very thankful to receive subscriptions.

From Sachiapuram I went to Strivilliputur, about twelve miles distant. It is a very large and important town of over 33,000 inhabitants. It has two noted temples. The tower of one of them is said to be the highest temple tower in India.

The C.M.S. has an Anglo-Vernacular school at this place, the head-master of which is a Native Christian, son-in-law of the Rev. V. Vedhanayagam. I paid a visit to the school, and was glad to find that it appeared to be going on satisfactorily. During the past year a young man of Vellalar caste embraced Christianity in this school. As there are a large number of Brahmins in the town, and as the population is as large as any town in Tinnevelly, it is very important to keep this school up, and to maintain it in thorough efficiency.

During my stay some of the influential Hindoos of the place visited me, and expressed their appreciation of the school. I was particularly struck with one special request made by them, which

was that I would do what I could to help them in their desire to have a Native Christian (Ganapatti Pillay) appointed as the Deputy Collector, the highest native official in a district. He appears to have been formerly the Tasildhar for some years at Striviliputur, and to have earned the respect and affection of the people by his honesty and justice. I was pleased to receive such testimony as to the estimation in which a really Christian character is held by Hindoos.

I visited the church at Striviliputur, and was glad to hear that the congregation was increasing, and that it was found necessary to enlarge it. There are in the congregation some 50 or 60 Christians from the higher castes, in addition to about 100 others. The latter have recently been increased by the addition of ten families who were formerly Roman Catholics.

A petition was presented by the congregation of Purakadeianpatti, stating that there are about 160 Christians in the village, and that their present church is too small, that they have expended in materials for a new church about Rs. 250, and are prepared to give about Rs. 100 more, and asking for about Rs. 150 to complete the building. As they are not a rich community, and have themselves given very liberally, I should be very thankful, if some kind friends could send them a little assistance.

A petition was also presented by the congregation of Mángudy, stating that there are now 137 baptized persons and catechumens in their village, and that a church is urgently required. The Bishop of Madras kindly gave them Rs. 50, with which they have purchased a suitable site; and they have collected about Rs. 220 more. They beg for Rs. 250 to help them. They are a poor but deserving people, and a little assistance would be well bestowed.

From Striviliputur I went by night in a bullock bandy to Sunkeranainárkovil, about twenty-seven miles distant. It is a large town of about 6000 inhabitants. Here the Mission has a small school under the Native Church Council.

From Sunkeranainárkovil I went to Vageikullam, about seven miles distant, and much enjoyed a stay of three or four days with Mr. Vedhanayagam at his own home. There is a nice substantial church at this place, with a good tower.

On Sunday I had the pleasure of being present at the baptism of a young Vellálar, the first fruits of Sunkeranainárkovil. He is about twenty-five years old, and has a private school of about 100 boys. For more than a year he has been studying his Bible, and has shown a deep interest in Christianity. May he be kept steadfast, and be the first fruits of a rich harvest!

On the following Monday I met the Agents of the district, and talked over with Mr. Vedhanayagam the affairs of the whole district. We concluded as usual with an address and prayer.

The next day I went in the bullock coach with Mr. Vedhanayagam to Kovilpatti, about sixteen miles off, where there is a station on the railway to Palamcotta. I was much pleased to find several Native Christians, whose villages we were unable to visit, waiting for us at the travellers' bungalow. Many of them had come from Puliampatti, an important village of Telugu Naidoos, of whom more than a hundred are Christians. They are a fairly wealthy class of people, and are about to build a substantial stone church in their village. As there were about two hours before the train was due, I gave them a little address, which Mr. Vedhanayagam interpreted for me, and he concluded with prayer.

Looking at Mission work generally in North Tinnevelly, there appears much to encourage, and much for which we should offer humble thanks to God. It was a Mission commenced with earnest and continued prayer, combined with self-denying and energetic labour. And God has rewarded, and is still rewarding the faith of His servants. The prayers of Ragland and his fellow-labourers have not been left unanswered. The corn of wheat has fallen into the ground, and died, and is now bearing precious fruit. The open opposition which the pioneers of Christianity first met has passed away. The Word is listened to with patience, and in many instances with respect. Portions of Scripture and tracts are freely purchased. In many villages inquirers are coming forward. Castes which formerly refused to listen to the Gospel message, are now offering their quota to building up the Christian Church. Zemindars who formerly looked

upon Christianity as a foe, are now beginning to see that instead of injuring their subjects, it makes them better servants, and more faithful and trustworthy in the performance of their duties. The fields appear white for the harvest, and there is every promise of a rich ingathering, if only fresh energy were under God's mercy to be put forth by those who are earnest for the advance of Christ's kingdom.

It is no little encouragement to feel that the whole of the work in North Tinnevelly is now under the superintendence of a Native of the country, who by the grace of God is enabled to do his work well and faithfully. At the present time there is not a single European missionary in North Tinnevelly, and yet there is no field more full of hope and of promise. It is often said, that if ever India is to be Christianized it will be chiefly through the instrumentality of its own sons. Of the truth of this there can be little doubt.

That a Native Christian clergyman is fully capable of conducting an important Mission, appears evident from the present state of North Tinnevelly, and how can we wonder that one who had the privilege of living for so long with such a devoted man as Ragland, should have learned much from him, and drank in, we trust, much of his earnest and self-denying spirit.

I need not add how greatly I enjoyed my lengthened sojourn with Mr. Vedhanayagam, how deeply interested I was in the work under his charge, how thankful I felt to God for the apparent success given to him, and how earnestly I pray that God may long continue him in his important work, and encourage him with an abundant harvest to the honour and glory of God.

Annual Letter of the Rev. V. Vedhanayagam.

We are thankful to say that our Heavenly Father has been with us during the year, "lifting up the light of His countenance on us," and enabling us to carry on our work in spite of so many trials and disappointments. His work here continues to prosper. In whatever aspect we view it we shall see it marked with progress, though not in such a large measure as we could wish. In Vageikulam district the numerical advance during the year has been from 1786 to 1900, and in the whole of North Tinnevelly it has increased from 3676 to 4900. The number of adult baptisms, 101; Communicants, 710.

The following table will show you that the district has been making a steady progress from 1857 to 1880, for it was in 1857 handed over to a station missionary:—

	No. of Catechists and Readers.	No. of School Masters.	No. of School Mistresses.	No. of Baptised Persons.	No. of Unbaptised Persons.	Total.	No. of Communicants.	No. of Schools.	No. of Boys.			No. of Girls.			Grand Total.	Contributions.
									Christians.	Heathen.	Total.	Christians.	Heathen.	Total.		
																Rs.
1857	16	19	2	504	558	1062	88	11	30	71	101	17	3	20	121	—
1880	38	40	15	2586	2314	4900	710	52	262	883	1145	94	69	163	1308	1500

It is gratifying to notice that intelligent individuals from good families continue coming forward to join us. I had the privilege of baptizing some of them during the year; two of them being Vellalars. The people of this caste are generally bigoted and proud, and hence are backward to embrace Christianity. For a long time we had no conversions from amidst them in this district. But God, with whom nothing is impossible, is now beginning to open their eyes to see the wondrous things of the Gospel, and bring them one by one into His fold. I mentioned in my last Annual Letter that I had the privilege of baptizing two intelligent Vellalars. This year also I have had the happiness of baptizing two men, one of whom came with his wife and four children. The single man, who is about 25, was baptized only on the

24th October last, when Mr. Arden was here. He is the firstfruits in Sunkeranainarcoil, one of the most important towns in Tinnevelly. This young man has been listening to our preachings for several years together, with no apparent result till the middle of last year; when he began to read the Bible for himself with a real concern for the salvation of his soul. While so doing, he did not shrink to declare his belief of the truth of the Bible to his friends and relatives, and his intention to become a Christian before long, though he knew for certain that by telling them so he would have to undergo a great trial; and so it proved. They began to abuse and speak contemptuously of him, and threw obstacles in his way of prosperity. He had a young woman espoused to him, and the intended union would have taken place some eight months since, had it not been for the interference of his heathen relatives, who condemned him to be an outcaste, and would not allow the wedding to take place. He was not, however, discouraged at this great disappointment, but went on his way, steadily looking to Jesus, proclaiming the Gospel, as usual, to the heathen around him, exposing the folly and sinfulness of their idol worship and other superstitious practices with his usual sarcastic way; for he is a clever and witty man. He keeps a private school of 100 children. It is a mercy that his change of religion has not affected his school. May he prove the firstfruits of a rich harvest in the town. We are so thankful that one at least from this town has at last been reclaimed; for this town, as well as Strivilliputtur and Kalugumalei, which are the most important towns in North Tinnevelly, stood for many years unmoved against the repeated and earnest pleadings of the itinerating missionaries, whose message was only treated with contempt and ridicule by the people of those towns. It is evident, however, that a shaking of dry bones is now taking place in these towns. New converts from good families are now coming to join us from them, though not without their respective trials and conflicts. In the case of one of these converts the trials have been so fiery, and the temptations so strong, that he was led to go back, though only for a time. The case referred to is that of a young Vellalar of 22. He had the courage to face all the oppositions of his parents and relatives, and was baptized last year, after six months' trial; and, although he was known to have lost his caste through his baptism, he was not free from their annoyance, who continued to entreat him to go back. But he stood firm, and turned a deaf ear to their entreaties. Hoping he might prove a useful Mission agent, I sent him to Mr. Kember's Theological Institution. But no sooner his friends saw he had been sent to Palamcottah, than they plotted a design by which he was enticed to go back. Poor fellow, he now feels regretted for what he has done, and bitterly repents for it. He has a private school at Kurunjakulam, an important Naik village where he is using his influence for good. Indeed he has already gained an intelligent young Naidu of good connexion.

We have also been blessed with a conversion of a respectable and influential man during the year. He is a Naidu of Puliampatti, where good old Perinba Naik lives. He is a village official invested with a sort of authority over the whole village, receiving an endowment land as his pay for the post he holds. He had heard the Gospel preached to him for several years, and read the Bible carefully, though not with an intention of coming over to Christianity. Every time I saw him, and urged him to become a Christian, his reply was, "I am already a Christian, reading the Bible, and praying to God." He had so many hindrances standing in his way of becoming a Christian; one of which being that he would lose the favour of the zemindar. But when I saw him in May, seven months since, and spoke to him seriously on the necessity of his coming over to Christianity at once, he promised to do as I advised him, and so he has done. The zemindar, knowing he was a man of decision, and would not easily go back from his new profession, knowing also that his change of religion would not affect his own interest, did not meddle with him. The man is looked up to with respect by the Hindus, as well as Christians, in that neighbourhood. He is a diligent reader of the Bible, from which he is able to quote suitable texts, even such passages from

the Old Testament prophecies as are now being fulfilled. Moreover, his zeal for the service of God is praiseworthy. He, of his own accord, has undertaken to pay the expenses of the lighting of his church, and expressed his opinion, more than once, that the contemplated substantial church in his village should be so large as to contain all the people of the village. May his expectations be realized, and may he be faithful unto the end!

In the district there are also several individuals belonging to respectable classes of people, who, though still remaining heathen, are anxious for the advancement of Christ's kingdom. Let me here give an instance in illustration of what I have asserted. There lives a Vellalar of nearly 45, at Peruir, near Sunkeranainarcoil. He has read the whole Bible. His knowledge of the way of salvation is clear. His esteem and veneration for Christ is great, and his preaching to his heathen friends is touching and effectual. He does not worship idols, nor allow his wife and children to do so. His heathen neighbours take him to be a Christian, though he has not yet become one. He has a private school of his own, and gets a large Result grant. I have every reason to believe that he will, through God's mercy, soon come forward for baptism. He seems to have had an idea for a long time that baptism was not necessary to obtain the favour of God through Jesus Christ. This I tried to remove from his head by my frequent conversations with him on the subject, and now he has come round so far as to promise to come for baptism with his little son, with as little delay as possible. About two months since he came to see me from his village, which is ten miles from here, and attended one of my Sunday services, and had his meals with me. He is one of the most intelligent men I have seen in these parts, being well versed in Hindu shastras and able to silence any heathen objectors. He has been, in his younger days, a Hindu schoolmaster under the American missionaries in Madras. But it is twenty years since he came here, which is his native place. His relatives are in Sunkeranainarcoil, and his own sister, who is married to an able Taluq pleader, being influenced by his constant exhortation, begs that her husband would allow her to be baptized. Indeed, her only son, who is now learning in our Anglo-Vernacular School at Sunkeranainarcoil, calls himself a Christian attending the means of grace. So a little movement is going on in the man's family circle. May many souls be gathered into the folds of Christ through his instrumentality!

Schools, and school children, have also increased during the year, as you will see from the above scale. Good resulting from Christian schools is incalculable. Our Native Church Fund is being improved through Result grants. Hundreds of non-Christian children are being taught in the way of salvation, as set forth in the Bible, and their knowledge is likely to be imparted to their respective parents, and brothers and sisters. Moreover, we can point out many people in our district alone as the fruits of our Mission schools.

Preaching to the heathen is steadily going on. The Jones Fund catechists in these districts are a great boon. All the heathen towns and villages in the district are regularly and systematically visited.

May we ever depend upon Jesus for success, and daily look up to Him in the spirit of the following hymn!—

> "Jesus, cast a look on me,
> Give me sweet simplicity;
> Make me poor, and keep me low,
> Seeking only Thee to know."

In another Report, Mr. Vedhanayagam refers to the late Miss Owen, whose work for the North Tinnevelly Mission was noticed in the *Intelligencer* of December last:—"We have sustained a heavy loss in the death of Miss Owen of Cheltenham, who has been a mother indeed to North Tinnevelly, helping it with her counsels, prayers, and large annual contribution of nearly 1200 rupees, enough to support ten efficient catechists. Now that she is gone we hardly know what to do without her. We feel assured, however, that when God dries up one stream He will open another."

EXTRACTS FROM THE ANNUAL LETTERS.

BOMBAY.

From the Rev. T. Carse, Robert Money School.

BEFORE saying anything of the events of the year under review, it may be well for the sake of new readers of the Society's Publications, to endeavour to give, in a few words, some idea of the work carried on in this Institution. There are about 250 boys in the school, of ages varying from 10 to 20, nearly all of whom are non-Christian Hindus. We teach up to the standard required for matriculation at the Bombay University. This examination requires a knowledge of English composition, paraphrase, grammar, idiom, etymology, &c; a second language; algebra to simple equations inclusive, arithmetic; geometry, first four books with deductions; history of England and India; elementary chemistry, astronomy and natural philosophy. The examination is conducted in English, which greatly increases the difficulty of passing. Fourteen of our lads appeared at the last examination, ten of whom passed: a result which, I need hardly say, causes our school to occupy an honourable place in the list of Institutions which present candidates.

I desire now to speak of the Institution as a field of missionary labour, for, though fond of teaching, I never allow my scholastic duties to cause me to forget the privilege and responsibility that are mine as an ambassador of Christ in this heathen land. I am glad to report that the young Brahmin who was baptized last year is going on well under the careful training of Brother Roberts at Nasik. At the beginning of this year, there was every prospect of another Brahmin convert from the school. The lad had left Bombay for about two years, during which time I corresponded with him. At last he decided to become a Christian, and came to Bombay to be baptized. Whilst preparing for baptism he fell ill, and was obliged to leave Bombay.

Old scholars come to see me almost daily. Some, of course, come from selfish reasons—to get a letter of recommendation, to get help in their studies, &c.—but a few come from higher motives. No matter what motive brings them, I try to take advantage of every favourable opportunity of speaking to them of those things which belong to their everlasting peace. One matriculated student has come to me one evening every week for the last three years. He is a great reader of the works of those who see good in every religion except Christianity. Many would regard the conversion of such a man as hopeless, but I do not. I can see that the man's mind is in a state of unrest; he has given up Hinduism, but the truths of theism, which he now holds and preaches, seem to give him no peace. He would be baptized at once, if I would dispense with a belief in the Divine nature and sacerdotal character of our Blessed Lord. If the Spirit of God produces in him a deeper sense of the burden of sin, he will find no difficulty in believing that a Divine Priest is necessary for its removal.

The religious instruction in this Institution gives me much anxious thought. We know that in all lands the carnal mind is enmity against God, but in this country we have, in addition, to contend against a strong feeling in the minds of our pupils that it is a waste of time and energy to study a subject which forms no part of the examination for which they are preparing. We seek to remove or lessen this feeling by trying to make the Scripture lesson the most attractive of all, and by never allowing the Bible and punishment to be associated together in their minds. When teaching Divine truth, I seek to win the boys to a knowledge and love of the Bible by laying aside as far as possible the character of the schoolmaster, and appearing before them as the minister of Christ and their friend. I encourage the boys to ask questions and to state freely all their difficulties and objections. Whilst teaching other subjects I find or make opportunities of speaking of Christ, and I encourage the boys to come to me privately for conversation. We would ask the prayers of some of God's people that the seed which is sown here daily with prayer and in faith may bring forth fruit to the glory of the Saviour.

In November, we were favoured with

a visit from the Rev. E. H. Bickersteth of Hampstead, who expressed his satisfaction with our work, and who gave the senior class an admirable address on "Christian Ambition." I have often had a depressing feeling that our Reports were either not read or unkindly criticized; you can, therefore, imagine what comfort it gave me to find that almost the first words of Mr. Bickersteth on meeting me were, "How is the young lad that you baptized last year getting on?"

The Christian Boys.—I have always felt that one of the chief uses of this Institution was to form a place for training our Christian boys, and I have always sought in every way to encourage their attendance. All the Christians meet daily for prayer at the opening of the school. The non-Christian boys are invited and encouraged but not compelled to be present. At the close of the year the Christian boys proposed to show their regard by making a present, but as, with the exception of the children of our agents, they are very poor, they were told that the will would be taken for the deed.

Inquirers.—As God graciously gives me health and strength, I seek to do more than the duties pertaining to my office of principal of this Institution. I visit the parents of some of my pupils, and some educated Natives, but I seek to work chiefly by letting it be known that I will welcome any Native who chooses to visit me in the morning or evening. There have been several deeply interesting and hopeful cases of inquiry, all of which will, I trust, in God's own time, lead to baptism. It is hardly desirable or wise to say anything of these cases at present, but there is one that I must mention, as it served to strengthen my own weak faith, and may do that of others. One morning a respectable looking man called upon me, and said he wished to become a Christian. He then went on to say that he had no situation, and asked me to use my influence to get him a clerkship. The old story, thought I; not Christ, but the loaves and fishes. However, I spoke kindly to him, and said that I would be most happy to teach him Christianity, but that I could not do anything which might look like a bribe to become a Christian. After some conversation he went away, and I thought that he had gone for ever. To my great surprise he came on the day that I had appointed, and he continued to come regularly till he had acquired a fair knowledge of the truths of our most holy religion. As he was still out of employment, I told him that he need not come to me so regularly, but that I would baptize him as soon as he got a situation, and that in the meantime he should read his Bible and pray daily. I faithlessly and unjustly thought that the man had been regular in his visits from the hope that I would change my mind with regard to recommending him for employment, and that I would see his face no more. However, after a few weeks he appeared with a smiling face, and told me that he had got an appointment out of Bombay, and that he must leave that very day. He corresponds with me, and his letters are full of thanks for my instruction. With the exception of a cheap Bible he never got anything from me, and his case has taught me that there may be a real desire for truth where we may see only selfish motives.

A young Parsi, about twenty-five years of age, came to me strongly desiring to be baptized. He had heard the truth from many missionaries and laymen. He gets a respectable living by working in a carriage factory. He is a man of little education, and therefore is unable to express his thoughts intelligently. I felt that his strong desire for baptism, together with the apparently utter absence of low motives justified me, after consultation with Brother Squires, in asking our Native Pastor to baptize him. His regular attendance at the means of grace, and his efforts to increase his knowledge are most satisfactory.

Church Committee.—The 19th of September will ever be a memorable day in the history of our Bombay Mission, for on it the first meeting of the Church Committee was held. Some may smile at the foregoing sentence, seeing that the Committee and its deliberations are alike insignificant. It is without doubt the day of small things, but if, by God's blessing, this organization prove a success, then what I have said will most certainly be true. The Corresponding Committee appointed me chairman, an office which I hope soon to vacate in favour of Mr. Appaji. The duty of the European in most departments of missionary labour is, in my opinion, to pre-

pare the way for his Native brother. The Committee has undoubtedly done good, and I hope will be of much greater service in future.

The Work among Servants. — This work is carried on by James Parker under my superintendence, and continues to be of a most hopeful character. Three persons are waiting for baptism, and several others are inquiring. The people among whom this agent labours are despised by most, as were the early Christians by Celsus and others, for their low social position, and for their ignorance, but the true follower of Christ will not do so, but will say,

"Was not for them the victim slain?
Are they forbid the children's bread?"

The agent himself is a man who could not pass any examination, as his ideas of geography, Church history, &c., would not be accepted by the most kind-hearted examiner. His language and illustrations are vulgar, and even his expositions of Scripture might not at times agree with those of any known commentator. However, he can do what many a learned man cannot do, he can tell from his own experience what Christ has done for him. The old, old story of Jesus and His love, even when told in language that does not conform to the ordinary rules of orthoepy and syntax has an attractive power. This agent, for the reason mentioned above, is not on the Society's list, but is supported entirely by subscriptions from the masters of those whom he teaches, supplemented by a contribution from the Mission church offertory.

STATISTICS.

I. *Comparative Statement for the last Ten Years.*

Years.	Average Number on the Roll.	Average Attendance.	Cost of Native Teachers.	Amount of Fees.	No. of Pupils who Matriculated.
			Rs.	Rs.	
1871 .	313	260	5,573	2,422	2
1872 .	258	208	5,949	2,139	2
1873 .	226	184	6,158	1,818	5
1874 .	188	160	6,822	1,882	3
1875 .	219	188	6,993	2,231	3
1876 .	241	209	6,383	2,466	4
1877 .	236	193	5,750	2,516	2
1878 .	244	206	5,482	2,612	7
1879 .	279	238	5,624	3,160	7
1880 .	267	222	5,625	3,300	10

II. *Classification of the Pupils.*— Brahmans, 49; other Hindus, 178; Romanist, 1; Mohammedans, 2; Jews, 26; Protestants, 11—total, 267.

III. *Studies.*—Religion: Bible, *Evidences of Christianity.* Languages: English, Sanscrit, Latin, Marathi, Hebrew. Sciences: Mathematics, Elementary Chemistry, Astronomy, Natural Philosophy. History: Rome, Greece, India, England.

SINDH.

From the Rev. J. Sheldon, Karachi.

Karachi, Jan. 28th, 1881.

We are thankful to record that the year has been a remarkably healthy one in the Mission. Death has, indeed, visited us, but not in the terrible epidemic form of last year, when it carried off so many victims. For this mercy we desire to be thankful to Him who has watched over us, and in whose service we labour. Changes in the congregation have, however, been constant, owing to the movement of troops to and from Afghanistan, many of our people being employed in Government departments. At the close of the year our numbers were slightly in excess of previous returns, and the number of communicants also showed an increase. In all six have been baptized, including two adults, over whom, we trust, we have reason to rejoice. One of them is a Sindhi, a native of Karachi, whose family is

respectable and well known. He is another addition to the now considerable number of our converts who received their first knowledge of Christianity in our Karachi Mission School. After a probation of several months he was, with general consent, admitted into the Church last Christmas; all being thankful that a Sindhi had had grace given to him to confess, in the presence of his countrymen, the Christian faith. We now quite hope his case is only an earnest of a harvest soon to be reaped amongst the Sindhis of this province. With him was baptized another Hindu, who had given up his gains accruing to him as a gosein, and for the sake of Christ had endured much both of contumely and bodily suffering. Those who were present in the church, and saw him receive Christian baptism, will long remember the radiance of joy which lighted up the old man's countenance as he publicly acknowledged Christ, and received the sign of the cross as the token of his faithful allegiance to his true Lord and Saviour. These additions will, we trust, encourage us to seek more earnestly for conversions, and lead to true spirituality in the congregation. In a pecuniary point of view the year has been a prosperous one for many families, and the great danger attending it is worldliness. If this creep in upon us, with its accompanying evils, we cannot hope for rapid increase, or indeed any satisfactory progress. In some cases, even now, discipline has had to be necessarily exercised; causing us not a little sorrow of heart. On the other hand, some have shown earnest zeal, and three have offered voluntary service as readers and teachers. This is a movement we are most anxious to promote, independent testimony being of such great value, both in the bazaar and to outsiders generally.

Our evangelistic work has been continued, with little or no intermission, though the loss of two agents, chiefly caused by the Society's reductions in our staff, has weakened our hands. As a rule our audiences have been orderly and attentive, except in the Afghan quarter, where, after the news of the Maiwand disaster had reached us, the preaching was violently interrupted, and had for a time to be discontinued. This was to be expected at such a time; but the excitement on the announcement of Ayoub Khan's defeat, soon subsided, and we were allowed, as before, quietly to declare our message. The opinion held by some that preaching ought not to be carried on in the open bazaar, but on our own ground, has little to support it here, and as long as the people are willing to listen, our duty is to preach to them. If it be asked what is the effect of our preaching, we reply that at all events it is a constant witness for the Truth, and is most helpful in keeping the Mission before the people; whilst we have abundant proof of its direct influence for good on individual minds. It is true, and we sorrowfully acknowledge it, that there are still indications everywhere of the prevalence and strength both of Islam and Hinduism, but their influence on the masses is unquestionably on the decline. This is especially seen in the growing disregard shown to Mohammedan pirs and Hindu gurus. Years ago a visit of a maharaj used to excite almost general adoration; the most respectable of the people would follow him everywhere, showing the most abject reverence; now, when he perambulates the city, it is with difficulty a few Natives of any influence can be induced to accompany him. The same may be said of Mohammedan pirs; numbers of their former followers have openly thrown off their allegiance, and have refused the payment of the annual tribute, though threatened not only with exclusion from Paradise, but also with present death for their recusancy. Amongst the educated, and particularly the better classes of the Sindhis, who have received an English education, there seems some hope of a decided change. They have openly rejected idolatry, and the Brahmo Somaj, with its increasing indefiniteness and intangibility, fails to satisfy them. A late visit of a leading Brahmist lecturer did little to draw them out. All that he could offer them was an entreaty for reconciliation of sects; but the reply on all sides was that, with so many conflicting elements to deal with, any such hope was futile, and that compromise would satisfy nobody. How to meet the needs of these various classes—how to bring before them that which alone can satisfy, and be the true reconciliation for them all—has been our con-

stant, anxious thought. It has, I trust, been our aim to use all means—personal intercourse, Bible-classes, lectures, and circulation of books—and we have been not a little encouraged. Everywhere we are cordially received, and nothing could exceed the kindness and friendliness shown us by all sections of the community. Only lately we appealed for contributions towards the formation of a school library, and met with so hearty a response that we obtained more than we asked for. Our Bible-classes and lectures have been fairly attended; on some occasions the room was quite crowded. Once, when a lay friend gave an address on Krishna and Christ, the impression made was very marked, and I feel quite sure if lectures could be delivered in the large towns and cities of India by eminent men sent out from home, on Comparative Religion, good results might be expected. At our late Synod, held in Lahore, I ventured to press this suggestion, and I trust through Mr. Bickersteth, who represented the English Church on the occasion, it will receive some consideration at home. In order to secure a wider circulation of books and publications suited to the requirements of all Natives and Europeans, a Book Depository has been established in connexion with the Panjab Bible and Religious Book Societies, and gives fair promise of success. Encouraged by the liberal contributions of friends, we have been enabled to secure a good stock of books, and we hope by means of colporteurs and agents to have them circulated throughout the Province and Southern Afghanistan, and at the various ports of the Persian Gulf.

Educational work has been perseveringly continued. This department of our Mission has always been encouraging. We have more pupils in our schools than in any previous year, numbering in all 538, while our grants are better and our fees higher. The grant obtained for the girls' school was Rs. 151 against Rs. 93 of the last return. This shows some advance, but in the matter of female education we are far behind. In Karachi, from some cause or other, only a few of the better classes care for it. The Marathas, always educationally in advance of the Sindhis, used to send us their girls, but numbers of them have left the province, and our Marathi branch of the girls' school has sadly fallen off in numbers. All who remained with us passed at the examination: some with credit. The Guzarathi branch, which includes 17 Parsee girls, is, however, increasing, both in numbers and efficiency; and could we only succeed in establishing a Sindhi branch, we should feel greatly encouraged; bnt we have to confess that so far all our efforts in this direction have failed.

It would be ungrateful to close without thanking you for the recruits you have sent us. Both Mr. Ball and Mr. Redman are promising men, and if health be spared them will be most valuable additions to our staff.

NORTH INDIA.

*From the Rev. G. B. Durrant, Lucknow.**

The year 1880 has been a very eventful one in the annals of the Oudh Church Mission. In January, we were startled by the news that the Parent Committee had resolved to withdraw all the European missionaries from this province. It is no exaggeration to say that the receipt of this intelligence filled us all with sorrow and dismay. Sorrow we could not but feel at the prospect of leaving the field of labour we had grown to love, and who could face without dismay the thought of closing so many evangelistic agencies upon which in years gone by the blessing of God had manifestly rested? Months of anxiety, of alternate hopes and fears, followed. Many were the prayers offered up that, whatever the issue, God's work might not suffer, and that, if it were His will, the C.M.S. might still be permitted to labour for the advancement of the Master's kingdom amongst the cities and towns and villages of the "Garden of India."

We esteem it a matter for earnest thankfulness that the Parent Committee has so far modified its original resolution as to sanction the retention of one missionary. True, our strength is sadly

* This letter reports on the work referred to in such touching terms by the Rev. E. H. Bickersteth in his speech at Exeter Hall.

shorn. In May, Ellwood left for England. In October, our brother Baumann was, to our great grief, transferred to Godda. Several out-stations have been closed, and the monthly grant of Rs. 130 from the C.M.S. to our boys' school discontinued. These and other necessary changes have made our hearts sad. Effectually to cope with the ever-increasing claims of the vast population of Oudh calls for an increase, and not a diminution in the numbers of our Mission army. Yet with all this, inasmuch as it was a question of one or no one, we accept with thankfulness this final decision of the Committee. We count it a high privilege thus to "hold the fort" for the Master. And we shall not cease to pray that the great Lord of the harvest will, in His own good time, thrust out many more labourers into this large and most interesting field of labour.

So much by way of preface. I now turn to review one by one the various branches of our Mission work in Lucknow.

I. Evangelistic Work.

Under this term I include, (1) the regular daily bazar preaching in Lucknow, and (2) the work in the out-stations.

1. *Bazar preaching* has been carried on regularly throughout the year. At four or five different centres in turn the band of Christian preachers have delivered day by day their message of "peace and goodwill" to the people. The congregations vary greatly. Sometimes they are large and attentive; at other times it is with difficulty that even two or three hearers are secured. Now and then a noisy objector will make it almost impossible for the preacher to be heard, though, as a rule, the listeners are quiet and respectful. We have found it exceedingly useful to have occasionally with us one or two brethren who can sing. When a congregation has dwindled away to perhaps a solitary listener, nothing will regather it so speedily or effectually as the singing of a "bhajan" (native hymn). A crowd will at once collect, and as soon as the singing is over the preacher will, if he is wise, deliver a short, pointed address, sufficient to rivet, while it does not weary the audience. And thus, with hymns and addresses interspersed, it is possible to keep together for a considerable period a goodly number of hearers. We can point to no conversions as the result of the year's work. But the seed has been sown patiently and prayerfully.

2. *The work in the out-stations.*—At the commencement of the year, these were six in number, viz., *Unao*, *Sandila*, *Malihabad*, *Fathganj*, *Mau*, and *Gothainganj*. In May, owing to an order we received from home to reduce our expenses as much as possible, *Unao* was closed, and the catechist transferred elsewhere. In the same month, the catechist was transferred from *Sandila* to another Mission, and that station remained for some months unoccupied. But, later on in the year, I removed the catechist from *Malihabad*, and placed him in *Sandila*, where he now resides, visiting, however, Malihabad once a month, and thus keeping his influence over the people there.

Sandila, opened in 1875 by the Rev. C. G. Dæuble, is a large Mohammedan village, about 30 miles north of Lucknow. At first it was occupied by two catechists; but later on, when funds failed, one of these had to be removed elsewhere. The catechist at present in charge is Albert Daniel, of the Lahore Divinity School. He is a faithful, earnest, hard-working man, and I believe thoroughly devoted to his calling as Christ's ambassador to his fellow-countrymen. His influence upon the people is telling beneficially. His wife is an agent of the Zenana Mission, and is able to make her way into a few houses, in which she tells out plainly and simply the story of the Cross.

We have at present in Lucknow a professed inquirer, a young Mohammedan, whose history, as told by himself, is somewhat interesting. His home is somewhere up country, in the direction of Agra. There, while at school, he and a friend became impressed with the truth of Christianity, and sought out the missionary of the station, asking to be prepared for baptism. His friend, he says, took the definite step, and is now a Christian. But he himself was so terribly persecuted by his father that he fled hastily from the place before baptism. He reached Sandila at last, where he engaged himself as servant to a rich Mohammedan. It was here that our acquaintance with him commenced. He used to stop and listen to the catechist when preaching in the bazar, and stay behind afterwards for further conversa-

tion and instruction. After a time he left Sandila, and came to Lucknow. Here he was discovered by Albert one day, and brought to me. Since then he has been receiving regular instruction. He seems in earnest, and has stood well one or two rather severe tests to which he has been purposely subjected.

But still I dare not speak positively about him. I hope for the best. He presses much for baptism. But even supposing him to be sincere, as I trust he is, he will need very careful teaching before openly admitted by baptism into Christ's Church.

II. EDUCATIONAL.

At the commencent of 1880, our educational work amongst Hindus and Mohammedans was carried on in two boys' and five girls' schools. Of the boys' schools, one was our Anglo-Vernacular Main School, in the Raja ka Bazar, and the other a small branch school, situated near the Huzrutganj Bazar. Of the girls' schools, four were zenana schools, held at different quarters in the city; and the fifth was a bazar school for poor Mohammedan girls, held in one of the Mission-houses. In the month of August, owing to the necessity of reducing our expenditure, we closed the boys' branch school in Huzrutganj, and transferred the four zenana schools to the Indian Female Normal School and Instruction Society. My Report, therefore, will only deal with two schools; (1) the Anglo-Vernacular Main School for Boys, and (2) the Bazar Girls' School.

1. *The Raja ka Bazar Anglo-Vernacular Boys' School.*—This school held on its way during the year under considerable financial difficulties.

From a secular point of view, in the way of Government examinations and so on, we have done fairly well.

Looked at from a missionary point of view, the work of the school goes on, I trust, hopefully. We have three excellent Christian masters, whose influence for good both upon the boys and the other masters I believe to be very great.

Mr. William Seetal, the head-master, whose ordination in June next we are all thankfully anticipating, still continues his earnest and energetic labours. With our present reduced staff, his presence in the school has been simply invaluable. It is an utter impossibility for the one solitary missionary to do more in the school than exercise a general supervision, and take weekly Bible-classes, with occasional lectures. Consequently, during the past year, Mr. Seetal has had to bear a considerable increase of responsibility, and I consider that he is to be congratulated on the very able and efficient way in which he rose to the occasion. His influence is great upon the boys, and I believe that many, especially in the upper classes, look to him as a friend. His ordination will, I feel confident, greatly increase his usefulness and efficiency as a Christian teacher.

The second master, Solomon Nehal Singh, baptized on Christmas Day, 1879, still holds faithfully on his way, and adorns the doctrine of God his Saviour in all things. His conversion, with his wife and family, has been an immense gain to the cause of Christ in Lucknow. In the school, with quiet, loving zeal, he brings the claims of the Gospel before the boys, and presses that Gospel upon their acceptance. He is there, as everywhere else, a bright example of Christian consistency.

William Webb, the Bible-teacher, is an earnest, faithful young man, and is, I believe, thoroughly devoted to his work as a teacher of Christian truth. His one work is to give Bible instruction to the various classes in turn.

With three such men associated together, I feel that the school is a powerful missionary agency. It is true we cannot instance any conversions, at least, of late years; but I submit that to judge of the school by this standard would be decidedly unfair. It is not a college. The boys are mostly minors, and therefore, even if they wished it, could not be baptized against the wishes of their parents or guardians. We can only sow the seed; but who would venture to deny that if the seed be sown in faith and prayer, it will appear, even though it be after many days?

It is true, school work is not one to which I feel myself specially attracted as a missionary, and no doubt the difficulty of keeping up the school under present financial embarrassments is a serious one. But, at the same time, I feel the work of Christian education—i. e. education based upon Christian principles—to be one of such supreme importance, that nothing but a direct

order from the Parent Committee would reconcile me to relinquishing it; and even then I should sincerely regret the discarding of such a mighty instrument for the regeneration of India's sons as a high-class Mission school. The number of names on the roll is over 300, and the average daily attendance about 260.

2. *The Bazar Girls' School* is under Mrs. Durrant's care, and is held in one of the unoccupied Mission houses. The average attendance is about forty-five or fifty. The head-mistress is a Native Christian of some experience as a teacher, and she is assisted in her work by a monitor, one of the elder girls, who is a professed inquirer. This girl has been under instruction for a considerable period, and would in all probability have been baptized some time ago, but her mother refuses to let her leave her home, and as the home is one morally unfit for a young Christian to live in, her baptism has been deferred. The Native pastor had arranged a comfortable home for the girl with a good Native Christian woman, but her mother utterly refused her sanction to the plan. We trust, however, that in time all difficulties will be overcome. The children in the school learn reading, writing, arithmetic, knitting, besides Barth's *Bible Stories* and Christian hymns. It is not work which results in much outward show; but we trust that the foundations of a purer and nobler life are being laid in the heart of each child, and that the truths we teach may prove rays of light not only to the children themselves but to the dark hearts and homes of many of the parents.

III. Pastoral.

Under this head I include (1) the *Pastoral supervision* of the Native Christian congregation, and (2) the *Education* of their children.

1. *Pastoral Supervision.*—This has been faithfully and laboriously undertaken during the year by our excellent Native pastor, the Rev. D. Solomon. As to the general condition of the congregation, I should be simply misrepresenting facts if I spoke of it in terms of unqualified praise. Thank God, there are some members upon whom our eye rests with unmixed satisfaction; men and women who are adorning the doctrine of God our Saviour in all things; who are the salt of our little community, and to whom we look as, under God, the hope of the Native Church, and the messengers of salvation to their non-Christian fellow-countrymen. But alas! there is much also to sadden and depress, much to send us to our knees in earnest prayer that God will revive His work amongst us, and that His blessed Spirit may raise the standard of personal holiness which is now so painfully low in very many of our congregation. There is one thought, however, which never fails to cheer and strengthen, viz. this, that if the Spirit of God be really in the hearts of His people there must be progress, and a progress always upward. It may be slow, it may sorely tax faith and patience; but I trust that with all our trials we may say of the Church of Christ in Lucknow that it is advancing, and that, though the goal be yet very far away, it is "going on unto perfection." One thing to my own mind is quite clear—the Native Church is as yet very far from being able to stand alone. For many a long year, I am afraid, it will need a guiding, helping hand.

2. *Education amongst our Native Christians.*—The "Epiphany School," as it is called, supplies a plain, elementary course of study for the children. This school has during the year taken a new position altogether. It is now in direct connexion with the Native Church Council, and is under the control and direction of the Native pastor.

I find that I have omitted two subjects in this letter, which, however, I may dismiss in a few words.

The *Colportage work* has been carried on by an agent in connexion with the Colonel Roxburgh Fund. The sales are small, but the colporteur, I believe, tries to do his duty faithfully.

The English service has been continued as in former years.

In conclusion, I would earnestly request that, in the midst of the absorbing and (to some) more attractive claims of newer and younger Missions, the claims of the older, but not a whit the less attractive, Mission-field of Oudh may not be forgotten or ignored. The multitudes of these densely-populated districts mutely cry to us for help, and to give them up now, after we have for so many years prayed and laboured amongst them, would, in my opinion, be distinctly wrong.

THE MONTH.

THE following names have been added to the list of Vice-Presidents of the Society:—The Right Rev. G. E. Moule, D.D., Missionary Bishop in Mid-China; the Rev. Prebendary Daniel Wilson, Vicar of Islington; the Rev. Canon E. Hoare, Vicar of Trinity Church, Tunbridge Wells; Joseph Hoare, Esq.; and Arthur Lang, Esq.

The following, having rendered very essential services to the Society, have been added to the list of Honorary Governors for Life:—The Rev. Canon Battersby, Vicar of St. John's, Keswick; the Rev. Dr. Boultbee, Principal of the London College of Divinity; the Rev. R. J. Knight, Vicar of All Saints', Derby; the Rev. C. E. Lamb, Vicar of St. George's, Leeds; the Rev. J. C. Raw, Vicar of Ainderby, Yorkshire; the Rev. Cornwall Smalley, Rector of Little Thurrock, Essex; the Rev. F. Storr, Vicar of Brenchley, Kent; the Rev. E. D. Wickham, Vicar of Holmwood, Surrey; T. F. Allison, Esq., of Louth; Sydney Gedge, Esq., of Mitcham; and F. E. Watson, Esq., of Norwich.

SEVERAL members of the C.M.S. Committee and the Secretaries were present at the dinner given by the Lord Mayor on May 7th to Dr. Moffat and the representatives of the Missionary Societies. Canon Hoare spoke on behalf of the C.M.S.

AT the recent Oxford and Cambridge Preliminary Theological Examination for Holy Orders, three C.M.S. Islington Students, Messrs. W. H. Ball, H. S. Lewis, and J. Martin, passed in the first class, and Messrs. W. G. Faulconer, E. Guilford, and W. Windsor in the second class.

IN the Annual Report presented on May 3rd, the Committee refer to their recent efforts for the development of the Society's Home organization, and mention with thankfulness (1) that a large number of additional Honorary District Secretaries have accepted office, by no means as an honourable sinecure, but as involving real responsibilities to the Society; (2) that the following counties are now entirely mapped out into defined districts, with an Hon. Secretary for each district:—Bedfordshire, Berkshire, Buckinghamshire, Cambridgeshire, Derbyshire, Devonshire, Hampshire, Hunts, Leicestershire, Norfolk, Northamptonshire, Notts, Oxfordshire, Shropshire, Somerset, Staffordshire, Suffolk, Warwickshire, and East and West Yorkshire; (3) that in other counties similar arrangements are in progress; and (4) that Church Missionary Unions on the Norfolk plan have been already organized for Cambridgeshire, Bedfordshire, and Hunts; for Essex; for Hampshire and the Isle of Wight; for Leicestershire; for Notts; for Suffolk; and also for East London.

WITH reference to the supply of missionaries in the year 1880-81, and to the resolution come to last year to send forth only five new men each year for three years, besides permitting each year eight of those who might be at home on sick leave or otherwise to return to the field, the Annual Report says, "Several friends whose hearts God had touched with a just sense of humiliation at the failure of His people to provide the means for support for the agents He had raised up in answer to their own prayers, generously

came forward and offered special contributions for the purpose of sending out at once some of the detained men. The Committee could only thank God for these offers, and accept them as indications of His will; and although they felt the responsibility of making an increase to the staff which must add to the Society's liabilities in years to come, they have, after full deliberation, sent forth *three* of the five allotted to the present year one year sooner, and *seven* others whose expenses are guaranteed for three years. Besides these, yet *five* more have been permitted to go under special circumstances; making *fifteen* in addition to the original *five*. Of these twenty, fourteen were Islington men (leaving eight still detained at home); two were graduates of Cambridge, one of Oxford, and one of Dublin; one was from St. Bees; and one was a lay agent. In addition, again, to all these, a Cambridge graduate already in Madras has been accepted as an honorary missionary."

A PRIVATE letter from the Rev. G. Litchfield, dated Kagei, Jan. 20th, mentions that a fleet of canoes had arrived from Uganda, bringing letters from Mr. Mackay and Mr. Pearson, who were together, and both well (date not given). Mission prospects there were stated to be in *statu quo*.

THE Bishop of Sierra Leone was engaged in visitation of the Yoruba Mission, and the Native Churches connected with it, from Dec. 17th to Feb. 20th. On Dec. 21st he admitted the Rev. S. Pearce, Native Curate of Breadfruit District, to priest's orders. On New Year's Day he held a solemn dedication service for the new church of St. Paul, Breadfruit, which has been built mainly through the energy of Archdeacon Henry Johnson; and 1200 Native Christians were present on the occasion. This church now belongs to the independent Native Pastorate organization; and the Rev. James Johnson has been appointed minister. It will be remembered that he was in charge of it under the Society before he went to Abeokuta. From Jan. 7th to 25th the Bishop was at Abeokuta, where some important meetings of the Native Christians were held on the subject of domestic slavery and the redemption of slaves by the Church. At Abeokuta, Shunren, Badagry, Leke, and the Lagos stations, he held confirmations, the total number of candidates being 479. On Feb. 13th, at St. Paul's, Breadfruit, he admitted Mr. Isaac Oluwole, B.A., Principal of the Lagos Grammar School, to deacon's orders.

The Bishop is on the point of returning to England and resigning his see, after a service in Africa of eleven years, the longest episcopate since the Sierra Leone Bishopric was founded. The first three bishops, it will be remembered, died at their posts within a year or two of their consecration. The Society is deeply indebted to Dr. Cheetham for his untiring and devoted labours from first to last, and not least, for the important service rendered by him in this last visitation, especially at Abeokuta.

THE Rev. A. E. Moule communicates the following, gathered from his brother's letters to himself:—

Bishop Moule reached Ningpo on Friday, March 18th, after spending some days in Shanghai (the earliest station of the C.M.S. in China). He received a warm welcome from the English missionaries, and from the many Native Christians at Ningpo. On Sunday, March 20th, the Bishop held two confirmations, the first at Grace Church, in the city, where he found "his dear old pupil," now the Rev. Dzing Tsz-sing, as pastor of the congre-

gation. The service was conducted "with excellent decorum and devoutness, and the singing too was pleasing." (This latter owes much to the care and pains bestowed by the late Mrs. Gough, and by her daughters.) In the afternoon the confirmation was held at Tsông-gyao, the first out-station occupied by the Ningpo Mission. This large town lies about five miles north of the city. The Bishop found here "a crammed and overflowing chapel." The Chinese schoolmaster read the lessons, Mr. Hoare the evening service, and the Bishop confirmed and addressed the candidates and the people. Seventeen were confirmed on this day. On Monday, the 21st, service was held in the new church, built by the lamented Bishop Russell close to his own house, and to the boys' and girls' schools. Here another of Bishop Moule's old pupils, the Rev. Wông Yiu-kwông, is pastor. He assisted the Bishop in the administration of the Lord's Supper, and, with Mr. Hoare, marshalled the candidates. Thirty-one were confirmed, and there were about sixty communicants. It was "a moving service," the Bishop writes. He expected to spend Sunday, March 27th, at Shaou-hying, and to reach his headquarters, Hang-Chow, on the 28th or 29th.

MR. DUNCAN sends the following terse summary of the material progress at Metlakahtla in the past year:—"Good progress made. Large congregations. Over 300 Indians from Fort Simpson and Kithratla spent Christmas with us. Our village growing. Over 100 new houses up. Fresh machinery introduced. A telephone at work to the saw-mills. A furniture manufactory and sash shop at work. Our females have been taught spinning and weaving. The shawls, blankets, and cloth manufactured by them have caused great rejoicing."

AN interesting letter has been received from Captain Brownrigg, R.N., of H.M.S. *London*, the senior officer on the East Coast, describing a visit paid by him to Frere Town in March last. "In sailor parlance," he writes, "I caught every one aback. I saw them in their daily life. I can truly assure you I spent a most pleasant two days, and left much and deeply impressed with all I had seen." Captain Brownrigg not only attended the various services and classes, but also very kindly himself took a class in the Sunday-school. "I took," he says, "the first class of boys, and was much struck with the intelligent answers. The answers were not given parrot fashion. They seemed clearly to understand justification by faith, and several other questions I put to them. Mr. Streeter is most energetic."

MR. STREETER reports on Frere Town as follows:—

For the past two years it has been with a spirit of thankfulness that I have begun my Annual Letters. This year I "sing a new song"—Praise ye the Lord, praise thy God, O children of Frere Town: be joyful in your King; for He hath blessed thee, He hath given peace in thy borders, and filled thee with the finest of wheat; and we do praise Him for His mighty acts, and for the excellent greatness He hath shown us.

In the first place, in looking back, I think we began our year well; the forty houses built by the people themselves, scattered over what used to be all jungle, and the favourite haunt of lions and leopards, looked pretty and imposing, and made our people think more of their town; and as each had his own plot of ground, they worked with a will, turning up with their big jembies the hard ground (which no Arab or Swahili would touch) in great rough clods to stand "our winter sun"—like a Britisher would his plot with a spud, to be mel-

lowed with wind, frost, and snow—so that when the rains came they had just to break it down and sow; but then we received a check, for no more rain came for a time, and much rice was withered, and I had to give them fresh seed; but we took heart, and sowed again, and many reaped fair crops in September: two men I know over thirty bushels each. For the Mission here and at Rabai we reaped about 300 bushels, enough to carry the children for rice food till it comes again; besides, we have grown mahogo sufficient to give them a meal a day throughout the year, and have enough now to last another nine months, besides other things, such as fair crops of pojo, fiwe, and mawele, which I might liken to peas, beans, and canary-seed. I might also mention that, while we are growing these things, I have the ground planted over with young cocoa-nut trees, and there are nearly 3000 coming along nicely, those I first put in being from six to ten feet high, so that with care for a few years we ought to have a valuable estate by-and-by. Then, for the first time, we have had good latter rains, so we sowed and reaped again at Christmas, when, in spite of many troubles, our people were fairly happy; and twenty more have built, or are building, their own houses. I could for the first time think our place was fairly established, and often lately I catch myself saying, "*Thank God, our place is settled.*"

This year I have put the men on two days' work a week, and if they are well looked up, and see they make work for themselves, instead of skulking in the Suahili shambas, as some are rather prone to, and if we get good rains, many will do for themselves another year, for they are beginning to realize what freedom and citizenship entails; and those who have come out and pronounced themselves "citizens of a better country" set a good example; and this leads me to how they are warned and encouraged at their "little room."

We have continued to meet there half-an-hour every day throughout the year. Nearly all attend. I started the year, with Ishmael's invaluable help, with teaching them some Psalms, as I thought it would be nice for them to have portions of the precious Word stored where none could take it from them; and we have learnt the 1st, 23rd, 27th, and three others, besides the Venite, Magnificat, responses for church, hymns, &c.; so that now they attend the Sunday morning service well. Mr. Menzies, I think, is glad to know that his flock can join in knowing a little of what they are about. At this room I tell them all sorts of things. This year we have an almanack, which is well scrutinized, and when the next eclipse comes they will not want to beat the ngoma, like our Swahili brethren, fearing a great snake is swallowing the moon. About twenty of them come regularly to my house on Tuesday evenings for reading, besides attending Mr. Menzies' Wednesday class; and at our Christmas examination I gave five hymn-books to use in church, as they read through a fresh verse by themselves. It is slow work; two whole years have we been hard at it, letter by letter—but slow and sure wins the day

The rest of his Report consists of a very full and detailed account of the slave troubles of last autumn. We noticed these at length in the *Intelligencer* of January, and need not further refer to them; but it is only right to state that Mr. Streeter completely explains every point on which there seemed to be any doubt, and shows beyond dispute that he and his brethren acted throughout with singular judgment and patience under very difficult circumstances.

THE Rev. H. K. Binns, of Rabai, East Africa, reports the death of Abraham Abe Gonga, the oldest Native Christian on the coast. He was the late Mr. Rebmann's second convert; "joined the Book" in 1850; was baptized in 1860; and was confirmed by Bishop Royston when he visited Frere Town three years ago (see *Intelligencer*, Dec. 1878). His son, Isaac Nyondo, who has also frequently been mentioned in our pages, was Rebmann's personal attendant, and came to England with him in 1875; and he and

his wife Polly are among the most useful of the Native helpers in the East Africa Mission.

AN interesting First Annual Report has been received from the newly-formed Native Church Council in the Island of Mauritius, of which the Rev. H. D. Buswell is Chairman, Lieutenant-Colonel Robinson, R.A., Treasurer, and Mr. Daniel Subhani, a Native Christian, Secretary. One fact mentioned is that in the last twenty years no less than eighty heathen inmates of the Government prison have received the Gospel and been baptized, mostly by the Bengali pastor, the Rev. C. Kushalli.

THE Rev. J. H. Bishop, who has lately returned to Travancore after three years at home, writes that he observes a decided advance in the Mission "all along the line." "The Christian Church is gaining, slowly, but surely, a position of influence in the country. I am astonished to find the number of Native Christians holding important Sircar posts. Native Church principles are being developed. The idea of ultimate self-support is everywhere recognized as being *nyáyam* (just)."

PROGRESS in Japan is not rapid; but it was more marked last year in the C.M.S. Mission than in any previous year. The Native Christian adherents increased from 197 to 286, and the communicants from 49 to 104. Of the adherents, 160, and of the communicants 42, belong to Kiu-shiu, in which island the extension of the Mission has been chronicled in our pages, in Mr. Maundrell's letters. Of the 50 adult and infant baptisms, 26 and 17 were in Kiu-shiu. In the northern island of Yezo, also, there has been very interesting work, eleven persons having been baptized by Mr. Dening, mostly relatives of the Christian adherents at the Satsuporo Agricultural College, of whom we have given accounts at various times. We shall publish some of the Reports shortly.

WE are glad to learn, from the Rev. W. E. Rowlands's Annual Letter, that the local funds of the Tamil Cooly Mission have revived. The pecuniary difficulties of the planters, owing to the failure of the coffee crops, and the fear of some of them lest the Society should be too yielding to the Bishop, had caused a heavy diminution in their subscriptions in the two previous years; and the Society had to make extra grants to the Mission in consequence. Last year, it now appears, only 300*l.* of the 850*l.* provisionally voted by the Society had to be used.

There are now 1217 adherents among the coolies, of whom 349 are communicants. The baptisms last year were, 28 adults and 75 children.

THE Rev. J. Vaughan, our valued missionary in Krishnagar, has sent us a pamphlet lately published by him at Calcutta, entitled, *Jesus Christ: Who and What is He?*—which he further describes as "a Vital Question briefly answered for the benefit of the educated non-Christians of Bengal." It is a most admirable essay, putting in the most cogent form the argument for the true Divinity of Christ, and appealing, in that forcible and yet tender manner so characteristic of Mr. Vaughan, to its non-Christian readers to take up their cross and follow such a Saviour. May the Almighty Spirit ever accompany its perusal with His quickening and converting grace!

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, April 11th, 1881.—The Committee received with much regret the intelligence of the death of J. Merriman, Esq., late of Kensington and the Priory, Marlborough, who had long acted as a Medical Referee of the Society, and was one of its warmest friends. Several members having borne testimony to the Christian character of Dr. Merriman and his long-continued interest in the Society's work, a resolution was adopted, recording the Committee's high appreciation of his services.

A Report was presented from the Frances Ridley Havergal Fund Sub-Committee, stating that they had received and considered several applications for further grants from the Fund, and recommending that an additional grant of Rs. 10 per mensem be granted to the Church of England Zenana Missionary Society for a Bible-woman to work under Miss Clay in the Punjab, and Rs. 10 per mensem for a Bible-woman in Masulipatam. The Report was adopted.

The Secretaries reported that the Rev. H. D. Day, who was educated in the Church Missionary College at Islington, and was sent out to Calcutta in 1878, but had returned home, had paid in the sum of 210*l.*, which, in addition to previous sums paid by him, would entirely reimburse the Society for the cost of his education.

A letter was read from the Secretary of the Anti-Opium Society with reference to an approaching motion in the House of Commons on the subject of the Opium Trade by Mr. Pease, M.P., requesting the Committee to concur in the petition to the House, a copy of which was enclosed, and to obtain signatures for it from amongst the Society's Associations. The Committee reiterated the opinion they had so often expressed that the stoppage of the Opium Trade with China would remove a serious obstacle in the way of Missionary enterprise, and that they would be thankful for the introduction of any measure which would bring about this result; but they felt a difficulty in concurring in the form of the petition as proposed.

Committee of Correspondence, April 12th.—This day being the Eighty-second Anniversary of the establishment of the Church Missionary Society, the Committee engaged in prayer and thanksgiving on the occasion. The Honorary Clerical Secretary read Psalm ciii., and the Rev. H. Sharpe offered up prayer.

Various arrangements recommended by the Rupert's Land Finance Committee, with regard to the details of work in that Mission, were approved, including the appointment of the Rev. G. Cook to Touchwood Hills, in succession to the Rev. B. McKenzie.

On the application of the Rev. W. D. Reeve, of Athabasca, it was agreed to print in the Slave language (Syllabic and Roman characters) 500 copies each of the Indian Almanack, Syllabic Alphabet, the Lord's Prayer, the Ten Commandments, and certain hymns.

Letters were read from the Bishop of Athabasca with reference to the endowment of that See, and to the division of the diocese by the formation of a new diocese of Onchaga, to include the Peace River District. The consideration of the endowment question was postponed; and with regard to the division of the diocese the Committee admitted the force of the Bishop's argument in favour of it, in view of the probable development of the Peace River District, and the immense distances to be traversed, but, considering the small number of the clergy at present in the diocese, and the infant condition of the Peace River Mission, they were of opinion that the time is as

yet hardly ripe for carrying out the plan. They considered that the Bishop might confine his active supervision to the Athabasca, Peace River, and Upper Mackenzie districts, and leave the Tukudh Mission to the care of Archdeacon McDonald, only visiting it at long intervals.

The Bishop of Athabasca having suggested that a young man should be sent out to him who would accompany him on his long journeys in the position of a travelling student, and also two Christian farm labourers for the Peace River Mission, the Secretaries were directed to make inquiries for suitable persons.

A letter was read from the Rev. R. Clark, applying for a grant of 55*l.* towards the cost incurred in the publication of a Commentary in Urdu on the Acts of the Apostles (636 quarto pages), prepared by the Rev. Imad-ud-din and himself, and stating that the R.T.S. was precluded by its rules from making a grant. Mr. H. E. Perkins, late Commissioner at Umritsur, being present, gave information on the merits of the work. The Committee granted the 55*l.* asked for, provided the S.P.C.K. should be unable to make a grant.

The Committee again considered the offer of the Rev. A. E. Cowley to return to the Sindh Mission, the consideration of which had been postponed (see Minute of Nov. 23rd, 1880). After fully reviewing the circumstances of the case, including Mr. Cowley's present position in connexion with the Colonial Church in Manitoba, and the number of men still detained at home from the Mission-field for want of funds, the Committee, while heartily appreciating the missionary spirit which prompted Mr. Cowley's offer, felt unable to accept it.

Letters were read from the Rev. J. Vaughan of Krishnaghur, referring to the continued and increased aggressive efforts of the Romanists in the district, and asking for a grant to enable him to erect three small rest-houses in important localities remote from the central station, which would facilitate his travels and intercourse among the people. The Committee accordingly sanctioned a grant, and expressed their sincere and affectionate sympathy with Mr. Vaughan in the trying conflict to which he is exposed.

With reference to the Minute of Feb. 1st, respecting the proposed location of the Divinity College at Allahabad instead of Benares, and the question of reopening St. Peter's College at Allahabad, a Minute of the Calcutta Corresponding Committee was read, and it was resolved that in view of the provision existing for the education of the Native Christian boys of Allahabad at the Muirabad school and the Agra Boarding School, it was not necessary to reopen St. Peter's College, and that the building should be made use of for the Divinity School.

A letter from the Rev. C. S. Thompson, of the Bheel Mission, to the Rev. H. P. Parker, Calcutta Secretary, was read. In it Mr. Thompson proposed to give up half his salary towards the support of another missionary for work amongst the Bheels in and near Khairwarra. The Committee expressed their cordial appreciation of the missionary spirit which prompted Mr. Thompson's proposal, but considering the special circumstances under which the Mission was undertaken, felt that it would not be right to entertain it.

A Minute of the Calcutta Corresponding Committee, and letters from the Rev. H. P. Parker, Rev. H. Stern, and others, were read, appealing against the proposed closing of the Anglo-Vernacular School at Basti, near Gorakpur. The Committee expressed their readiness to retain the school if it could be carried on without aid from the Society's general fund.

Letters were read from the Rev. A. H. Arden, Madras Secretary, stating it as the opinion of the Telugu Conference that the Rev. Manchala Ratnam should be appointed chairman of the Masulipatam Native Church Council. The Committee cordially sanctioned this proposal.

On the application of the Bishop of Sierra Leone, a grant of 100*l.* was made for the current year, from the general fund of the Society, to the Native Church in Sierra Leone, in consequence of the inability of the Henry Venn Native Church Fund, from which that sum had been expected to be provided this year, to make the grant.

Committee of Correspondence, April 26th.—The Rev. G. H. Weber, of the North-West Provinces Mission, being at home on sick leave, was introduced to the Committee, and gave interesting information with regard to the several branches of the Allahabad Mission.

The Rev. Worthington Jukes, just returned home on furlough from the Punjab Mission, and Khem Chand, a Punjabi Convert from the Society's Anglo-Vernacular School in Dera Ismail Khan, who had come to England at his own expense with a view to obtain theological instruction, were introduced to the Committee. Mr. Jukes gave a very interesting account of the work carried on by Mr. Hughes and himself at Peshawar and amongst the Afghans within the British frontier, dwelling especially on the opportunities presented for conversation with them by means of the guest-house in Peshawar, and referred to prospects with regard to reaching the people of Kafiristan. Khem Chand (who has acquired a good knowledge of English) gave a deeply interesting account of his own conversion some six years ago, and explained that the object which he had in view in coming to England was to fit himself by theological instruction for being an efficient preacher of the Gospel to his own countrymen in the Punjab.

The Committee took leave of the Rev. W. D. and Mrs. Reeve, returning to Fort Chipewyan in the Diocese of Athabasca, and Mr. W. J. Garton, about to join the Bishop of Athabasca as travelling student. The instructions of the Committee having been delivered to them by the Hon. Clerical Secretary, they were addressed by the Rev. J. B. Whiting, and commended in prayer to the favour and protection of Almighty God by the Rev. C. Smalley.

General Committee, April 29th.—An abstract of the Society's Annual Report, prepared by the Secretaries, and approved by the Annual Report Sub-Committee, was submitted and adopted for presentation at the Annual Meeting on May 3rd; and various arrangements with regard to the Anniversary were sanctioned.

NOTES OF THE MONTH.

RETURN HOME OF MISSIONARIES.

North India.—The Rev. C. T. Hoernle left Calcutta on March 26 for Germany.

Punjab.—The Rev. W. Jukes left the Mission on March 11, and arrived in England on April 23. The Rev. R. Bateman left the Mission on March 19, and arrived in England on April 27. The Rev. A. Lewis left the Mission in April, and arrived in London on May 17.

China.—The Right Rev. Bishop of Victoria arrived in London on May 1 from Hong Kong.

Japan.—The Rev. H. Evington left Japan on Feb. 22, and arrived in England on April 19.

DEPARTURE OF MISSIONARIES.

Western India.—The Rev. R. A. and Mrs. Squires left London on April 5 for Bombay.

N.-W. America.—The Rev. W. D. and Mrs. Reeve and Mr. W. J. Garton left England on May 12 for Red River, *en route* for Fort Chipewyan.

DECEASE OF A MISSIONARY.

Niger.—The Rev. S. S. Perry died suddenly on April 24, 1881.

EIGHTY-SECOND ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon was preached on Monday evening, May 2nd, at St. Bride's, Fleet Street. by the Rev. T. P. Boultbee, LL.D., Principal of St. John's Hall, Highbury. Text, Luke xv. 4, 5. Collection, 57*l.* 14*s.*

The Clerical Friends of the Society breakfasted together next morning, May 3rd, at Exeter Hall. The Address was delivered by the Rev. J. F. Fenn, M.A., Hon. Canon of Gloucester, and Vicar of Christ Church, Cheltenham.

The Annual Meeting was held at 11 a.m. in Exeter Hall, the Right Hon. the President in the Chair. After prayer had been offered, and 1 Chronicles xxix. read by the Rev. W. Gray, the Report was read by the Lay Secretary and the Hon. Clerical Secretary. The Meeting was then addressed by the Chairman, and Resolutions moved and seconded as follows:—

I. Moved by the Right Hon. the Earl of Shaftesbury, V.P., seconded by the Lord Bishop of Norwich, V.P., and supported by the Rev. E. H. Bickersteth, M.A., Vicar of Christ Church, Hampstead, lately returned from a visit to India and Palestine,—

That the Report, of which an Abstract has now been read, be adopted, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rev. Dr. Boultbee for his sermon before the Society last evening; that the grateful thanks of the Meeting be given to Captain the Hon. Francis Maude, the Treasurer, and to the Committee; and that the Committee be appointed, with power to fill up vacancies; and that this Meeting renders humble and heartfelt thanks to Almighty God for the great services which, by His inspiring grace, the Society's late Hon. Secretary was enabled to give for the extension of the kingdom of Christ throughout the world, and humbly bows to that Divine Providence which early called him to his rest.

H. Bruce Boswell, Esq.	General Hutchinson.	Admiral Prevost.
Colonel Channer.	Colonel Lawder.	General Scott.
R. N. Cust, Esq.	G. Loch, Esq.	Colonel Smith.
General Davidson.	C. H. Lovell, Esq.	P. V. Smith, Esq.
J. H. Fergusson, Esq.	General Maclagan.	J. A. Strachan, Esq.
C. D. Fox, Esq.	Henry Morris, Esq.	Jas. Stuart, Esq.
Colonel Gabb.	C. Pelly, Esq.	Colonel Touch.
Sydney Gedge, Esq.	H. E. Perkins, Esq.	C. Woolloton, Esq.

The President having quitted the Meeting, the Chair was then taken by Captain the Hon. F. Maude, R.N., Treasurer.

II. Moved by the Right Rev. the Bishop of Ossory and Ferns, V.P., and seconded by the Rev. J. B. Whiting, M.A., Vicar of St. Luke's, Ramsgate:—

That in view of the fact that the Gospel of Christ alone is the power of God unto salvation, this Meeting cordially supports the Committee in its continued efforts to secure that the Native churches in their various Missions may be established in the truth, and provided with a faithful ministry.

III. Moved by the Right Rev. the Bishop of Moosonee, and seconded by the Rev. C. F. S. Money, M.A., Honorary Canon of Rochester, and Vicar of St. John's, Deptford:—

That this Meeting, while recognizing the necessity, under the circumstances, of the policy of retrenchment adopted by the Committee, desires emphatically to confirm the principle that the great work which the Lord has committed to the Society is one which, in its very nature, demands constant advance and extension, and consequent growth of expenditure; and in view of the many opportunities now set before the Society, this Meeting devoutly thanks God that, not only has the year's expenditure been met by the year's income, but also a substantial commencement has been made of an Extension Fund, and would very humbly and earnestly pray that the Lord will pour out such a spirit of large-hearted liberality on His servants as shall enable the Committee speedily to employ every qualified agent, and to occupy in the name of the Lord every land to which His providence calls them.

The Benediction was then pronounced by the Bishop of Ossory and Ferns. Collection, 113*l.* 5*s.* 10*d.*

A second Meeting was held in Exeter Hall in the evening, which was largely

attended. The Chair was taken by the Right Rev. Bishop Ryan, D.D., V.P.; and the Meeting was addressed by the Rev. J. R. Wolfe, Missionary from China; the Rev. W. Boyd Carpenter, M.A., Vicar of Christ Church, Paddington; and the Rev. A. H. Lash, Missionary from Tinnevelly. Collection, 29*l.* 14*s.* 11*d.*

EXTRACT FROM THE ANNUAL REPORT.

It is with humble thanksgiving to God that the Committee desire to acknowledge the unwearied activity and ready liberality which have been so marked a feature of the past year, and which, notwithstanding commercial and agricultural depression, enable the Committee to announce that the total Receipts for the year have been 207,508*l.*

Of this sum 3007*l.* is a tribute of affection to the memory of Henry Wright; 5195*l.* has been contributed for and devoted to the Contingency Fund; 9620*l.* has been given for the double purpose of sending out some of the men detained at home, and enabling the Committee to push forward their work as new fields may open before them, and 189,685*l.* is applicable to General Expenditure.

This is composed of the following sums:—

			£	*s.*	*d.*
Associations			139,606	0	1
Benefactions			21,006	5	1
Legacies	£24,600	8 9			
Less, to Contingency Fund	3,690	0 0			
			20,910	8	9
Sundries			8,162	15	4
			189,685	9	3
From Extension Fund			1,195	12	10
			£190,881	2	1

The General Expenditure is 192,310*l.* 1*s.* 8*d.*, which leaves the sum of 1428*l.* 19*s.* 7*d.* to be met out of the Contingency Fund.

This Fund, in accordance with the new arrangements, is to afford an opportunity of capitalizing some part of the year's Legacies, and the Committee have accordingly carried to it the sum of 3690*l.* Contributions have also been received from friends amounting to 1505*l.* The Fund has borne payments during the year amounting to 4354*l.*, and, through the kind assistance of friends who have agreed to meet under certain conditions the excess of Expenditure over Income, will be replenished so as to stand at 11,514*l.*

A few words of explanation are necessary with regard to the Extension and Enlargement Fund. The sums which have been received in response to the appeal of the Society's valued friend, the Rev. E. H. Bickersteth, as well as those given for the purpose of sending out some of the ordained men kept at home, have been placed to this Fund, and the sums paid by the Society in respect of the despatch of these Missionaries have been drawn from it. A balance of 8425*l.* remains to the credit of the Fund, of which 5000*l.* will be reserved for the special purposes for which the donations were given, leaving 3425*l.* available for future enlargement and extension of the Society's operations; to which has been added, since these figures were made up, an anonymous gift of 3571*l.*

The figures of Receipt and Expenditure seem to justify the Committee in thinking that the recent financial arrangements they have made are acceptable to their supporters, and have not proved detrimental to the effectiveness of their missionary operations. On the one hand, while they are aware that some of their Missions feel difficulty in reducing expenditure, the Mission accounts show that the Committee have not been called upon to add more than about 3000*l.* to their estimates; and on the other hand, the special efforts of friends, judging from the contributions to the Extension Fund, appear to be directed in nearly equal proportions to obviating the necessity of keeping back European missionaries, and to placing the Committee in a position to go forward as new opportunities offer.

The Committee feel that the broad results of the year, viz., a clear account for the General Fund, and a sum of 3425*l.* in hand for the extension and the enlargement of the Society's Missions, may well call forth feelings of the deepest gratitude to God for the past, and of confidence and hope for the future.

Contribution List.

In the following list of receipts from April 11th to May 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Eaton Socon	10	18	0
Berkshire: Denchworth and Grove	1	14	4
West Hendred	12	18	3
Buckinghamshire:			
Bledlow Ridge: St. Paul's		15	8
Datchet	2	1	10
Wotton Underwood	3	8	6
Cambridgeshire: Cambridge, &c.	65	8	1
Cheshire: Astbury	2	0	0
Crewe	11	0	0
Middlewich	6	15	3
Cornwall: Withiel	1	5	0
Cumberland: Newton Arlosh	8	14	2
Penrith	34	13	10
Derbyshire: Belper: Christ Church	2	16	10
Carsington	2	4	6
Devonshire: Silverton	1	13	2
Wenington	4	7	4
Dorsetshire: Blandford	13	14	10
Woolland	1	11	0
Essex: Leyton	51	12	5
Theydon Bois	10	7	7
West Ham: St. Thomas's		14	9
Gloucestershire: Gloucester	6	8	7
Hampshire:			
Bournemouth: Holy Trinity	148	15	11
Emsworth	140	0	0
Southampton: St. Lawrence	2	0	0
Channel Islands: Guernsey	30	0	0
Hertfordshire: Sandridge	1	12	0
Kent: Brockley: St. Peter's	36	7	9
Bromley	33	14	6
Bromley Common: Holy Trinity	10	10	0
Cobham	31	15	0
Deptford: St. John's	20	0	0
Greenwich: Holy Trinity	21	19	1
Maidstone, &c.	2	5	9
Stalisfield	2	2	4
Lancashire: Bolton: Emmanuel	6	15	0
Clitheroe: Pariah Church	2	0	0
Liverpool, &c.	1006	15	4
Openshaw: St. Barnabas	11	13	6
St. Helen's: Old Church	42	17	11
Lincolnshire: Boston	100	0	0
Middlesex: City of London:			
St. Andrew Undershaft	2	12	0
St. Stephen's, Coleman Street	10	0	0
Bethnal Green: St. Matthias	7	8	8
Hampton Wick: St. John's	1	6	0
Kensington: St. Mary Abbotts	31	19	0
Notting Hill: St. John's	7	11	0
Pimlico: Eaton Chapel	2	2	0
St. John's, Fitzroy Square, Juvenile Association	9	15	10
St. Mark's, Hamilton Terrace	44	17	0
St. Marylebone: All Soul's	2	10	0
St. Paul's, Onslow Square	33	4	0
Stepney: Christ Church	5	5	8
Westminster: St. Stephen's	7	13	0
Anniversary Collections:			
St. Bride's: Sermon: Rev. Dr. Boultby	57	14	0
Exeter Hall Meetings: Morning	113	5	10
Evening	29	14	11
Northamptonshire: Ufford and Bainton	1	1	0
Nottinghamshire: Harworth	11	18	0
Kirkby-in-Ashfield	10	13	4
Oxfordshire: Chipping Norton	25	0	0
Shropshire: Mucklestone	4	4	0
West Felton	2	4	10
Somersetshire: Backwell	4	10	2
Bath, &c.	300	0	0
Burnham	5	0	4
Huish Champflower	3	3	0
Stoke-sub-Hamdon	1	0	0
Stoke Trister	1	18	0
Staffordshire: Biddulph Moor	5	0	0
Bramshall	1	0	0
Burton-on-Trent	15	15	3
Holy Trinity, Juvenile Association	4	16	9
Cobridge	1	8	6
Rugeley	13	0	0
Tunstall	5	7	0
Uttoxeter	14	4	6
Wordesley	2	9	3
Suffolk: East Suffolk	19	5	5
Surrey: Anerley	2	10	0
Battersea: St. John's, Juvenile	9	2	4
Camberwell: All Saints'	25	0	0
Carshalton		12	6
Ewell	90	15	0
Ham		11	10
Wonersh	3	8	0
Sussex: Stonegate	16	9	4
Warwickshire: Fenny Compton		2	6
Nuneaton	1	0	0
Worcestershire: Worcester	105	11	7
Yorkshire: Halifax	63	0	8
Leeds: St. James's	77	4	0
St. Matthew's	1	1	0
Otley	56	17	11
Pickhill	11	19	10
Raskelf	5	0	0
Whenby		10	0
Whixley, &c.	4	19	2
York	149	4	1

ASSOCIATIONS IN WALES.

Brecknockshire: Llyswen	1	6	0
Flintshire: Bistre	3	8	4
Glamorganshire: Breton Ferry	3	5	0
Cardiff: St. Stephen's	4	4	10
Swansea	1	1	6

BENEFACTIONS.

A Family Census Offering, transmitted by Rev. R. R. Meadows	6	5	6
"Bollobhpoor"	210	0	0
"Contrition and Praise"	5	0	0
Cooper, Miss A., Reigate Hill	5	0	0
Friend	10	0	0
Guest, the late Dr.	100	0	0
Gwynne, W. Cust, Esq., M.D., Tenby	5	0	0
Kinahan & Co., Messrs., Great Titchfield Street	10	10	0
Leach, Miss, Clapham Park, for Africa	50	0	0
Ditto ditto for China	50	0	0
Marchant, T. W., Esq.	10	0	0
Martin, John, Esq., New Square	50	0	0
Noble, Colonel W. H., R.E., Woolwich	50	0	0
"Non Nobis Domine"	8	5	11
Russell, Rev. J. B., Folkestone, a Census Offering	5	0	0
Thankoffering for the safe return of a beloved son	5	0	0

To help the Society to take advantage of the wonderful opening made by the discoveries of the *Henry Venn* steamer	1000	0	0
Wigram, Miss Eleanor S., Hampstead	10	10	0
Williams, Rev. E. A., R.N., Sheerness	50	0	0
Williams, George, Esq., St. Paul's Churchyard	105	0	0

COLLECTIONS.

Blackboys' Sunday-school Children and Teachers, by Miss E. Bradford	1	4	3
McClintock, Miss (*Miss. Box*)		10	0
St. Thomas's Sunday-school Children, Lancaster, by Miss Chippindale	1	0	0
Southam, Mrs., Water Eaton (*Miss. Box*)	2	2	0
Southwark: St. Saviour's Sunday-school, by T. J. Turner, Esq.	1	2	9
The Congregation and Boys of the Boys' Home, Regent's Park Road, by Rev. T. Turner	5	0	0
Woolley, John T., Esq., Stockton (*Miss. Box*)	1	10	0

LEGACIES.

Andrews, late Miss Emily, of Hillingdon: Exors., A. G. Snellgrove, Esq., E. L. Foreman, Esq., and A. W. Laidlaw, Esq.	30	0	0
Birch, late Mr. G.: Exors., E. T. Complin, Esq., W. Atkinson, Esq., and W. Fox, Esq.	450	0	0
Buddicom, late Mrs. Ann: Exors., R. J. Buddicom, Esq., J. E. Sanders, Esq., and S. Sanders, Esq.	500	0	0
Carter, late Miss Susan: Exor., Henry Bird, Esq.	101	5	0
Clark, late Miss Ann, of York: Exor., Henry Watson, Esq.	10	0	0
Esdaile, late Edward Jeffries, of Taunton: Exors., W. C. D. Esdaile, Esq., and H. J. Badcock, Esq.	300	0	0
Geddes, late Mrs.: Extrix. and Exor., Miss Sarah Ann James and C. J. Dimond, Esq.	20	0	0
Johnson, late Mr. Henry, of Frisby-in-the-Wreake: Exors., R. W. Johnson, Esq., and Wm. Watts, Esq.	19	19	0
Lawrence, late S., Esq. (*interest*)	4	5	6
Porcher, late Mr. Charles (*additional*)	88	10	6
Tudor, late Henry, Esq.	180	0	0

FOREIGN CONTRIBUTIONS.

Africa: Lagos	165	11	0
Cape of Good Hope: Wynberg: St. John's, for India	8	16	0
Australia: New South Wales: Sydney: St. Barnabas (*including 5l. for Bonny*)	10	0	0
Canada: Ontario: Clinton		15	0
France: Pau	36	6	0

VICTORIA NYANZA FUND.

Brown, Miss, Broadstairs	5	0	0

CONTINGENCY FUND.

"Fellow helpers"	1438	19	7

EXTENSION FUND.

"Fellow helpers"	3571	0	5
Linton, Rev. Canon, Stirtloe	100	0	0

HENRY WRIGHT MEMORIAL FUND.

Bath, &c.	11	0	0
Bickersteth, Rev. E. H., Hampstead	25	0	0
Edinburgh Juvenile Association	5	0	0
From His Children, Hampstead	55	0	0
Miss M. C.	5	0	0
M. R.	5	0	0
Shann, G., Esq., M.D., York	5	0	0
Warren, Rev. Chas. F., Osaka	5	0	0

The Secretaries thankfully acknowledge the receipt of the following Parcels for the North-West America Mission:—

For Bishop of Athabasca, from Miss Cox, Broughton, Winchester; Miss Cox, Babbicombe Down, Torquay.

For Rev. G. Bruce, from the Misses Thompson, Scarborough; Mrs. Butlin, Leamington; Miss Bernard, Bristol; Miss L. Hughes D'Aeth, Box Grove, Guildford; Mrs. Cavill, Chichester; and Mrs. Neaham, West Brighton.

For Archdeacon Cowley, from Mrs. Onslow, Upton, Alresford; Miss Mathews, Kennett, Marlborough; and R. Williams, Esq., Bridehead, Dorchester.

For Rev. J. H. Keen, from Miss Bernard, Bristol; Miss Clarke and Friends, Elvington Grange, York; and the Coral Fund.

For Archdeacon Macdonald, from the Coral Fund.

For Rev. J. A. Mackay, from the Coral Fund.

For Rev. B. Mackenzie, from Mrs. Fuller, Clifton; and Miss Bernard, Bristol.

For Bishop of Moosonee, from Chapel Allerton Working Party, per Mrs. Paley; Marchioness D. of Cholmondeley, Leatherhead; and Rev. Canon Battersby, Keswick.

For Rev. E. J. Peck, from Miss Clarke and Friends, Elvington Grange, York.

For Rev. R. Phair, from Miss Bernard, Bristol.

For Rev. J. Reader, from Miss Stott and Friends, Rugby.

For Rev. J. Sanders, from Miss Elliott, Broadwater, Worthing; and Miss Bernard, Bristol.

For Rev. J. Settee, from Miss Gunning, South Street, Thurloe Square; St. Cuthbert's Rectory Working Party, Bedford, per Mrs. Kempson; and Mrs. Warwick, Kilsby, Rugby.

For Rev. J. Sinclair, from Miss Bernard, Bristol.

For Rev. S. Trivett, from the Coral Fund.

For Rev. T. Vincent, from Miss Bernard, Bristol; Mrs. Bagot, Surbiton; and Mrs. Warwick, Kilsby, Rugby.

For Rev. G. S. Winter, from Rev. E. Maxwell, High Roding; Mrs. Cobb and Mrs. Gay, Tunbridge Wells; Mrs. Cornall, Arley Hill, Bristol; Mrs. Carfrae, Wimbledon Common; Mrs. Patrickson, Kingstown, Dublin; Mothers' Meeting, St. Peter's, Cheltenham, per Miss L. Goodhart; the Coral Fund; Lady Glyn, Ewell; C.M. Working Party, Holy Trinity, St. Philip's, Bristol, per Miss Andrews.

YORUBA MISSION, from Miss Langley, Wallingford, for Bishop Crowther; and Miss Cox, Snaresbrook, for Mrs. Faulkner.

Erratum.—In our last issue, the Fund designated "Persia Medical Mission Fund" should have been entitled, "Fund for the Support of a Medical Missionary in Persia."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JULY, 1881.

THE FELLOWSHIP OF THE HOLY GHOST.

A Paper containing the substance of an address to the Clerical friends of the C.M.S. at the Breakfast on May 3rd,

BY THE REV. J. F. FENN, B.D.,

Vicar of Christ Church, Cheltenham, Chaplain to the Lord Bishop of Gloucester and Bristol, Honorary Canon of Gloucester Cathedral, and formerly Fellow of Trinity College, Cambridge.

I PROPOSE for our subject this morning the truth conveyed in a sentence familiar to us all, "The fellowship of the Holy Ghost be with us all evermore." And I wish to do this in a manner suggested by the analogy of the three clauses in the verse from which the words are taken. The grace of our Lord Jesus Christ is evidently the *property* of our Lord in Himself; and also it leads to the outflow of grace from Him to His people. The love of God is that which God is in His own eternal being; and it is also that which He pours forth on His children. And by analogy, the fellowship of the Holy Ghost is the *property* or characteristic of the Holy Ghost, and it is also the outpouring of spiritual good from Him to the believer in Jesus Christ, and to the whole Church of God. Further, we may observe that each of these three activities of God towards man has the power of calling forth, in response from us, certain corresponding or correlative feelings and energies, and of constituting them into habits. The grace of our Lord Jesus Christ creates in us the habit and the inward state of grace. The love of God creates love to Him and love to others in us. The fellowship of the Holy Spirit with us creates and calls into active exercise and sustains in exercise our fellowship with Him, and with one another in Him.

The words reveal to us one of the deep mysteries of God, in His Eternal Godhead, in the interior relationships of the Blessed Trinity, the Eternal "I am." The Father and the Son are one in the Unity of the Holy Ghost. He is the one Spirit of the Father and the Son. There are not three Holy Ghosts, but one Holy Ghost. This fellowship in God is so intimate and essential, that separate action or speaking is impossible and inconceivable in the Holy Trinity. Our Lord said about Himself, "The words that I speak, I speak not of Myself, but the Father that dwelleth in Me, He doeth the works." He says about the Holy Ghost, "He shall not speak of Himself, but whatsoever He shall hear that shall He speak."

This inalienable characteristic of the one Spirit of God, and therefore

of God Himself, goes far to explain the meaning of the word personality, and the ideas and truths contained in it. It can scarcely be necessary to remind my reverend brethren of the momentous significance of this term, personality, and the cognate word person, in our apprehension of the mystery of God, and in our grasp of the momentous realities of our own spiritual condition. The conflict between belief and unbelief, between high spiritual morality and materialistic utilitarianism, may be made to turn upon this point, as the centre and key of our whole position. Now there are involved in the true idea of personality two indispensable elements: first, the power of personal self-assertion; and secondly, the property of conscious fellowship, demanding a reciprocal consciousness of fellowship in cognate or co-ordinate persons. In God the former of these is given in the incommunicable name, "I AM THAT I AM;" the latter is given in the New Testament name, Father, Son, and Holy Spirit. This is divine personality. Each person in the Blessed Trinity is I AM THAT I AM. Each person is eternally in relationship to the other persons within the Godhead. Human personality is definable in the same way; subject only to the limitations which distinguish the finite creature from the infinite God. The assertion involved in the "*I myself I*" is one into the significance of which every conscious human being grows. But it is as strictly limited by conditions from without, as the divine "I AM THAT I AM" is absolutely unrestrained by any such conditions. So also, companionship, possible or actual, grounded upon the indestructible human relationships, is an indispensable quality in every person. This, too, is defined and bounded in human persons, as really as the relationships of the eternal God are free from all such bounding definitions.

From what has now been said it will be seen how fellowship with His creatures flows from the very being of God. It is the fellowship of the Father who is the eternal source of all fatherhood with the children of His love; the fellowship of the reconciling God, from whose divine love all reconciliation comes, with His redeemed; the fellowship of the author of our being with those whom He made in His own likeness and whom He restores and regenerates into that likeness. The fellowship of the Holy Ghost is (like the grace of our Lord Jesus Christ and the love of God) a gracious yearning after His creatures. As the love, with which God loved the world, caused Him to give His only-begotten Son for us; as the grace of the Lord Jesus brought Him to seek and to save that which was lost; so the fellowship of the Holy Ghost is His going into the souls of men to recover them to God and to create them anew.

We trace this gracious movement of the Holy Spirit towards men, in the whole revelation of Him in the holy scriptures. He moved in the outer world, over the dark and formless void, to give to it order, light, beauty, life. He moved in the hearts and consciences of men, striving with them to curb their sinful passions and to lead them into holiness and virtue. He gave wisdom, sagacity, self-control, and power of command to men whom God called to positions of trust, as in the great typical instance of Joseph in Egypt. He qualified Moses to be the

mediator, lawgiver, leader of the people. It was He who moved the elders of Israel in the days of Moses; who endued Joshua with the powers and functions of the warrior, the administrator, the statesman; who animated the judges of Israel in the generation that followed Joshua; who gave to Saul the spirit of a king, and to David all the qualities of the man after God's own heart. It was He who spoke by the prophets. And His anointing was that by which Messiah should be prepared for His great office of prophet and deliverer of Israel and the world. The work of the Holy Ghost in the hearts of the regenerate is His gracious fellowship with them, springing from the deep source of fellowship in His own eternal Being, and yearning after them with divine compassion. This was the secret of His first workings in them to convince them of sin, to lead them to God. This is the secret of His whole influence in them, when they are consciously turning, or have consciously turned to Christ. He is always moving towards us, upon us, in us, with a movement which is to attract our movement towards Him. The crowning result of all His work may be seen in St. Paul's statement in Romans viii. 11, where he tells us that the future glorious resurrection of the just depends on this indwelling and inworking of the Spirit. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by [or, because of] His Spirit that dwelleth in you."

The true posture of our souls towards this gracious movement of the Holy Spirit is that of watching and waiting for and detecting and responding to it. All His sanctifying work upon us consists of personal acts of the living person in personal relationship to us as being ourselves also living persons. They are all acts of the Spirit of fellowship seeking fellowship in response to Him. They are essentially reciprocal. They could not exist on His side if they had not the power of evoking on our side the corresponding feelings and actions.

In like manner the life and reality of the gospel, as a great body of truth to be known and believed, to be lived upon and testified, depends on this fellowship of the Holy Ghost. For the scheme of gospel truth is simply that which the Holy Spirit, abiding in the disciples of Christ as the Spirit of truth, brought to their remembrance, into which as a whole He was always guiding them. Therefore St. Paul speaks of "the mysteries" "which God has revealed to us by His Spirit; because the Spirit searcheth all things, yea the deep things of God." Of these he tells us also that "the natural man" does not know them; but that "he that is spiritual judgeth all things, while he himself is judged of no man." The power to know these things is declared by St. John to be an anointing which Christians have received, and which teaches us all things; which abides in us, which is truth and is no lie. Thus the whole revealed truth of God, and all power to know and receive that truth is simply dependent on that gracious communication from the Holy Ghost which flows from His fellowship with us.

A Christian man who is thoroughly imbued with this great principle, conscious of the fellowship of the Spirit by which he himself lives, will

be ready and sensitive to detect the same divine energy in others in whom He lives and moves. For the movements of the one Spirit in all in whom He moves are necessarily in perfect harmony. He is the one life and light and power in them. And therefore under Him they become readily responsive to each other. The pulsations of spiritual life in one correspond to the pulsations of spiritual life in another. And the sympathy and harmony are felt where the fellowship of the Spirit is known. Therefore when St. Paul would teach us the true spirit of brotherly goodness he appeals on this ground; not only urging the plea "If there be any consolation in Christ," but adding, "If there be any fellowship of the Spirit."

It is through the same fellowship of the Holy Ghost that the body of Christ is a real living organism. The constitution of an organic body may be very intricate, very complex. And its perfection may be in proportion to this complexity. But its living unity is real. It is no mere juxta-position of parts, or aggregate of functions, or mechanical articulation of each part into the proximate part and into the whole. It has one life. And so the organic unity of the body of Christ springs from the one life of the one Spirit. His manifold workings along the many channels or currents of thought and feeling in the Church of Christ are the expression of a real unity, because they are all guided and animated by Him in His fellowship with His people in His own harmony of purpose and work, in the unity of the one Spirit of God. On this ground rest the memorable words of St. Paul, "endeavouring to keep the unity of the Spirit in the bond of peace." There is one body and one Spirit. And again, by one Spirit are we all baptized into one body, and have been all made to drink into one Spirit.

This is the true significance of our Lord's words to the Father when He graciously connects the interior fellowship in the Godhead with the spiritual condition of His disciples. The communion between them and the Father, and their own communion with each other, depend on that divine fellowship. "The glory which Thou gavest Me I have given them; that they may be one, even as We are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

I have ventured to treat this great subject to-day from its divine rather than from its human side, not because this is by any means a complete view of the truth, but because it is one of vital importance to us all. Its immediate and varied applications to our spiritual condition and spiritual needs and spiritual possibilities I must not now attempt to discuss. Only let me remind my brethren how closely it bears on the missionary work in the Mission field and in its direction from home and from the centres of action abroad; and on the revival and maintenance of the missionary spirit, by which alone the work can be sustained; and also on our own personal spiritual life. May God give to every one of us, in conscious possession, the fellowship of the Holy Ghost!

MISERABLE COMFORTERS.

THOSE who were familiar with the condition of Madras forty years ago would bear ready testimony to the religious and moral apathy which then reigned among the native population. Even at an earlier period the Presidency had acquired the title of the "Benighted," and it might have been imagined that it was a term of honour, with so much facility was it borne. In those days Christian Missions were in a languishing condition, especially in the Presidency Town. The original force and energy of the Tanjore Missions originated by Schwartz and his celebrated colleagues was almost spent. Caste had exerted the most baleful influence on them, paralyzing all spiritual life, and fomenting the most unnatural jealousies among those who should have been brethren. One remarkable incident connected with these deplorable incidents was the disgust inspired into the mind of Lord Macaulay, who two or three years earlier had arrived in Madras, and whose first functions were engaged in the furious faction fights stimulated by caste in the Missions. They gave him a bias against missionary effort which never afterwards forsook him. At this time the S.P.C.K. was giving up its missionary work, and the S.P.G. was receiving over the inheritance of the Lutheran missionaries from them. Since then, not without many anxieties and difficulties in Tanjore, inseparable from caste in Missions, they have achieved notable triumphs in Tinnevelly. In the latter place the Church Missionary Missions had been rent by the schisms caused by Mr. Rhenius, under the influence of Plymouth Brethrenism, then an attractive novelty. North of Madras Christianity might be said to have been non-existent. Mr. Thomas and Mr., now Bishop, Sargent, were only arriving in India. In the town of Madras itself there survived what might almost be termed the wreck of the old S.P.C.K. Mission at Vepery, sparse in a noble church, a world too wide for the feeble members who could be mustered in it. There were a few scattered ones in Black Town belonging to several denominations, but the only institution of promise was the Scotch School under John Anderson, then in the prime of his vigour. In this there was life and hope. Beyond this all was apathy and indifference. The testimony of the C.M.S. missionaries in 1839 concerning Madras was, "This Mission has hitherto made but little progress." As it was with religion, so it was with education: the missionaries stood alone in imparting any information beyond that communicated by Native schoolmasters according to the prescribed routine of their forefathers. There was no effort on the part of Government to dispel the ignorance of the millions committed to their charge. In many ways they at that time had complicated themselves with the idolatry of the people; beyond interference in this direction they troubled themselves neither with religious nor moral teaching. The stereotyped answer of the natives, when the frequenters of the swamy houses were taxed with the folly of their idolatry, was, "The Company pay for the oil," i.e. the East India Company supplied those

filthy holes with the oil for the lamps with which they were nightly illuminated. This contribution only too aptly represented England's concern for the spiritual and moral welfare of India. The Hindus of Black Town were intent upon gain; and when not intent upon it were mad upon their idols. The Mohammedans of Triplicane were plunged in sensuality and debauchery of the most degrading kind. Isolated individuals alone in either community had any sort of aspirations after either moral or intellectual improvement, nor could they find it an easy matter to gratify their longings.

Since the period we have been describing there has, of course, been improvement in many ways. Education has made considerable advances, both from Government interference and missionary effort. Even the Mohammedan has been reached. Mr. Sell's exertions especially have aroused the Mussulman population to some endeavours after knowledge. In his report the able Principal of the Harris School stated that "improvement in the matter of Mohammedan education may now be looked for." As contrasted with the condition of things forty years ago this is a most distinct advance. More life has been infused into missionary effort in the Presidency Town and its immediate neighbourhood. Of the giant strides which Christianity has made in the interior of the South of India we cannot here undertake to speak. But still we fear a pall of darkness hangs over "benighted" Madras. Most painful instances are perpetually cropping up which are only too painful manifestations that Madras is as "mad as ever upon its idols." There are few other places in India where such lavish sums are spent upon the most brutish forms of idolatry. In the South of India the superstition has always been more dense and obscure, as caste also has been more galling and punctilious than in the North. It has been, however, quite impossible for the most conservative of Hindus completely to ignore what is going on around them. But up to the present time they have not appeared to be able to organize for themselves any very effective antidote to Christian effort, or any scheme of religious novelty of their own devising. They have been, for the most part, dependent upon occasional help from Europeans not overburdened with scruples, or upon propagandists from Bengal. Whereas forty years ago the only religious excitement was the periodical visit of a High Priest or Chief Brahmin, with bundles of idols and implements of worship, there are now itinerant Pundits or Lecturers whom the Hindus flock to hear in Patcheappah's Hall, a building which forty years ago had no existence. These are the persons whom we have ventured to term "miserable (or troublesome) comforters." In a certain sense they may be considered an improvement upon the old vulgar pontiffs, who came simply to juggle in front of the community, and to fleece them of their money. There is some pretension to intellectuality and enlightenment in these new rivals, but it is more than doubtful how far the population of Madras will really be the better for them. Recently two Bengali Babus have made their way thither, and have been discoursing at much length to overflowing congregations upon what they anticipate may be the future religion of India. It is not

likely that any positive result will spring from this eccentric movement, which mainly consists in the utterance of what Shakespeare terms "prave words;" but it may not be without interest to some of our readers to have a slight acquaintance with what Hindus are talking about, and listening to, even if it never passes much beyond the region of logomachy.

In the lecture delivered by one of these Babus he dwelt with emphasis upon the fact that the Hindus are a religious people. This is, we believe, a true witness. It has been too much lost sight of by Europeans, who have imagined that by parading indifference and unconcern for their own faith they were commending themselves to the millions around them. This we hold to be an utter delusion. It would be a strange thought to follow out if we were to speculate on the enormous amount of influence we have unconsciously lost by exhibiting ourselves as godless among millions who, however blind and ignorant in their worship, have yet after their fashion all along been religious. Another point urged by the lecturer was, that Hinduism, loaded as it is at present with a mass of superstitions, will not continue to be the faith of India in the face of the spread of knowledge and civilization. This last word is not an addition of our own. This again is, we think, an important truth, especially important as coming from a native source. In such a community as that of Madras, into which enlightenment can scarcely be said to have penetrated, the process of change is and must be very slow. There are mountains of superincumbent rubbish to be got rid of before anything like true ore can be arrived at. In the opinion of the lecturer it is highly improbable that Christianity will be the national creed; the reason of this is stated to be, that Christianity has grown up and has been systematized amid conditions so different from those of India as to render it alien to the habits of Hindu thought and life. There is shrewdness in this remark. We only wish it could be ever present with those who are struggling, we think foolishly, to transplant modern ecclesiasticism into India and seeking to amalgamate the Native with the European Church, to the detriment of both. True wisdom would be to proclaim freely and fully the grand and eternal verities of the Gospel of Jesus Christ to all men, leaving it to the very uttermost, consistent with common prudence, to all who receive them to adapt them to their own use and exigencies. There is nothing in the genius of Christianity which should make it invincibly alien to Hindu thought and feeling. In His human nature our Blessed Lord was not an European, nor is there anything in the religion which he taught foreign to the longings and necessities of any child of Adam. Want of judgment on the part of those to whom the dispensation of the Gospel is committed may create obstacles much to be regretted, but there is inherent efficacy in the Word of God, to which, and not to man, we look for the ultimate triumph of Christianity in Hindustan as elsewhere. As for a religion founded upon the Vedas, we can only say that this is as pure an importation from Europe as Christianity itself. Probably the only acquaintance the lecturer may have had with the Vedas has been the result of European learning. Forty years ago

it would not have been easy to find in South India any one who had any acquaintance with Vedic religion beyond the possession of some mystic formulæ or some hearsay knowledge that there were such writings. The outcome of the Vedas, by a long and steady process of deterioration and priestcraft, has been the present superstition of the Hindus; but they themselves, as a rule, are unconscious of the process of degradation. If by any possible ingenuity the doctrines of the Vedas could be systematized and presented to the average Hindu, apart from his present creed and practices, they would be as much a new revelation to him as anything else, and as alien to his views and feelings. The true foundation, however, of the hope for Christianity in India, apart from all these vain and unprofitable speculations, is in its divine origin and its true adaptation to the spiritual necessities of the human race.

At a subsequent period another lecture was delivered by another Bengali Babu on the "Problem of Indian Reform, and the Duties of Educated Indians." In his introductory statement, the lecturer affirmed that a country that chiefly depends upon agriculture must be poor. He then adverted to over-population. After a glance at the cost of Indian administration, he commented upon the Land Laws. His remedy for the evils of India was emigration: not to foreign countries, but to Central India, the districts we presume still under Native Governments. Those lands have been desolate since the days of Mohammedan misrule, and have not yet recovered from the effects of it. A further remedy was the introduction of manufactures and the extension of commerce. He then proceeded to discuss the effects of ignorance, showing how, in consequence, "a poor man, trusting in British justice, is fleeced in the law courts," because he is ignorant. In this there is most bitter truth; and yet our Government is notoriously neglecting and crippling vernacular education among the masses, in order to maintain a costly department, intent upon manufacturing a comparative handful of the people into scientists and sciolists. With great truth the lecturer declared, and it is the statement of a Hindu, that it is "from the ignorant masses that danger, if it come at all, is to be apprehended." With great good sense he proceeded to say (he himself is M.A. of the Calcutta University), "Do you call learning a little Shakespeare, a little Milton, astronomy or mathematics, education? Education should have two ends in view. First of all, to enable a man to earn his daily bread, for which there must be technical education given; secondly, the higher and more extended aim than that, namely, the culture of the mind. Instead of learning Shakespeare, or Milton, it would be more serviceable to acquire some useful arts. Harrowing cases have come to my notice," he added, "of graduates going a-begging for posts worth Rs. 20 or Rs. 25." The audience cheered this statement; but if there were any alteration, what would become of the Department? The Babu wanted for his people the introduction of arts and manufactures into India, and that youth should be trained in them instead of all the ologies which are now the staple of our Government higher education. In this he differs, so far as we

can understand him, from the Marquis of Hartington, who thinks that India wants the latter. He then proceeded to dilate upon the importance of political agitation within constitutional limits; but as an indispensable preliminary to any reconstitution of India as an united and powerful people, he urged social reforms. In the very forefront of these he placed the institution of caste, as an evil to be got rid of. As there are various opinions entertained upon this subject, and even some Europeans hold it to be a very fine thing and a great blessing to India, it may be worth while to hear what a Hindu has to say upon the subject. He may be supposed to know something of the interior working of the system, possibly as much as Europeans. Pundit Sivanah Sastri, M.A., said,—

"Caste is a very sorrowful thing, and is an evil that should be remedied. I do not think there is a single person here who would stand up and defend this monstrous custom, which has sapped the foundation of your national greatness, and has proved a serious obstacle in the way of the brotherhood of man. Caste has denied a cosmopolitan and broad culture to the people. Unless you travel and mix with each other, you cannot imbibe the excellencies of each other. In order to give new life and vigour to our race, it is necessary that there should be no caste. It is necessary that our blood should be mixed. Caste is a system which should be cast away." The Pundit then alluded to the discredit in which manual labour was held, which had always been associated with the lower classes. Another evil influence which caste had, was to give rise to early marriage. He called on the audience to do away with the great evil of caste, but he would not be satisfied with that alone; they should have an entire social reform.

He then alluded to the degraded condition of women in India as a matter most pressingly needing reform. In arguing this point, he laid especial stress upon the treatment of widows. Some would possibly hold that Christianity should not interfere with social customs. It may be profitable, however, to see, upon unimpeachable evidence, what the social customs are which should be so tenderly handled by the Christian Church:—

They could not expect to make much progress in reform, unless their women were educated, and allowed to use their healthy influence in society. As far as his experience went, he was convinced that their homes were barren, and devoid of social comforts. A husband could find no inducement to remain at home, he had to seek his pleasure abroad. The tone and morals of native society would be raised if the women exercised an influence over it. The speaker then in eloquent terms alluded to the mission of women on earth, as a companion and helpmate to man, and he exhorted all Indians to raise them from their present state, for the course of reform would be necessarily slow unless the women had a hand in it. He next alluded to the cruel custom which exists regarding widows, and remarked that an old man of sixty would not scruple to marry a girl of eight, whilst the poor widow was an outcast all her life, after she had been deprived of her husband. The condition of the widow was truly miserable, for she had no one on whom to rely, she was subject to unkindness from every one, and was liable to be driven in despair to commit a deadly crime. As long as such injustice was tolerated, the nation would not rise. He next showed that out of the total population of India, there must be six million women suffering under the dreadful bane of widowhood. But the most needed reform was that of the religion of the masses, groaning under the curse of idolatry, who had been drawn away from the true source of righteousness, and the Author of their salvation. The people were under the thraldom of the priests, whose influence was exerted to keep the masses in spiritual darkness. He did not believe in any reformation that was not based on religion, and for true reform he advocated that true religion should be found. They had to encounter

two obstacles, superstition and idolatry on the one hand, and the class of materialists on the other. Western philosophy had taught many to doubt the existence of a God, or of the soul. "There are many who resolve the soul in molecular atoms of the brain. I have not much respect for western philosophy, and I do believe that the soul has a high destiny, and that is to approach near unto God. Our highest duty is to love God and do the works He loves. Western philosophy has turned the minds of men from the inside to the outside; it is external and superficial, refusing to look into and examine its inner nature."

According to the Pundit, English education—he is of course referring to that carried on by Government—is doing a destructive work in India, and he appealed to his hearers "to take care that everything should not be carried away in the overwhelming flood." Further, he added that they should not "allow the true interests of their souls to be forgotten, nor allow themselves to be drawn away by the superficial training they are receiving." This is the verdict of a Calcutta M.A. on Government education in India. It was cordially received by the crowded meeting. In its main features it simply endorses what we have throughout been contending for. It is the outspoken utterance of those who expected somehow or another to get bread and have been supplied with a stone instead. But what comfort had he himself to bring to his hearers? For a whole week, if not more, the Pundit was preaching and lecturing in Madras to congregations; numbers attended him throughout. This is certainly a new feature in Madras. But what real or substantial comfort had he to communicate? He could dilate eloquently upon the importance of man's inner nature being elevated and purified by true knowledge. He could tell them also that true knowledge consists in the true knowledge of ourselves and the relationship which we have to God. He could also assure them that it was a mistake to believe that the observance of numberless ceremonies would enable a man to see God. He could also explain that it is sin which bars our pleasure of seeing God. But nothing can be more faltering or imperfect than the further attempts to show how man can get rid of sin, when, as he says, "as long as we are surrounded by the temptations of this world, our minds are full of sins and iniquities." What could his hearers do for themselves under such circumstances? To this there was no response given consonant with common sense or adequate to meet the duties of every-day life. No great swelling words of vanity meet this case. Heathen oracles are dumb when appealed to upon such points. What we suppose the lecturer would recommend as the panacea for human ills, would be a diligent system of self-introspection by which sin would be gradually discovered, and the Deity revealed to the soul. In order that this should be carried on successfully, separation from the world with its temptations would be necessary. This is certainly no novelty in Hindu speculation. It is this system which has made India swarm with yogies and faquirs who sometimes really, more often professedly, have attempted by such means to attain superior sanctity. But it must have been poor comfort to his hearers in Madras, and certainly for the vast majority of them must have been quite out of the region of practical religion. If they were at all interested beyond the gratification of listening to pleasant talk, there must have been the

feeling pervading them described in the Proverbs, "Confidence in time of trouble in an unfaithful man is like a broken tooth, and a foot out of joint. As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart."

In placing these statements before our readers, it must be understood that we do not attach so much importance to the views of the speaker, which are merely the "crambe" with which most persons are familiar, as to the reception they met with by large and overflowing audiences. If all this had occurred in Calcutta, it would not have been so remarkable. Unmeaning and aimless speculation is perfectly congenial to the subtle Bengali intellect, sharpened as it has been by English education, and become familiar with English and American infidelity. But it is noteworthy that in a stagnant community like that which has, until recently, been characteristic of Madras, so much interest should be manifested in anything which did not promise immediate secular advantage. We do not mean for one moment to say that there is a lack of shrewdness and intelligence in the population of Madras, but hitherto it has not bestirred itself in the direction of moral or social reform, nor has it conspicuously interested itself in metaphysical subtleties. The commercial instinct has been chiefly predominant. The present rather than the future has been the main concern.

When, however, we view the question in relation to the progress of Christianity, much doubt may be reasonably entertained how far idle speculation will tend directly to the more ready reception of the truth as it is in Jesus. It may dissipate the attention away from it by the substitution for it of that which has a show of learning and an appearance of improvement upon anile superstitions. Certainly it would be very hard to affirm that a conceited adherent of the Brahmo Somaj is an atom nearer the kingdom of heaven than the simplest peasant cultivating his rice in the paddy-fields. If we are prepared to receive the teaching of our Blessed Lord, there is no more formidable obex to the reception of the truth than haughty and heady high-mindedness. Still it is possible that when men's minds are in a ferment from any cause, and their thoughts are directed to something beyond the carking cares and anxieties of every-day life, there may be opportunities for proclaiming the truth to some souls craving substantial comfort and consolation. It is our hope and trust that Christian missionaries will not in this case allow themselves to embark upon a sea of endless and unprofitable dialectics which are little likely to minister grace to the hearers, but will remember that they are simply ambassadors for Christ to proclaim His salvation freely, fully, and indiscriminately to all men. It is for those who hear and receive the message to make the use of it which their needs require. One thing is to our apprehension most clear, and that is, while all compromises with native customs and habits contrary to the spirit and the doctrine of the Gospel should be steadfastly resisted, there should be no premature attempts to force the shape of the future Christian Church, but that it should be allowed to develope itself freely and independently. The great and pressing need of the present crisis, so

far as man can presume to judge, is that there should be raised up and thrust forth into the Mission field Native Evangelists, mighty in the Scriptures, men full of faith and of the Holy Ghost, who out of the fulness of their own experience should testify to their brethren concerning the unsearchable riches of Christ. European missionaries have up to the present done most blessed and profitable work for India. The infant Churches still need the benefit of their counsels and experience, but it is a manifest want now that there are so few of our Native brethren capable of speaking like Paul and Apollos with power to their brethren. In the present state of seething unsettlement, if it should please the Lord of the harvest to thrust forth such labourers into the field, we do not doubt that they would gain ready access to souls, access closed up and sealed against the European. "The heart knoweth its own bitterness; and the stranger intermeddleth not with its joy." It should be the prayer of all interested in Indian Missions that such men should be evoked from the ranks of the Native Church, who may, through the grace of God and the wisdom of God given unto them, be able to comfort the hearts of their brethren and stablish them in every good word and work. K.

THE RELIGIONS OF THE WORLD.

II.

ANCESTRAL WORSHIP.

By the Rev. Arthur E. Moule, B.D.

(*Continued from p.* 347.)

MENCIUS (iii. I. 2) writing about B.C. 300 (born B.C. 371, died 288), quotes from the philosopher Tsang, who, after Yen Hwuy, was the most celebrated of Confucius's disciples, and he quotes apparently with full approbation thus: "When parents are alive they should be served according to propriety; when they are dead they should be buried according to propriety; and they should be *sacrificed to* according to propriety; this may be called *filial piety.*" And again Mencius himself says, "The ceremonies of the Prince I have not learned; but I have learned that the three years' mourning, the garment of coarse cloth with its lower edge even, and the eating of congee, were equally binding on all (congee is the standing dish at ancestral feasts, as beans was the standing funeral dish amongst the Romans). The same philosopher Tsang is quoted also with approval by Confucius:* "Let there be careful attention," said he, "to perform the funeral rites of parents, and let them be followed when long gone with the ceremonies of sacrifice, then the virtue of the people will resume its proper excellence." As to Confucius himself, on this as well as on other religious matters he speaks with reserve and

* An. i. 9.

mystery. His own practice was "to sacrifice to the dead as if they were present."* But when questioned by one Ke Loo as to serving the spirits of the dead, Confucius replied doubtfully, "While you are not able to serve men, how can you serve their spirits?"† And yet more vaguely in the "Family sayings" Confucius is represented as speaking thus: "Do the dead," asked one, "have knowledge of our services, or are they without knowledge?"—a crucial point surely in this subject of Ancestral Worship! The Master replied as follows:—"If I were to say that the dead have such knowledge, I am afraid that all dutiful sons and grandsons would injure their substance in paying the last offices to the departed. If I were to say that they have *not*, I am afraid that unfilial sons would leave their parents unburied. There is no urgency on the point; one day you will know for yourself." There is a remarkable passage in the Book of Rites, in which Confucius is represented as saying, "Woe is me! That the dead should be thought to use the things of the living! It is almost as bad as human immolation." On which Mr. Chalmers (in the *China Review*) remarks that "the things of the living" are the sacrificial vessels and their contents, such as human food and drink. It seems therefore that Confucius condemned the practice of sacrificing—a practice unknown in the Hia dynasty (B.C. 2204—1817), but used in the Yin or Shang dynasty (B.C. 1765—1153). And with this agrees the following passage in the Analects (iii. 4):—"In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances." (See also xix. 14.)

Yet notwithstanding these somewhat disingenuous or contradictory utterances, there can be no doubt as to Confucius's reverence for this sacrifice to ancestors; and he carefully gathers up and records ancient narratives of such observances. In the Doctrine of the Mean (xviii.) we are given apparently the *origin* of Ancestral Worship; but we shall presently have to go back further into the hoary past to seek for such an original. "King Woo," it is said, "offered his sacrifices in his ancestral temple, and his descendants maintained the sacrifices to himself." And Confucius, commenting upon this in the next chapter, says, "How far extending was the filial piety of King Woo, and the Duke of Chow. Now filial piety is seen in the skilful carrying forward of their undertakings. They occupied the places of their forefathers, practised their ceremonies, and performed their music. They reverenced those whom they (that is their forefathers) honoured (that is to say their ancestors), and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive. By the ceremonies of the sacrifices to heaven and earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifice to heaven and earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into the palm of your hand." This passage is one of the utmost importance in discussing the true meaning of Ancestral

* An. iii. 14. † An. xi. 2.

Worship. On it the Jesuits mainly based the defence of their action in allowing their converts to continue the sacrifices to ancestors. In *Confucius Sinarum Philosophus*, the work of Intorcetta and others, we read: "These rites are plainly civil, and instituted merely for the honour and obsequies of parents, which even after death must not be intermitted. For on the supposition that anything *divine* is meant thereby, why does Confucius say "they served the dead as they would have served them when alive"? "This is ingenious reasoning," says Dr. Legge; *most* ingenious in my opinion, and of greater force than the learned doctor would seem to admit; and indeed if this were all that Confucius had to say on the subject, we might perhaps safely follow the Jesuits in their convenient toleration of Ancestral Worship, and thus double the number of our converts in a very short time. The Jesuits, Franciscans, and Dominicans had long held disputes on the subject of Ancestral Worship. Ricci, who laboured in China from 1581—1610, had sanctioned the customs as civil and secular. But a Dominican, Morales, condemned them; and first the Council of the Propaganda, and subsequently Innocent X. (1645) confirmed the sentence. The Jesuits, however, appealed to the Court of the Inquisition; and in 1656 Alexander VII., though in somewhat vague terms, sided with the Jesuits. In 1693 Maigrot, a bishop and apostolic vicar, issued a mandate opposed to the Jesuits and the Pope. In 1699 the Jesuits appealed to the Emperor K'ang-Hyi. "We have always supposed," say they, "that Confucius is honoured as a legislator, and in this character alone are the ceremonies established. We believe that ancestral rites are only observed in order to exhibit the love felt for the departed, and to hallow the remembrance of the good received from them during their lifetime." In 1700 the Emperor's rescript arrived, couched in the brief dictum: "The customs of China are political." The then Pope Clement XI., however, was obstinate, and in 1704 decided for Maigrot against K'ang-Hyi. But the Emperor was as obstinate as the Pope; and in 1718 he forbad any missionary to reside in China, unless he conformed to the rules of Ricci, whilst Clement refused to allow any European missionary to go to China who declined to obey his decision. It shows the great power of this system of Ancestral Worship, that the decline of Roman Catholic influence in China may be assigned to this date.

But notwithstanding K'ang-Hyi, the Jesuits, and even Confucius himself, most surely Ancestral Worship, as described in the books collected and edited with profound reverence by Confucius, was not political, but religious, and grossly idolatrous. In the Shoo-Kying (v. i. 1) we are told that the Emperor Woo, who founded the Chow dynasty, which lasted 900 years (from B.C. 1122—285), and who was himself thus contemporary with King Saul, spoke as follows when going forth to fight the reprobate Chowsin, the last of the Shang dynasty: "He, the enemy, abides, squatting on his heels, not serving God or the spirits of heaven and earth, and neglecting also the temple of his ancestors, and not sacrificing in it." He then recounts his own pious intention. "I, a little child, have received charge from my deceased

father, Wan (whom some suppose to be the author of the Yih-Kying). I have sacrificed to God; I have performed the due services to the great earth." He returns triumphant, and soon after he sacrifices in the ancestral temple of Chow; and three days later he presents a burnt offering to heaven. Observe here the order of reverences—ancestors *first* in each case. In this same Classic of History (ii. 1. iv. 14) we read that in the 1st moon the 1st day, Shun, the ancient heroic Emperor of China, reigning about the time of Terah (if he *did* reign) i. e. B.C. 2254, went to the temple of his *accomplished* ancestor. After a long and fatiguing tour of inspection he went to the temple of his *cultivated* ancestor, and offered one bullock (ii. i. 3). Dr. Legge tells us that the title given to Shun's Minister of State was "Arranger of the Ancestral Temple," and he believes "that the practice of Ancestral Worship has come down from the earliest times. The spirits of the departed were supposed to have a knowledge of the circumstances of their descendants, and to be able to affect them; and events of importance were communicated to them before their shrines."

In the very remarkable narrative in the books of Chow (v. vi. 5) of the dangerous illness of King Woo, and the offer of his brother Duke Chow to die for him, the duke raises three altars to his father, grandfather, and great grandfather, Kings Wan, Ke, and T'ai, and prays to them as follows:—"Your chief descendant is suffering from a severe and dangerous illness. If you three kings have in heaven charge of watching over him—heaven's great son—let me be a substitute for his person." This prayer was deposited in the archives' coffer, and after five years, when King Woo, respited thus long, *did* die, and when his youthful heir suspected his uncle Duke Chow of treachery, the duke went into voluntary exile, but was recalled by the Emperor upon the discovery of his uncle's loving and disinterested prayer. Dr. Legge thinks this prayer was offered to the old kings in the character of *mediators* or intercessors, and with him agrees a commentator of the Ming dynasty, some 500 years ago. He says that the earliest scholars thought the duke's words referred directly to the ancestors, and not to heaven. But he rejects this and expounds it thus. Heaven was the most honourable, and the ancients did not dare approach it *abruptly*. Their ancestors were thought to be nearest to them (the worshippers), and, through the kindness existing between them, made their thoughts known to them; for the ancestors were associated as assessors or sharers in the ceremony when heaven and earth were sacrificed to; and the worshippers depended on them to present or second their requests. Plato too held "that every *demon*, i. e. departed spirit, is a *middle being* between God and mortal man." (Symp). "When good men die," he says again, "they attain to great honour, and become *demons*." (Cratylus).

> "There must be wisdom with great death;
> The dead shall look me through and through." *

A strange parallel this to more modern saint worship! Indeed the Chinese complain sometimes that the Roman Catholics denounce the

* Tennyson.

worship of Chinese ancestors, and yet make them worship foreign ancestors.

We come now to the classic of poetry—

"Ah! solemn is the ancestral temple in its pure stillness."

Such is the picture we have of one of these ancient buildings during the Chow dynasty, 3000 years ago. One of the kings of the Shang dynasty, stretching from B.C. 1765—1253, when sacrificing to King T'ang, the founder of the line, sings thus:—

"Ah, ah! our meritorious ancestor,
Permanent are the blessings coming from him,
Repeatedly conferred without end;
The clear spirits (samshu) are in our vessels;
There are also the well-tempered soups;
By these offerings we invoke his presence without a word.
He will bless us with the eye-brows of longevity,
With the grey hair, and wrinkled face in unlimited degree."

What the "eye-brows of longevity" may mean, I cannot certainly describe; but they are evidently intended in the images of Lohans, or expectant Buddhas, in Buddhist halls, some of these images being adorned with far-projecting and bushy eye-brows. In some more extravagant delineations of such beings, the eye-brows actually trail on the ground. I am sorry to say that in an ancient poem (XV. i. 6), *The Odes of Pin*, describing apparently life in China 3600 years ago, spirits made from rice were supposed to "nourish the bushy eye-brows." In those days, however, none but the aged were allowed to touch spirits; and I fancy that modern science, as against ancient poetry, will tell us that spirit-drinking is a safe and sure recipe for *short* life.

But to resume. King Woo, sacrificing to his father, Wan, speaks thus (B.C. 1121):—

"They come full of harmony,
They are here in all gravity,
The princes assisting;
While the Son of Heaven looks profound.
While I (i.e. the Son of Heaven) present this noble bull,
And they assist me in setting forth the sacrifices;
O, great and august Father,
Comfort me, your filial son.
I offer this sacrifice to my meritorious Father,
And to my accomplished Mother."
Pt. iv. I. (ii.) vii.

King Seuen (B.C. 821), the last of the legendary emperors—for Chinese history proper began at the time when Roman ancient *legendary* history was beginning—this Emperor, on the occasion of a great drought, expostulates in these extraordinary words with Heaven and all the spirits:—

"Bright and shining is the milky way,
Shining and revolving in the sky."

What a picture this gives us of fine-weather sky 2600 years ago!

"I look up to the great heaven,
But its stars sparkle bright;
The drought is excessive;
There is no victim I have grudged;
From the border altars I have gone to the ancestral temple.

How Teih (the first ancestor of Chow) is not equal to the occasion;
God does not come to us.
I am full of terror, and feel the peril.
There will not be half a man left;
The many dukes, and their ministers of the past,
Give me no help.
Oh, ye parents and nearer ancestors,
How can ye bear to see us thus?"

And again (ii. p. 375), in time of a seasonable downfall:

"The heavens overhead are one arch of clouds,
Snowing in multitudinous flakes;
The millets yield abundant crops.
We will sacrifice to our great ancestors;
They will reward us with great blessings,
Long life, years without end."

And once more, in an ode ascribed in the preface—but Dr. Legge thinks erroneously—to the time of King Yen (or B.C. 780), and which he would assign to earlier times, we read thus: "We seek the *representatives of the dead*, and urge them to eat" (indicating a custom now quite out of vogue, and disused for nearly 2000 years; in fact, now *all* the sorrowing worshippers constitute *themselves* representatives of the dead, and eat up what the spirits leave).

"Some slay, some boil (at these sacrifices),
Some arrange, some adjust,
And all the service is complete and brilliant.
Grandly come our progenitors;
Their spirits happily enjoy the offerings.
We are all very much exhausted!
And have performed every ceremony correctly.
The able priest announces,
'The spirits have enjoyed your spirits and viands,
They have drunk to the full.
They will reward you with great happiness;
They will confer on you a hundred blessings;
They give you the choicest favours,
Even myriads of years—life without end.'
The great representative of the dead then rises;
The spirits tranquilly return.
The uncles and cousins
All repair to the private feast;
The musicians all go in to perform,
And give their soothing aid at the second blessing.
Your viands are set forth;
There is no dissatisfaction, but all feel happy.
They drink to the full, and eat to the full.
Great and small bow their heads, saying,
The spirits enjoyed your spirits and viands,
And will cause you to live long."

Now, all this *may* imply an idea that want of filial piety will procure calamity from Heaven, and the reverse, but it is terribly like *gross idolatry*.

It is another strange coincidence between the customs of ancient empires, now no more, and those of this old and yet ever young China, that the Romans also had "representatives of the dead" (*imagines majorum*). In their houses they had images, with casts in wax, of their departed ancestors; but in funeral processions, instead of images

carried before the dead, *living members* of the family personated their ancestors, walking in the procession with these masks.*

Another custom, unique and singularly interesting, is observed in Hang-chow. This city, depopulated during the Sung dynasty (some 700 years ago), by the bandit Fang, is said to have been colonized from Honan. And on the twelfth day of the seventh moon the people of Hang-chow invite their ancestors from K'ai-fung-foo, the capital of Honan, to a feast. They spread cakes, fruit and tea for their ancient guests, as much as to say, "Your descendants in Hang-chow do not forget you." On the 13th wine and meat are offered; on the 15th wine and vegetables; on the 17th, wine and flesh again; and on this day they take leave of their guests, and respectfully send them on their homeward way. Possibly this immigration from Honan may account for the fact that there are only *two* ancestral halls to be found in the great city of Hang-chow.

The most touching and beautiful of ancestral rites is the visiting of the tombs; a ceremony which should be performed twice a year, in spring and autumn. Amongst the Romans, at the *feralia*, held in February, a little earlier than the Chinese feast of *Ch'un-ming*, which falls in March, or early in April, sacrifices were performed and the tombs adorned with garlands. The Chinese too sweep and garnish their graves and the shrubs are tended or replanted, and, in the case of the poor, new bamboo shells are put over the coffins. A table is then spread before the tomb; a paper imitation of a tablet, with the name of the departed, is put on it; candles are lighted, incense burnt, and dishes of various kinds set out. After an interval, the chief performer (the elder son of the family) prostrates himself repeatedly before the tablet, with silent prayers or vows; crackers are let off; the viands and tables are taken into the boat, and the whole party returns, the hair of the women and children adorned for once in the year with azaleas and other wild flowers. In a great many instances, a certain acreage of arable or woodland is attached to the family tombs, and this ground is cultivated by the different branches of the family year by year in rotation, the parties to whom the land falls undertaking out of the proceeds of the land to provide for all the ancestral ceremonies, and to keep the family tomb in repair during the year of their tenure. The surplus may be appropriated by the yearly tenant, and as even in the case of the rich one sacrifice costs scarcely more than one dollar, and the year's expenses on sacrifice and ceremonies cannot cost more than from fifteen to twenty dollars at most, the tenure of the land is a very important source of income in some families. The Chinese, however, are not universally deceived by these rites. They have a strange proverb about the gold and silver tinsel money and paper ingots, which are burned in vast quantities (as Marco Polo described in his day) for the benefit of the dead. The trade in this money in Hangchow alone is worth about 240,000*l.* a year. The proverb runs thus:—

"Empty-bellied, silver lies,
Bought to cheat ancestral eyes."

* Becker's *Gallus.*

Neither must my readers suppose that all the Chinese are dutiful, and that all that glitters is gold. They have a disgraceful proverb, of which they are ashamed, and which possibly arose during some great famine—

> "You're old, and ought to die by right;
> You eat our rice from morn to night."

Yet in very deed, if you take a case of Chinese formalism in ancestral rites and compare it with a case of English formalism at funerals, I cannot but think that the Chinese is more natural, more tender, and at the same time more imaginative. What could be more hollow and unfilial than Dickens' celebrated funeral scene? "Such affectionate regret, sir," says the undertaker, "I never saw. I have orders to put on my whole establishment of mutes; to provide silver-plated handles of the very best description, ornamented by angels' heads of the most expensive dies; to be perfectly profuse in feathers; in short, to turn out something absolutely gorgeous. Anything so filial as this, anything so honourable to human nature, so calculated to reconcile us all to the world we live in, never yet came under my observation." And so with gormandizing and heavy drinking, with prancing black horses and waving plumes, with feigned grief and counterfeited sighs, the funeral season passed, and there was an end. But the Chinese, however formal, treat the dead as dead and *here*, not dead and *gone*.

Now, from this sketch of the original, it will be seen that Ancestral Worship, whether in modern practice or in ancient institution and observance, is *idolatrous*. I cannot believe that any Chinese worshippers can understand the subtle distinction of the Roman Catholics between λατρεία, divine worship, and δουλεία, the worship offered to saints; for, as I have noticed above, the ceremonies and sacrifices are precisely similar in either case, only perhaps more fervent before ancestral tablets, even as in Italian churches the shrines of Mary and the saints are crowded with offerings and worshippers, and the shrine and image of Jesus Christ comparatively neglected. It is very possible that the ancient Chinese practice was prayer *for* their departed ancestors, and that this has degenerated into prayer *to* them; just as in the ancient liturgies of Basil, Nazianzen, Chrysostom and others, there are prayers for the saints, and the Roman Catholic Church has perverted this into prayer *to* them. And yet in earlier days of the Church of Christ in all probability even prayer *for* the dead was not practised. "The Christians of Smyrna (in the narrative of Polycarp's death, c. xvii.) draw a careful distinction between their *love* (ἀγαπῶμεν) for the martyrs, and their *worship* (σέβεσθαι, προσκυνοῦμεν) of the Saviour." This truth is illustrated in a recent poem—"The victory that overcometh the world," (from the notes to which I quote the above paragraph), by the Rev. H. C. G. Moule. After describing St. Paul's martyrdom, we read—

> "Near to the place of death his body lies
> Buried by us. Oft round the blessed grave,
> (If so the persecutor's wrath permit,)
> We mean to gather when the shadows fall,

Or noontide stillness consecrates the field,
To sing our *praises* (*Laudatio funebris*, λόγος ἐπιτάφιος, as the Greeks and Latins called such orations).
Not to the dear dead,
Though venerable, but rather to His Name
Who is our Life and Victory."

The Roman Catholic custom of saint worship, while forbidding Ancestor worship, is of course defensible from *their* stand-point. Without touching for a moment the question of the salvability of the heathen, we may safely assert that the heathen ancestors of the Chinese can never be imagined as mediators and intercessors with God; whereas Mary, Peter, and all the saints are believed to be such by the Roman Catholic creed, as having been eminent servants of the Most High. It is reasonable, I say, from their stand-point. But how very near that stand-point is to blasphemy, and how wholly depreciatory it is of our Lord and Master I need not pause to notice. Man's one Mediator needs no mediator between Him and the souls He came by mediation and atonement to save.

"All worship is prerorative, and a flower
Of His rich crown, from whom lies no appeal
At the last hour;
Therefore we dare not from his garland steal.
To make a poesy for inferior power."—HERBERT.
"To all saints and angels."

Now, if we could but find an ancient form of this Chinese custom of Ancestral Worship, free from sacrifice and free from worship and adoration, we might hope for a reformation of modern degeneracy, and could then more charitably bear with some of its present observances. But unfortunately the further you stretch back into remote and hoary antiquity the more distinct and unblushing are the examples and precepts enjoining sacrifice and the invocation of ancestors, precisely with the forms and ceremonial employed when invoking God. And however much Confucius may have contrived to lead his *western* and barbarian critics to doubt his own regard for the custom, reformation is impossible while these ancient examples remain. I cannot but believe that the origin of the practice was pure, reverent, and to be honoured. I daresay Dr. Legge has good authority for saying that sacrifice is a comparatively modern adjunct of the ancestral rites. But I have not found the proofs; and with Shun two-thirds up the cataracts of the time of man's life on earth offering animals in sacrifice to his ancestors, the search save by conjecture seems somewhat hopeless.

It is only fair to state here that another very high authority on Chinese customs and beliefs, Dr. Edkins, informs us that "so far from dignifying their ancestors with divine attributes, or believing them to exercise a beneficent providence, they believe them to be less happy than in lifetime. Their happiness depends on the honour paid to them by their worshippers." How far this view is supported by the evidence which I have adduced above I must leave my readers to judge. Dr. Edkins adds, and his words convey a view similar to that held by Aristotle, "The time of a soul's enjoyment as a conscious individual

has passed at death. It is only during the period of union with the body that it can be called happy, except in receiving," as the doctrine of Altruism teaches, "the approval and reverence of posterity." Yet surely this last necessitates the idea of conscious individuality.

Another learned Sinologue, Canon M'Clatchie, assures us that "Shun is no other than *Nimrod*, and that Shun or Nimrod brought to a climax the apostasy from the God of Noah by worshipping his deified ancestors, i. e. by worshipping Noah as head of the house." Without pretending to pronounce an opinion on this view, and the deductions from it, I may remark that it only strengthens what I have said as to the hopelessness of finding a pure form of ancestral reverence in China. It is impure by the witness of Chinese classics up to Shun; and Shun is in reality not a Chinaman at all, but outside Chinese history proper!

This practice presents an immense obstacle to Christianity. Founded as it is on principles which man's nature and God's law approve—love for parents, reverence for age, and remembrance of the departed—rooted as it is yet more deeply in the affections and fears of the people by selfish desire for a participation during lifetime in ancestral lands, and after death in the ancestral feasts; perpetuated as it is by *custom*, custom which 1700 years ago Clemens Alexandrinus attacked as *the* agency which induces men to drink to excess, to commit injuries, to deify dead men, and worship idols;* when by the abandonment of ancestral rites conscience seems wounded and self-interest sorely injured, no wonder that tens of thousands turn away from the requirements of Christianity; "Thou shalt have none other gods but Me. Thou shalt not bow down to them nor worship them." "See thou do it not; for I your remote ancestor am a *man*."

Ten years ago I used to visit an aged Christian. He belonged to a large clan, and for the first time since his baptism the ancestral land fell to his lot for the year 1867. He informed the headman of the clan that he could not worship his ancestors, and he was told in reply that if he refused to perform the customary rites, he should not touch the land. And observe now the action of this *rice Christian*, as some ignorant Christian critics are wont to call converts from amongst the heathen. What said this poor cringing paid adherent of a foreign Church? He waited not to consult me sixty miles away, nor even to ask the catechist's advice three miles off; but declining on these terms to have anything to do with the property, he told the headman that he would rather beg than deny his Master; and he gave up cheerfully what would that year have produced 20 to 30 dollars clear profit, a great help for his declining years.

Yet surely this complex nature of Ancestral Worship, its foundation in filial piety which I cannot but believe God has honoured in the long life of the Empire, and the defilement of the custom by idolatrous practices, seems to suggest the desirability of our substituting in our Christian Churches some such observances as those which were instituted in the early Church.

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* *Christian Oratory*, H. M. M., p. 72.

And now before I close let us escape for a few moments from the mists and darkness of heathen superstition, and the guess-work of despair, into the pure air and elastic atmosphere of Christian hope and certainty. All human loves and customs that are holy and true are retained; there not one tender fancy is rudely dissipated; love loves on, and will not let the departed go. A communion, not of prurient curiosity, not of darkened rooms, not of mysterious rappings or conjuring mechanism, but a communion linked by the golden chain of the living Saviour's love joins the living and the sleeping Christian. Let me give three instances of this true Christian culture of the dead. My first shall be from Wordsworth:—

"I met a little cottage girl;
She was eight years old, she said;
Her hair was thick with many a curl,
That cluster'd round her head.

"Sisters and brothers, little maid,
How many may you be—
How many? Seven in all, she said,
And wondering look'd at me.

"And where are they, I pray you tell;
She answer'd seven are we,
And two of us at Conway dwell
And two are gone to sea.

"Two of them in the churchyard lie,
My sister and my brother;
And in the churchyard cottage I
Dwell *near them* with my mother.

"Their graves are green, they may be seen,
The little maid replied,
Twelve steps or more from my mother's door,
And they are side by side.

"My stockings there I often knit,
My kerchief there I hem,
And there upon the ground I sit,
I sit and *sing to them*.

"And often after sunset, sir,
When it is light and fair,
I take my little porringer
And eat my supper there.

"How many are you then, said I,
If they two are in heaven?
The little maiden did reply,
O, master, we are seven.

"But they are dead—those two are dead;
Their spirits are in heaven.
'Twas throwing words away, for still
The little maid would have her will,
And said, nay we are seven."

Or in Henry Vaughan's singularly beautiful verses on "Beyond the Veil," a poet now for 190 years himself passed within the veil:—

"They are all gone into the world of light,
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth cheer.

"It glows and glitters in my cloudy breast,
Like stars upon some gloomy grove,
Or those faint beams in which the hill is drest
After the sun's remove."

Or that noblest hymn of Wesley's, that great invitation to ancestral communion:—

"Come let us join our friends above,
Who have obtain'd the prize,
And on the eagle wings of love
To joy celestial rise.

"Let all the saints terrestrial sing
With those to glory gone,
For all the servants of our king
In earth and heaven are one.

"One family we dwell in Him,
One Church above, beneath,
Though now divided by the stream—
The narrow stream of death.

"One army of the living God,
To His command we bow;
Part of His host hath cross'd the flood,
And part is crossing now.

"Our old companions in distress
We haste again to see,
And eager long for our release
And full felicity.

"Our spirits too shall quickly join,
Like theirs with glory crown'd,
And shout to see our Captain's sign,
To hear His trumpet sound.

"Even now by faith we join our hands
With those that went before;
And greet the blood-besprinkled bands
On the eternal shore.

"O, that we now might grasp our guide!
Oh, that the word were given!
Come, Lord of Hosts, the waves divide,
And land us all in heaven."

"Winged souls flying" (to quote Tennyson's striking words)—

"Beyond all change, and in the eternal distance,
To settle on the truth."

Such being the Christian hope and Christian certainty, what a glorious privilege to belong to a Christian Church and to profess faith in the Lord Jesus Christ. He has united earth and heaven by His incarnation and atoning death. He has conquered death and the grave, and has let in the light of heaven on Hades' gloom; He too promises to bring again in the clouds of glory all who have slept in Him, and to take us up to meet Him, and dwell with Him in that home where they sin no more, and where funeral rites and mourning for the dead are unknown for ever. A. E. MOULE.

JAPAN MISSION.

EXTRACTS FROM THE ANNUAL LETTERS.

From the Rev. H. Maundrell, Nagasaki.

Nagasaki, Jan. 6th, 1881.

IN reviewing the work that has gone on at this station during the past year, there is not anything of stirring interest to relate. We have had encouragements and we have had disappointments—the chequered nature of Mission work in all ages. The fourfold description of the Kingdom of God given to us by our Lord in the parable of the sower is verified in each succeeding mission, and at each new out-station, the more so as the number of professing Christians increases and supplies scope for its exemplification. As with many of the followers of our Lord on the shore of the Galilean lake, or of His Apostle at Corinth, so with the Japanese Christians. Not all receive the seed into an "honest and good heart." There are those who "in time of temptation fall away," or through "the cares and riches and pleasure of this life bring no fruit to perfection." Happy the sower who has been so instructed by His Master, and so fully realizes both the nature of the soil on which he bestows his labour, and the living power of the seed of Truth, as not to stumble at such disappointments, but rather to warn every man, and teach every man in all wisdom, that he may present every man perfect in Christ Jesus.

One disappointment is the still apparent indifference of the educated and official classes to the Christian religion. Even here, however, there is this encouragement; they do not persecute, they are silent; perhaps in individual cases there are those who though kept back from professing Christianity themselves, nevertheless rejoice in its progress, and though ignorant of its sanctifying power, discern its civilizing influence, and wish it all success.

I. *Nagasaki.*—The people of Nagasaki still maintain their character of being more opposed to change than those of other parts of Japan, but even here a change, gradual though it be, is taking place. Prejudices have been considerably mollified. At two places in the city, in addition to Deshima, preaching has been conducted regularly by the catechists and senior students under missionary superintendence, during the whole year, without hindrance from the heathen. But neither at these places nor at Deshima has there been exhibited any great desire for the Truth. In fact, the heathen attendance at preaching has not been so good the past year as it was two or three years ago. There are two

things which may be mentioned as helping to account for this. First, the novelty of the thing has worn off; and secondly, there is no doubt the Romish Mission here, strong in both its foreign and Native elements, exercises a powerful influence against us. The morning and afternoon services at Deshima are chiefly for the Christians. The attendance at these has kept up well.

There has been an addition of forty-three to the number of professing Christians at this station during 1880. Of these nine, four adults and five children, belong to Nagasaki; eight, three adults and five children, belong to Kagoshima; ten, eight adults and two children, belong to Saga; and sixteen, eleven adults and five children, belong to Kumamoto. These numbers are not so high as I anticipated and hoped they would be, but they show that a gradual, and I trust, real work is going on. The children mentioned above are those whose parents were already Christians, or as at Kumamoto, the children of whole families that came over to Christianity. Most, if not all, of the adult baptisms are those of persons who had been influenced and instructed in Christian Truth by the catechists or senior students, or other members of our Church.

II. *Out-stations:* (*a*) *Kagoshima.*—Here Stephen Koba San has worked nearly two years faithfully, zealously, and lovingly. He has taken pains to instruct the adult Christians, both men and women, in Christian Truth and conduct. Assisted by Noah Murata San, an aged Kagoshima Christian, he has succeeded in working a day-school of forty children for four hours daily. These children, though mostly those of heathen parents, attend the Sunday morning service. I noticed a very considerable improvement in them on last year, both in behaviour and in Biblical knowledge, when I visited Kagoshima last month. I have made arrangements for Stephen Koba San to return to the college for a year's further study, so that he may be ready, when the Bishop approves, for ordination. During his residence in the college he will help me by taking the position of senior student. Paul Morooka San has already left Nagasaki to succeed him at Kagoshima.

(*b*) *Saga.*—Paul Yoshidomi San has been at this station during the past year. He has regularly conducted Christian services for the converts Sunday mornings, and preaching services for the heathen Sunday evenings, and one or two other evenings of the week.

(*c*) *Kumamoto.*—I rejoice greatly that it has been possible to extend the Society's work to this very important centre. The connexion with it of some of the first Japanese that I baptized, and the fact that it is one of the largest and most central towns in Kiu-Shiu, have always made it a place of special interest. I have mentioned in former letters or journals what led to its becoming a permanent out-station early in the past year. Mekata San, after active work here, was compelled through failure of health to return to his native province near Kiyoto. I am sorry to say that finding him not thoroughly trustworthy, I do not intend to employ him again. John Inudzuka, the next senior student available, has succeeded him as catechist at Kumamoto temporarily. The work at this out-station is also promising. Christian services and preaching for the heathen are conducted on the Lord's Day, and at other times not a few come to the preaching-place to talk with the catechist.

I have paid two visits to each of these out-stations during the year, spending some days at each, renewing my acquaintance with the older Christians, making the acquaintance of the catechumens, examining and baptizing them, administering the Holy Communion, preaching, exhorting to steadfastness in the faith, and consulting with and advising the catechists.

III. *Schools:* (*a*) *Deshima Day-school.*—This in the morning is purely vernacular, and conducted by a Native schoolmaster, under the superintendence of Mr. Andrews. It has not proved as successful as was hoped, the number of scholars being only ten or twelve. In the afternoon it is English, and conducted by Mrs. Goodall, assisted by one or two of the students, when the number of scholars is larger, swelled by the attendance of the junior preparandi students and the girls from the Girls' Training Institution. The school, however, though not what we wish it to be, is useful in affording opportunity to the Native Christians for giving their children a Scriptural education, and also in bringing a few children of heathen

parents under the influence of Christian teaching, both during the week and at the Sunday-school. I must repeat that what is greatly needed to relieve Mrs. Goodall (who finds the work at Deshima too trying) and to make this school a real success—an efficient preparatory school to the college—is an English schoolmaster.

(*b*) *Kagoshima Day-school* (see ante).

(*c*) *Girls' Training Institution.*—This enjoys the energetic management and devoted attention of Mrs. Goodall, and is prospering. Eight girls are now under training. They come from Christian families at the out-stations: five from Kumamoto; two from Kagoshima; and one from Saga. They are instructed in both the vernacular and English; music and singing are taught them as accomplishments, and with a view to their future usefulness in the Church's services. Chief attention, however, is directed to training them in habits of truthfulness, and to forming and developing their Christian character. It is a source of sincere satisfaction and thankfulness that so excellent a lady as Mrs. Goodall gives her time and labours to this branch of the work.

(*d*) *St. Andrew's College.*—Eleven students have been under training most of the past year. The usual subjects have been taught, viz., Old and New Testament History; the Gospels, and the Epistles of St. Paul; Pearson's Church History, Euclid; Composition of Sermons, and English. The college has already borne good fruit. Stephen Koba San has laboured two years successfully at Kagoshima; Paul Yoshidomi San is at Saga; John Inudzuka San has gone temporarily to Kumamoto; John Ko San and Paul Morooka San have been doing good work at Nagasaki. There is now a nice junior class, and I find it impossible with the general work of the Mission, to do justice to the college work. The classes have been greatly interrupted: the students' time not made the most of; their progress impeded. Mr. Andrews' state of health forbids our expecting hard teaching work from him; besides which he wishes to give himself to evangelistic work. For this the recent extension of the treaty limits around Nagasaki (now comprising an area as great as one of the largest English counties) affords him an excellent opportunity.

From the Rev. H. Evington, Osaka.

Osaka, January, 1881.

During the year which has just come to a close, I have been alone at this station. Mr. Warren left Osaka on Feb. 2nd, and after a brief stay in England, where I trust his efforts for the extended increase in interest and sympathy with our work have received much blessing, he arrived in Osaka again on the 17th of December. We were all thankful to see him back again in health and strength.

The events of the year do not call for very much of special remark, although we have abundant cause for thanksgiving. We have not been visited either with war, famine, or plague, nor has Osaka suffered from any great conflagration such as those of Tokiyo and Hakodate. In Church matters, our progress has been slow and quiet. In some places we have to regret apparent failure; but if our increase in numbers has not been large, we are certainly not without encouragement. On the whole the Christians have stood firm, and have perhaps given as little cause for anxiety as any congregation of equal size. Although we should be glad to see a little more aggressiveness amongst them, there are some of the catechumens whose coming to us must be attributed solely to their personal and private efforts.

During the year we have required most of the occasional services in the Prayer Book. The baptismal services for adults and infants; the churching service once; the marriage service once; the burial service twice. The two latter are as yet not in print, and had to be read from manuscripts.

The *services in the chapel* on the Concession have been continued as during last year; the morning service consisting of Morning Prayer and Ante-Communion, followed by a sermon, with the exception of the first Sunday in each month, when Morning Prayer is omitted and the Communion Service only used. The average attendance at this service has been forty-one. The average number of communicants fifteen. In the afternoon we have used the Litany, with the exception of Sundays on which Holy Communion is administered; on those days the evening service has been sub-

stituted. When the prayers are over the congregation divides into three classes; the children under the care of Aratani San and Nakamishi San, the adults I have taken myself. In all three classes the same lesson has been taught, the subject being the "Faith and Duty of a Christian." The average attendance at this service has been thirty-one. The teachers have met with me every Tuesday morning to take down a sketch of the lesson. In the evening there has been a regular English service, the duty of which has been chiefly shared by the American Episcopal Missionaries and ourselves, with occasional help from elsewhere. The attendance has averaged seventeen. The Holy Communion has been administered on the 3rd Sunday in each month with an average attendance of ten.

The Native offertory has amounted to Yen 77: 61, including a special offertory for the Hakodate fire relief of Yen 11: 61. With a currency varying from 35 to 75 per cent. discount during the year, it is difficult to state accurately in English money, but taking 55 per cent. as the average discount the Yen 77: 61 will be about equal to 10*l.* 7*s.* 6*d.* The foreign offertory amounted to Yen 76: 21, which at the same rate will be nearly equal to 10*l.* 3*s.*

There has been also a regular service on Thursday evening, with a sermon or exposition. On several occasions I have explained the prayers, versicles, and canticles, because I felt that there was much that was not appreciated because not understood. This service has usually been followed by a prayer meeting amongst the Natives alone. On about three Thursday evenings during the year the regular service has been substituted by a general gathering of Osaka Christians. We have had about eighty present on each of these occasions.

On three occasions we have had missionary addresses; the last of these was given by Dr. Murray Mitchell, a veteran Indian Missionary.

For the greater part of the year we have had *two other preaching-places*, where regular meetings have been held. The places themselves have changed, but the work has only been stopped in one of them for the space of a month.

Itinerating.—I am sorry that under this head I have very little to report. From the beginning of the year I have had only one place to which I have paid regular visits. I held my meetings in the house of a samurai in Asada.

In September I went to Shikoku for a few days' rest, and was enabled to speak to a few people there. Many of the officials came to see me several times. I met also many of the converts to the Greek faith, of whom there are about thirty in the old castle town of Tokushima. They came to question me as to our differences. After I had pointed out to them on different occasions that the Word of God is the one standard of doctrine, and Christ the only Mediator, I asked them to join with me in an extempore prayer, to which they agreed. There seemed to be some very interesting cases amongst them.

Classes.—The regular class for women on Tuesday afternoon held in connexion with Mrs. Warren's work-class, has been continued with an average attendance of nine or ten. We have taken the events of our Lord's life as arranged in *Lessons on the Life of our Lord.*

The class for students has not been carried on at all to my satisfaction. The three men who attend are of very varying ability and culture, and with only one meeting a week, which has too often been interrupted, we have been able to accomplish very little.

Other classes have been held for catechumens, both for men and women, in which the usual instruction preparatory to baptism has been given.

Baptisms.—During the year I have been permitted to baptize eight adults and one child. One man who had been attending before the outbreak of the cholera in 1879, was baptized on Trinity Sunday; he was the firstfruit of the Toya bashi preaching-place. On the following morning early (May 24th) my servant was baptized, and died a few hours later. He had been under preparation for nearly six months, and if he had been well enough he would have been baptized the previous day. I wrote of these before.* The next baptisms took place on August 8th, when I baptized a man and his wife, the result of the Toya bashi preaching-place; a young woman engaged to be married to the foreign police superintendent—they were married the following day, first in the chapel, then at the English Consulate

*C.M. Intelligencer, Jan. 1881.

—and the widow of my servant. Two other men were baptized on Christmas Day: one from a country village which I had visited in the course of my itinerating, and the other who has also been coming to me for nearly three years. The little boy of the latter was baptized as an infant on the following Sunday. The case of one woman ought to be mentioned here who had been regularly attending our classes and services for some time. Her conviction of sin and earnestness in seeking the truth were most encouraging; duty however called her to Kobe, where she was baptized on Christmas Day by the Rev. N. J. Foss, S.P.G.

From the beginning of the Mission to the present time the baptisms number forty-one. To these two have been added, one from Kiyoto and one from Tokio, making in all forty-three. One man has left us altogether. Three have been transferred to other places, two have been removed by death—leaving thirty-seven as the number of baptized Christians in connexion with us in Osaka. If we add to these ten catechumens our number becomes forty-seven. Of these twenty-four are communicants, and nine are children.

Miss Oxlad's school for girls has received a check for a short time through some misunderstanding, but I trust will soon recover itself. The highest number of scholars on the books at any one time was twenty-four.

At the book-store 650 copies of Scriptures, and 2143 of other books have been sold.

May the year upon which we have now entered bring more of success, the result of a larger outpouring of the Holy Spirit upon both missionaries and people.

From the Rev. John Piper, Tokio.

As regards our work I can report progress, though there is nothing startling to announce. Mission work in a large city, as a rule, does not present that somewhat romantic variety such as is experienced by a missionary labouring in a large district where sometimes he is in the country, sometimes in the town.

Our stated Christian services and preachings to the heathen are much the same as have been described in years gone by. The attendance at our preaching place in the heart of the city has been good during the year. Mr. Williams and I have often thanked God for the great privilege of unfolding the "old, old story" and urging large numbers to cast away idolatry and indifference and turn to the living God. There are times when we go on sowing seed, week after week, and month after month, and when the *deadening influence* of heathenism seems to press on our hearts *very heavily* and the masses around seem unmoved by our efforts, that we are disposed to think our labour is in vain. Yet we do not doubt that the frequent preaching of the gospel is *even now* helping on the enlightenment of the darkened multitudes, removing prejudices from some minds, conciliating others, and preparing *some* hearts for the reception of the good seed—sown, it may be, by other hands in other parts of the empire.

We have had five adult baptisms during the year. One young man baptized in the middle of the year came from Osaka, where he had heard and read a good deal about Jesus and His love from our brethren Warren and Evington. And they rejoiced with us when they heard that I had the pleasure of admitting one into Christ's Church whom they had gladly taught a year before; one who, though seemingly "not far from the Kingdom of God," could not make up his mind to take the final step when in Osaka. The other four whom I baptized the last Sunday we were in Japan are the father, aunt, elder brother, and sister of Tsurumoto San, an account of whose conversion I gave in my report for 1878. Then he was a policeman, now he is the master in our day school. When Tsurumoto San first began to read about Christianity his wife and most of his relatives were devoted idolaters. And humanly speaking nothing seemed more unlikely than that his wife and father especially should become Christians. But "nothing is too hard for the Lord." Five years ago there was not one Christian, now there are eight. And I believe these four whom I last baptized were mainly brought to God by Tsurumoto's consistency and earnestness combined with a Bible Class which Mrs. Piper commenced and carried on at the father's

home. I am glad that Mr. Williams is now conducting it. We think that the class may possibly form the nucleus of a church in that part of the city. I would specially commend this branch of our C.M.S. in the capital of Japan and the five Christians baptized the last year to the prayers of our supporters in England.

Our Sunday school has been continued with varying numbers. Not having the parents of many of the children co-operating with us, we can't ensure regularity of attendance.

The day school has proved a greater success than we at first expected. There are between thirty and forty scholars, and the school has cost the Society only 10*l.* during the whole year.

In addition to taking my full share in the Christian services and evangelistic labours connected with the station, and of course the duties of secretary, I have spent a great deal of time in preparing a Japanese Reference Testament. I commenced it in February. It contains nearly 12,000 references. They are taken from the "Revised English Bible" which came out about four years ago. I not only prepared the work, but jointly with Mr. Lilley, the agent of the National Bible Society of Scotland, read the proof sheets when printing. It was a tedious and wearisome work, but I think the good which, with God's blessing, it is calculated to do to the Church of Christ in Japan will be an abundant reward for all my toil. May God accept it as done for His glory! I prepared also a "Life of Christ in the words of the Evangelists," after the plan of a good little book compiled and arranged by a lady in America. An edition of 10,000 copies is being printed by the R.T. Society. The Reference Testament is being brought out by the two British Bible Societies. Stereotyped plates have been prepared which will print 40,000 copies.

I may also mention that the Permanent Committee appointed in 1878 by all Protestant Missionaries in Japan to carry out the translation of the Bible has adopted with some changes my translation of three of the Minor Prophets, which I had prepared for a special purpose. They are the *first whole* books of the Old Testament translated into Japanese.

Such is a brief review of our work in Japan for the year 1880. God has enabled us to bring forth some fruit in that land; our prayer is "*that it may remain.*"

From the Rev. P. K. Fyson, Niigata.

Niigata, Feb. 2nd, 1881.

I send an account of a few incidents of the year.

In March the boiler of a small river steamer—I was intending to start by it the next morning to preach at a country station—exploded, and fifteen persons were killed on the spot, there being a good many wounded cases besides. A few days after a grand mass was held for the souls of those who had been killed. A temporary altar was erected close to the spot where the explosion occurred, on which wooden tablets, inscribed with the names of the deceased, were prominently placed, together with the customary ornaments, incense box, and large flaring candles, which could not be dispensed with, although it was daytime and in the open air. The Buddhist priest sat in front of this altar and went through the service—a wearisome affair, consisting of a long, dismal dirge, interspersed with repeated intonings of "Namu Amida Butsu," and frequent bowings to the altar; and sometimes accompanied by the noisy clatter of two short pieces of wood vigorously struck together. The mass, however, did not consist of one service only, but a succession of services, performed by priests of different denominations, and lasting nearly all day. There are a good many Buddhist sects in Niigata, each of which had its turn; when one set had finished their service, another set took their place; the vestments and ceremonies peculiar to each sect making a little variety. The expense of the services was borne by the Steamboat Company, and a meal of rice was also distributed to any one who came and asked for it; this being intended, no doubt, as an atonement for the sin of having caused the death of so many persons. A crowd of spectators assembled, amongst whom I distributed a large number of tracts.

In April, with the help of funds supplied by friends in England, I opened a second little day-school. This was carried on till October, with an attendance of about twenty children, mostly

girls, some carrying babies on their backs in the usual Japanese fashion. I did not go near the school for several days for fear of frightening away the children. On the first occasion on which I showed myself, half of them got up and ran out. However, they did not leave altogether, and I was able after a little while to go and give them a little religious instruction along with their other lessons, as well as to get them to come for an hour on Sunday mornings. Whilst I was away, however, in October, I received word that the school had been closed. A notice had been pasted on the house to the effect that if it were let to the Christians it would be burned to a cinder, so the landlord refused to let us have the house any longer. Placards of this kind are often found affixed to the houses of persons who for any reason have incurred the dislike of the neighbourhood; but we suspected that in this case the landlord had adopted this device as an excuse for getting rid of us. Afterwards another placard was affixed, to the effect that as the landlord had made a lot of children unhappy (viz., by causing the school to be closed) in order to let the house to some one else, if he did so, it should be burned. The landlord thought this second placard was our doing.

In July I determined to try to bring Christianity under the notice of the Buddhist priests in the town, so I took copies of the New Testament with me and went round to about twenty temples. I found the priests, in almost every case, very civil, and sold more books than I had hoped to do. Most of the temples, however, perished in the great fire in August, and as the priests were unable to save even their own temple furniture and service-books, I hardly expect the books I sold them would survive.

In August we all went for a change to a small seaside village about twenty miles from here, called K——, and stayed a fortnight in the Buddhist priest's house adjoining the temple. It was a large rambling old house open all round and all through, with the exception of one little corner of our quarter which we screened off for ourselves, and we much enjoyed the pleasant unconventional intercourse with the family. I had many conversations with the priest and his two grown-up sons about Christianity and Buddhism, but none of them seemed to care much about their own religion; indeed, the younger son avowed that he thought all religion was nothing but deceit and tomfoolery; and when I asked why, if he thought so, he went through the services in the temple and taught the people what he did not believe himself, he openly admitted he only did it for a living. The only one who seemed to have any faith in anything was the youngest son, a boy in training for the priesthood. He assured me one day, in the course of a conversation with him in the temple in front of the idol, that the idol contained a soul and certainly had power, and when I offered to test this by striking it he earnestly begged me not to do so, saying that I should be struck blind. His brother, on my mentioning this to him afterwards, naïvely replied, that believers might be struck blind, he didn't know about unbelievers.

It happened to be the season for beginning the half-yearly offerings (? tithes) to the priest, and large numbers of the adherents of this temple came together in several batches from the neighbouring villages. They brought their best clothes with them in a bundle, and having adroitly slipped into these in the house porch, they proceeded to the temple for service; after which they had dinner, all sitting in a large ring in the temple, each with his or her little Japanese table placed in front; then they had a smoke, men and women too; then lay down where they were and had a sleep; and then, having packed up their best clothes in their bundles again, left for their homes. I had brought some Christian books and tracts with me from Niigata, and wished to seize the opportunity to distribute them, but did not like to do so unbeknown to the priest, as he might think I was taking an unfair advantage of my position as a lodger in his house, so I thought it the best plan to go and tell him what I wished to do, and asked whether he had any objection. "Oh, no! Certainly not; do as you please." So after that I felt free to give tracts and talk, both then and afterwards, to any people who came to the temple to worship, and often had a good number of listeners on the temple steps. I also preached on the beach a few times in the evening, and had some discussion with the priest belonging to another temple in the village. And the day

before we left, on going to have a look at this other temple, and finding a number of worshippers assembled, I was actually asked in by a young priest (who himself brought me a clean piece of matting to sit on) and invited to preach to the people. This, of course, I was very glad to do: it was my first and only time of preaching in a Buddhist temple. May the time soon come when the priests themselves, converted into Christian pastors, will preach Jesus Christ in the temples converted into Christian churches!

From the Rev. W. Dening, Hakodate.

Hakodate, Jan. 5th, 1881.

If the year 1879 was the most discouraging one we have experienced in the Mission field, the year 1880 presents as strong a contrast to it as it is possible to imagine. In 1879 we had no baptisms, and very few promising inquirers. Our church and house, books and translations, were destroyed by fire, and the Annual Letter, penned about three weeks after the event, was unavoidably tinged throughout with sorrow and regret. Whereas, last year we had no fewer than eleven adult baptisms; our church has been rebuilt, and the loss of the MSS. more than repaired; besides this, numerous signs of progress have manifested themselves.

Hakodate.—Another church was commenced in June, and opened on August 18th. It is smaller than the former one, and altogether a cheaper building.

On May 2nd, Tsuji Kogo, a soldier, received baptism. He gives us satisfaction in every way. His time of service in the army will expire in March, and it is probable that he will be employed in colporteur work.

The congregations at the church vary from 30 to 100 persons.

Ono.—The preaching services here have been carried on steadily week by week. There are some twenty or thirty persons who seem really to appreciate our efforts to do them good. Amongst these there is one who seems very near the kingdom of God. He is a Samurai, and one of no ordinary type, naturally brave, honest, and candid; he has received a liberal education, and is noted in Hakodate for his knowledge of Chinese. Last year this man read the New Testament through three times, and studied diligently various Chinese Christian books. He now identifies himself with us entirely, and whenever an attack is made on our teaching boldly stands up on Christ's side. He has not applied for baptism as yet, but it is probable that before long he will. He is devising all kinds of schemes for the advance of Christianity. Among others he is thinking of forming a Christian agricultural village, and also of opening a school for the benefit of the farmers' children.

Ki Kiyo.—Here we have had unusual success. The smallest of villages has yielded the largest results. Sakaguchi, the Government officer in charge of the farm here, whom I mentioned in my last Annual Report, received baptism on August 18th. His wife and mother are undergoing instruction with a view to being baptized, and, together with his two children, will, it is anticipated, be received into the visible Church some time this year.

Sakaguchi is a man full of faith and spiritual earnestness, who seems to see God's hand in all the events of his life. He entertains us all with quaint stories respecting his experiences. The other day he told me that one of his sheep grew sick, and he thought it must die: he therefore came into Hakodate, and bought two kinds of medicine, wherewith, if possible, to cure the animal: one kind he lost on the way back, the other he administered, and succeeded in effecting a cure. He said that no doubt God knew that the other medicine would do no good, so He threw it away. We visit this place every week, in order to instruct the candidates for baptism, and hold Christian intercourse with Sakaguchi himself.

Satsuporo.—The work here has been specially blessed, as my Journal of May 18th to July 3rd testifies.* Ogawa is starting to-morrow for this place, where he hopes to spend a month or six weeks in instructing the Christians and catechumens, and in preaching to the heathen. Ito very likely will be married some time this year. Arato expects to settle in Hakodate before very long. The latest accounts I have received from

* Published in the *C.M. Gleaner*, Jan. to April, 1881.

the Christians are very cheering. They are hoping to put up a little church. I baptized six persons in October, and there are some five or six more candidates.

Literary.—At the request of the Bible Translation Committee, I have translated the 1st and 2nd of Samuel, and some ten or twelve chapters of the Prophet Jeremiah. I have also written two small books—one on the "Need of a Revelation," the other on the "Genuine Authenticity and Inspiration of the Old Testament."

Mozley's Lecture on "Miracles necessary for a Revelation" has been translated, and is now in the press, and a translation of his Lecture on "Unknown Law" will be ready for the press shortly; besides this, a Church History has been commenced, and I hope to be able to get out a volume of Sermons.

My choice of Mozley's *Miracles* for translation has been guided by the course sceptical thought has taken in Japan: desperate attempts are being made to expunge the supernatural from the page of history. Miracles have been a special object of attack. It seems to me that no writer on the subject of miracles can be named, that succeeds as Canon Mozley has succeeded in mustering such an array of powerful arguments, and of bringing them to bear so triumphantly on every form of scepticism. Weapon after weapon that the adversary has wielded he seizes with the iron grasp of his logic, and uses it for Christ and Christianity, so that, in his own triumphant words, it may be truly said, "The battle against the supernatural has been going on long, and strong men have conducted it, and are conducting it, but what they want is a weapon."

Sale of Books.

This has formed an important branch of our work during the year. Both in Hakodate, and in the country, we have sold an unusual quantity of Christian books. In the space of three months we have sold about $45 worth, which, considering that many of them only cost one cent, others six, others ten or twenty, represents a large number.

Evangelistic Tours.

The first tour taken is the one described in the Journal sent home.

The second was made in September, when I visited Matsumaye and Fukuyama, preaching at Ki Konai and Fukushima, on the way. Matsumaye is about sixty miles distant from Hakodate, with a population of about 10,000.

Tour 3.—On the journey to Satsuporo in October, I had the pleasure of brother Fyson's company. We took the overland route crossing the Raiden mountain (*vide* Journal of 1876). We preached at Yam-a-Koshinai and Yoichi on the way, and sold a good number of books. We were pushed for time, and so had to travel very rapidly. We spent a week in Satsuporo, and on Oct. 17th baptized six persons whose names and ages were as follows:—

1. Nakamura Mori Shige, aged 42; he received the name of El Kanah.
2. His wife, Kiyogoku Ishi, aged 35 years, named Hannah.
3. Their son, Nakamura Mori Kadzu, aged 15 years, named Samuel.
4. Nakamura's mother, called Kiyogoku Shiku, aged 60, named Sarah.
5. Hirano Yaichi, aged 57, Ito's father, named David.
6. Ito's brother, Hira-no-Yaichi, aged 16, named Titus.

Nakamura is a man of good education and considerable influence, and for some years a great friend of Ogawa's.

For an account of Ito's father, *vide* Journal sent in July.

In addition to the above-mentioned tours, one or other of us have visited Mori, Togi-no-Shita, Kamaya, Mohichi, and preached the Gospel in these places.

Mr. Batchelor has been engaged in study and preaching. He accompanied us to Satsuporo in the summer, and it is thought best he should continue his study of Aino next summer in the Aino country.

Miss Caspari arrived at the end of the year, and we are very thankful for this addition to our Mission, and feel sure that her thorough devotion to her work and her missionary spirit will make her a blessing to us and to the Native Christians.

It only remains for me to say that we are most thankful for the many mercies received during the past year, and that we set out afresh on a new stage of our journey, full of joy and hopefulness.

BONNY AND BRASS.

THE speech of the Rev. J. B. Whiting at the Society's Anniversary Meeting, which was printed in our last number, will have communicated to our readers the result of that part of the inquiries and recommendations of the recent Conference at Madeira which concerned the Niger Mission. We would reiterate what he said of the inviting openings on both the great branches of the river, which offer us, as the Annual Report observes, "a facility of access into Central Africa to which no route from the East Coast affords a parallel." It is in view of these openings that the Committee feel that the time has come when on the Niger, as much as in other parts of Africa, the white man should take his place by the side of the black man in proclaiming the name of their common Lord and Saviour. Moreover, white traders have become numerous on the river; and it is not desirable that the heathen Natives should suppose traffic, however legitimate, to be the only motive of the white man in visiting them, and religion to be a thing for the black man only. As a first step, therefore, on the recommendation of the Madeira Conference, arrangements have been made for the Niger Mission to be put upon a footing similar to that of other Missions, and to be administered by a regular Missionary Conference and Finance Committee, under the presidency of the Bishop, but with an English Secretary as the direct representative of the Parent Society. To this end the Committee hope that the providence of God may direct them to a clergyman of experience willing to spend and be spent in this cause. His presence and counsel will be warmly welcomed by Bishop Crowther and Archdeacon Dandeson Crowther and Henry Johnson, to whom, and to the other Native clergy and lay agents, the *Henry Venn* would enable him to be of the greatest service.

Another subject which received the careful attention of the Madeira Conference was the importance of making provision for the sound and systematic training of the present and future teachers and ministers of the rising Native Churches on the Niger. The Committee have warmly approved the plans agreed upon for the regular theological instruction of the agents by Archdeacons Crowther and Johnson, the preparation of Christian books in the languages of the Niger territories, and the establishment of small boarding-schools for the Scriptural education of promising boys; as well as for the promotion of female mission work by the wives of the Native Agents—upon which important subject the Deputation reported that they had very satisfactory consultations with Mrs. Dandeson Crowther.

Our present object, however, is not to enlarge on the Niger Mission generally, but to present the sections of Bishop Crowther's Annual Report to the Society relating to Bonny and Brass, which are of very great interest. Mr. Whiting in his speech dwelt on the remarkable indigenous movement in the Delta of the Niger in favour of Christianity; and the Bishop's Report supplies us with further details. Some of the

facts mentioned by him are already known to the readers of the *Intelligencer;* but here they are conveniently grouped.

From Bishop Crowther's Report.

BONNY.

This Mission was commenced in 1865 at the invitation of the late King William Pepple, who died a short time after its establishment, and was succeeded by his son George, the present king. The Mission has undergone the various incidents and changes common to a new Christian Mission as it is experienced in all parts of the world; namely, a successful beginning, which was afterwards followed by persecutions of converts in order to arrest its progress; but the result of this has turned out, as in other places, another proof that the blood of martyrs is the seed of the Church. These persecutions, martyrdoms, and banishments, which at one time had reduced our congregation to thirty children, were afterwards the cause of fresh revivals; the smothered embers of conviction in the consciences of the people could no longer be concealed; the fire broke out at last: hence a great rush into the churches beyond expectation, so that their enlargement became very necessary. St. Stephen's, the native church, which was calculated to hold from 350 to 400 comfortably, was crammed to excess, so that a front gallery was required to give more room, which still could not afford accommodation for the overflowing congregation.

The Archdeacon suggested an enlargement, but I thought this might be premature, as the people might fall back, so I suggested a temporary shed on the side of the church to accommodate those who could not get room inside, but the increase was more than temporary excitement, so that a permanent enlargement was resolved upon, of 10 ft. wide on each side of the church (boarded) which was already 30 ft. wide by 53 ft. long, to be covered in by lean-to roofs the whole length of the church; so the church is now 50 ft. wide by 53 ft. long, nearly square, to make room for from 900 to 1000 people squeezed together on special occasions. St. Clement's, the so-called English church, is well attended at the same time by from 250 to 400 Natives on the Lord's Day; on this occasion, every available space is occupied, the vestry not excepted, for the children. Chiefs and people, masters and slaves, compose the congregations, a very strong evidence that this movement was not confined to one class of people, and that it was not a momentary excitement.

Contrary to custom when canoes were got ready to go out in a war expedition, and sacrifices were made, and the blood of the animal victims was spilt on the war canoes to propitiate the god of war, the converts as one man refused to perform, join, or to eat of the sacrifices, on the ground that it is idolatrous, superstitious, and contrary to the law of God and the doctrine of the Christian religion which they had professed. Some of the head chiefs sided with them; but one of the head chiefs, an opponent to Christianity, ordered a priest to offer an animal sacrifice to his own canoe, which the priest, though not yet professing Christianity, refused to do on the conviction of the folly of these practices. The head chief being enraged, ordered one of his slaves to take a whip and chastise the priest to compel him to do his duty, but the servant declined doing so; he ordered another to execute his order on the priest, but he also declined; on the third refusing to execute his order by chastising the priest, he got up in a great rage, took up the whip himself and spent the whole of his strength on the delinquent priest, when he was led away by some standers by, who were witnessing the proceedings of the day.

Thinking that the priest had received a salutary lesson from him, and that he would now be intimidated to refuse his order, he sent to call him at another time to go over and perform the required sacrifice ; but the reply from the priest was to this effect, that, had he intended to offer the sacrifice, he would not have suffered himself to be so severely beaten and shamefully treated in public; that it was too late, he would do no more sacrifices to the gods. Soon after this, he enlisted himself as a candidate for baptism. This is only one instance out of many.

On May 9th (1880) the Sunday after Ascension Day, a confirmation service was held, when thirty-five candidates presented were confirmed. On the 16th, Whit Sunday, adult baptisms took place, when forty candidates were admitted to the Church by that rite, among whom was a very aged woman, the foster-mother of one of the most influential leading chiefs of Bonny; the service was very solemn.

Bonny is now wearing quite a new aspect in a religious point of view; great changes are taking place for the better; notwithstanding persevering efforts of some priests, backed by the influence of some leading chiefs, yet heathenism is on the wane: many sheds sacred to the gods are out of repair, and the great temple studded with human skulls is going to ruins, with little hope of its being repaired. "Surely the wrath of man shall praise Thee, and the remainder of wrath shalt Thou restrain." Since the reaction took place at the death of Captain Hart, that great patron of idolatrous system and zealous supporter of this temple of human skulls, the people have learned more and more to think of the vanity of idol worship ; especially when this great patron of heathenism could not conceal the fact which he had at last discovered at his dying hour, namely, that *all the gods are lies:* and withal, solemnly warned all his adherents against putting their trust in them any longer, as they were all lying vanities: and to exonerate himself as having been the great leader in their worship, he seriously commanded them to destroy all the images and figures of the gods which might be found in his quarter of the town after his death, that they might not be a snare and an excuse to them through his former example in worshipping them; which order was executed to the very word. Thus God caused the wrath of this man, the great persecutor, murderer, and banisher of the Christians, to praise Him, while He restrained the remainder of wrath by his removal, that His cause may run and be glorified. After this, no threat from a persecuting influential chief, to confiscate the property of a convert, a rich woman of Bonny town, could induce her to sell any article to this chief on the Lord's Day, though he had fully determined to punish her for thus refusing to grant his request on the ground of religious persuasion of its being a breach of God's commandment. This persecution was designedly planned to ensnare her; but he was disappointed.

Two young converts came to the Mission-house, I believe to buy books: but as I did not know them, I inquired who they were and from what place they came? when one of them replied, "From the Land of Israel." As this was a strange reply to me from such men, I asked what did they mean, and where was the Land of Israel? To this the men replied, You do not know what changes are taking place at Bonny: that yonder village, Ayambo, is named the Land of Israel, because no idol is to be found in it; though you may walk through the village, you will not find a single idol in it as an object of worship. All had been cleared out, and some delivered to the Archdeacon; so it is free from idolatrous worship, and if any one who professes the Christian religion is not comfortable at Bonny town, they invite him to this village named the Land of Israel. This was to me and Rev. Thomas Johnson,

who had just returned to the Mission from Sierra Leone, quite new information. To corroborate it, a large pile of idolatrous symbols of every description formerly worshipped at Bonny town and villages, are to be seen at the Mission-house, from which selections shall be made by the Archdeacon for Salisbury Square at some future day.

When at home, the converts do not neglect going to church regularly on the Lord's Day, and when out in the oil markets in the interior, they have made it an established practice to abstain from any transactions on that day, but to meet at the usual time for service at an appointed place, by reading as much as they know, and prayer. In course of time irregular places of meeting gave place to a shed, and this has since given place to a regular built chapel of native materials, put up by five chiefs at a place called Okrika, a neutral trading market between Bonny, New Calabar, and Brass, about thirty miles in the interior, which it is said will hold from 300 to 400 people, and has not only been provided with benches, with subscriptions collected by the chiefs from their people, but the roof itself has been covered with galvanized iron sheets at the expense of these chiefs. During my stay at Bonny these chiefs deputed one of their number, an influential person, to apply to me for a Christian teacher among them. The Archdeacon was making arrangements with King George Pepple and Oko Jumbo, one of the chiefs of Bonny, to facilitate his passage on a visit to Okrika.

Since the chiefs of Bonny have turned their attention to a little farm-making, besides trade in palm oil, they have also made better houses at these farm places than those in Bonny town; in consequence of which the town is nearly deserted by the chiefs, while their houses at the farms have become their country seats, in which they spend most of their time. I was inquisitive to see one of these country seats, so I expressed my wish to King George Pepple, who readily arranged to take us in his steam launch to his own place, which he did on the 12th of May: the party consisted of the Archdeacon and wife, myself and Hugh Stowell Macaulay (my grandson); King George acting as captain and engineer. The distance was about six miles from Bonny town to the end of a creek: we met the king's sister, Princess Florence, who was awaiting our arrival. The cottage was a neat building of lattice-work plastered over, a little raised from the ground and floored: it was superior to anything I had ever seen at Bonny, which town, if it had been supplied with such cottages, would have presented not only a pleasing appearance, but would have also contributed much to health and comfort. King George showed me a skeleton house in process of building, which he told me was intended for a chapel for the use of his people to worship in, when any may be prevented from attending services at Bonny on the Lord's Day; this I told him was a good Christian example to his people. If places of worship are thus put up at their country seats by all his chiefs, Christianity will very soon displace heathenism, and it may not be long before it becomes the professed religion of the country.—From his place King George led us to a neighbouring country seat, about one mile apart, belonging to Chief Squeeze Banigo, where a house of boards was put up on a brick wall foundation about six feet from the ground, much superior to his house in Bonny town, which has been very much neglected and is going to ruins. These places are put up in much better order than at Bonny, which show some improvement in their idea of house buildings. Our houses at the Mission station are imitated. In the evening we were conveyed back to Bonny in the launch by King George Pepple.

Occasional religious visits have been made to the towns and villages on

the opposite side of Bonny River, called by the Natives Peter's Side, perhaps from a distinguished chief of that name who formerly lived there; the people are very willing to receive Christian teachers among them, which have been promised, but I have not been able to send one, nor even a Scripture-reader; the chiefs renewed their application not long ago, when the same expectation was held out to them. Though some of the people would go across to attend service at Bonny on the Lord's Day whenever they could, and others from Juju town, about two miles or more from the Mission station, continue to do the same, yet as these favourable impressions continue fresh in their minds I believe much good might be done, if suitable teachers could be stationed among them, even only in the capacity of Scripture-readers.

Another sign of onward progress at Bonny is the introduction of a printing press, a gift from the Missionary Leaves Association, which promises to be for the benefit of the whole Niger Mission; it has been already set up by Mr. R. Campbell of Lagos, who happened to be our guest at the time of my visit, so we took the advantage of his knowledge in printing to ask him at once to set up this machine to make a beginning. The introduction of printing had been in contemplation for some time, but as the pupils with whom to begin our industrial school were not ready for it, we deferred the attempt till now, when we hope a good beginning will be made, though it will be slow at first.

Dec. 20th.—It was my intention at my return from the Upper Stations to pay another visit to Bonny before proceeding to Lagos; but it was ordered otherwise that I could not accomplish my wishes. The sum of Bonny Mission wants is, *more teachers to occupy the wide opening before us.* The Natives are of their own accord erecting places of worship in their distant parts of the country from the two churches at Bonny. King George has erected a place of worship at Bolobiri, his country seat and plantation, which was opened on the 10th of October by the Archdeacon with a congregation of 183. The chiefs of Okrika are impatiently waiting for an answer to their application for a Christian teacher to occupy the place of worship which they have voluntarily erected. The Archdeacon could only pay them a visit, having two churches to attend to at Bonny. The chiefs of Juju town are collecting materials to put up a place of worship for their own use; Chief William Brown is keeping them together for reading and prayer for the present: a teacher is needed here. The chiefs on the other side of the river, opposite Bonny town, are also preparing to put up a place of worship in that part of the country; they also are applying for a Christian teacher. Mr. J. Boyle's health has failed, and he is invalided out of the Mission by the doctor's certificate to recruit health: under these circumstances it is impossible for the Archdeacon and one lay teacher alone to meet all the wants of Bonny Mission. More and efficient teachers are needed.

Brass.

This Mission has seen many changes since my last Report: about the middle of last year (1879) the Rev. Thomas Johnson, the pastor, was taken so seriously ill that the doctor was under the necessity of sending him away to Sierra Leone by a medical certificate for a change and medical attendance while there, which was immediately acted upon: from this sudden change Mr. J. D. Garrick, catechist at New Calabar, was transferred here to occupy Mr. Johnson's place during his absence on sick leave; during his absence the Archdeacon made frequent visits to the station, and stayed as long as his presence was required.

Soon after Mr. Johnson's departure for Sierra Leone, King Ockiya, whose health had been gradually failing, became seriously ill, and he had the presentiment that he could not survive it; he therefore solemnly made up his mind to be decided in his profession of the Christian religion, and accordingly put himself under instruction to be prepared for baptism, which he did, when he came to Tuwon village, near the Mission station at the shipping, where Mr. Garrick visited him frequently and instructed him in the requirements of the Church before baptism; after some time at Tuwon, he returned to his house at Nembe: as the king felt that he had but a short time to live, he made up his mind to complete his renunciation of polygamy, and earnestly desired baptism. The Archdeacon was sent for from Bonny, and, without any loss of time, answered the call, when King Ockiya was solemnly baptized on the First Sunday in Advent, 30th November, 1879, by the name of Josiah Constantine, at his house after the morning service, in the presence of a large number of his subjects and household. The king died on the 13th December, and was buried on the 15th by Mr. Garrick as a Christian, in the midst of many heathenish preparations according to heathen ideas to do honour to the funeral of their king as to a great sovereign.

King Ockiya was an example of the power of the Gospel which is able to make men wise unto salvation through faith which is in Christ Jesus. He first applied for a Mission in his territory in 1867, which was responded to; he gave a piece of land for the station and got his people to clear it of the bushes and trees. His first decided act, as a public step towards professing Christianity, was the giving up of his idols, objects of his domestic worship, in 1876, being convinced they were contrary to the doctrine of the religion under which instruction he had placed himself. These idols were sent to the Church Missionary House, Salisbury Square, as trophies of the power of the Gospel. One of the last public acts of the king was the erection of a public place of worship in the capital, of native materials, into which he had collected a congregation averaging 500 on the Lord's Day for prayer and reading the word of God, which service was, and has continued to be, conducted by one of the boys he had placed at school at the opening of the Mission, for which he was persecuted. This place will be a standing memorial of his earnestness to do good if he had been spared to do so.

The next and last step the king was gradually taking was, to rid himself of the life of polygamy in which he, as well as other great men in this country, had deeply involved himself, as honourable to the king, and a mark of greatness according to the standard by which great men are distinguished.

This was his last great struggle, which he at last had determined upon; if he died, well; but if spared to live, to stand and act upon it as a Christian as long as he might be permitted to live.

This condensed statement of late King Ockiya's convictions and struggles to give up heathenism, and adopt the Christian religion, is applicable to many chiefs who are similarly situated in the midst of their heathen brethren, but have not sufficient faith and courage publicly to shake off from them the trammels of heathenism, and take up the cross, to suffer persecution, bear losses and reproaches for the name of Christ and His professed disciples. But we must not despair; where there is a shaking, under the same enlivening power we may expect life and an exceeding great army.

It is not out of place to remark that several of the late king's opponents who had sided with the heathen priests to persecute him, have since become church-goers themselves; some have delivered up their objects of worship at the Mission station, and enlisted themselves as candidates for baptism; and

others had been admitted by baptism to the Church militant here on earth, even before King Ockiya's death.

In my letter of June 30th the following paragraph of my visit to Nembe was written, which may be inserted here, it being to the point.

"The paper of statistics of Church attendants is that of late King Ockiya's church at Nembe under the conduct of his servant James Kalaikperi Ockiya, one of the boys whom the king had placed at the school at the opening of this Brass Mission, as boarders, but whom he was obliged to remove away at the time of persecution in 1871. This young man Kalaikperi, one of the king's slaves, had become his domestic chaplain in reading the Scriptures at family prayer times till the king had built the church in which services had been conducted by this young man, sometimes assisted by other converts, till the death of the king about the end of last year.

"I visited Nembe on the 11th inst. accompanied by Rev. Thomas Johnson, and spent Sunday the 20th there, when I preached to an attentive congregation of 432 at the morning service, and Mr. Johnson to one of 367 in the afternoon. The above congregations were not extraordinary, because, previous to our visit, it varied from 436, 492, 523, to 558 under the conduct of James Kalaikperi and his companion converts, showing how God has been doing His own work by an instrumentality of His own providing, inasmuch as I have not been able to station here either pastor, catechist, schoolmaster or Scripture-reader. We returned from Nembe to the Mission station on the 22nd, and on Sunday the 27th a Confirmation service was held, when 72 candidates were confirmed at St. Barnabas's, and I preached to an attentive congregation of 472 at the morning service. I must close these notices with an earnest request that the Committee will soon give permission to build the two cottages needed at Nembe, and give us some more teachers to secure the important openings made to our hands."

Since the death of Ockiya no successor has yet been appointed.

At this visit we made direct to the king's house as usual to see whether Luwe, the late king's younger brother, who now takes possession of the king's house, would receive and lodge us, because he is an opponent to the Christian religion, and was never reconciled to his brother, King Ockiya, for professing it. However, Luwe readily received and lodged us as his guests in the late king's house, inasmuch as we came to sympathize with him on account of the death of the late king, his brother and our great friend. Luwe would not enter into conversation on religious subjects; he was not the king. He could not avoid being present at the morning and evening family prayers in the house, but he would not accompany us to church. Luwe might have been voted for by the Christians, who form rather a strong and influential party now, both at Nembe and Tuwon at the shipping; but as he is an opponent to the Christian religion, they would not vote for him. There are two or three candidates for the throne, but none has yet been elected to succeed, so for the present Brass is in a state of anarchy.

Luwe, who has claimed all the property of his brother, the late king, is likely to give us some trouble about the land which King Ockiya had given us to build cottages on for the residence of Christian teachers; he attempted two or three times to raise objections to our taking up the land, but I pointedly claimed it for the church which the king had built and had given the land to it as Church property. If we could have taken an immediate possession by putting a building at once, Luwe would have not had room to prevaricate in order to possess the land. I hope the question will soon be settled, as the Committee have now been able to give permission to build a

cottage at Nembe, and Mr. Kirk has been instructed by the Niger Finance Committee to build a mission-house at that place for the accommodation of a resident agent, one to be transferred from St. Barnabas's Church Station near Tuwon.

Other notices of Brass Mission are like those of Bonny, wholesale castings away of symbols of idolatrous family objects of worship, a large pile of which, of every shape and description, of wood and clay, of iron and brass, are to be seen in the store at the Mission-house at the Station, a few selections of which will be made for Salisbury Square at my return to the coast. The village of Tuwon seems to be almost cleared of these idols; the only priestess, an old woman whom I saw, seemed very much reduced for want of means to procure provisions, there being no applicants for divination. She seemed very much mortified at the influence of Christianity, which is annihilating the gods out of the country.

[We append the Archdeacon's detailed account of the very interesting opening at Okrika, briefly referred to in the foregoing Report.]

From Letter of Archdeacon D. C. Crowther.

Bonny, Sept. 1st, 1880.

I left Bonny at half-past 12 o'clock a.m. on the 13th of August, and at half-past 6 o'clock p.m. I landed at Okrika, and was warmly welcomed by all the leading chiefs of the country. King George Pepple, I must not omit to say, had got every chief of Bonny to give a boy or two to man his gig-canoe that took me; so that my going to Okrika was not an act of an individual, but of the king and all the chiefs. So glad were the Okrika people to see the first missionary in their land, that visitors poured in that evening, and though we had prayers at 10 o'clock p.m. they did not stop coming in till 12 at midnight.

The next day, Saturday, I visited the king; no less than eight chiefs, with their followers and people, went with me. I there made known the object of my visit—that I was sent by the Bishop, through the help and convenience afforded me by the Bonny king and chiefs, to preach the Gospel, according to the Divine command given by our Lord. I then took out my Bible, and gave a brief address on the creation, the fall, and redemption by Christ. After this I plainly stated that they should not expect from us wealth, neither that, by our coming to Okrika, merchants, ships, &c., will follow, but that our work is, and will be, to seek the salvation of souls, and whatever we teach their young is subservient to this. After this, I asked the king what he had to say. He answered that what I have told them was good, and he is glad to welcome us; that every one is at liberty to embrace whatever religion he likes. I invited himself to come to church; this he promised to do when we are established. At the close I gave him a present of a superfine coat, trousers, and slippers, from the Missionary Leaves Association, with which he was very much pleased.

On Sunday, the 15th August, the two services we had were quite full. The church, measuring 53 feet by 19 feet, and 9 feet high, built by the Okrika chiefs, and covered over with galvanized sheetings, was filled in the morning with 403 persons, among whom were nine chiefs, who are the leading ones of the country. In the afternoon there were 410, and the nine chiefs. I read prayers in Ibo, and all answered nicely. The sermon was a double interpreting into Okrika and Ibo by David, an interpreter I took with me, as there are nearly as many Ibos as Okrikas in the country. The morning text was St. John iii. 16; the afternoon, 1 Kings xviii. 21.

On Monday I was taken round the town by all the chiefs, and shown a large piece of ground, not five minutes' walk from the town, for the Mission station. It is quite an open and good high ground, with three villages at the back, and the town in front; the furthermost village is about ten minutes' walk. The population of Okrika cannot be less than 10,000. That Monday

evening all the chiefs were sent for, fifteen in all, to test how far they can give in support of the work. I told them the state of the funds of the Society at present, and how the funds are collected by self-denials of many persons, and even children, of things for their own good. I went on to eradicate the idea that the Queen gives "plenty of money" to send missionaries abroad, an idea prevalent along the coast here; who the informants are we don't know. I told them how Bonny people gave 300*l.* at the establishment of the Mission in their country, Brass 200*l.*, New Calabar 200*l.*; after which the school fees came to 100*l.* every year, being 2*l.* a year for every boy, and no less than fifty boys to commence with. Or if they prefer to pay a stated sum yearly for the support of the Mission, instead of school fees, they were to say. They answered, that for the lump sum for establishing they will consult, and let the Bishop know what they can give, as they are willing to do so. For the yearly support, they will rather support the Mission by school fees; that they have now thirty-five boys ready, and all the chiefs are not spoken to yet; but against the return of the Bishop from the Niger they will make up the number fifty. Having gained this, I impressed on them that the number fifty is to be kept up of boys, if more well, not including girls, whose education will be free: as you know girls are not taken to count much, and they think it is throwing money away to educate any: hence this arrangement. But, I continued, that independent of school fees, church collections for repairs of church, seats, &c., will follow in their time; so that they know clearly that the 100*l.* school fees yearly does not cover all the work of the Mission. This also they admitted, for two chiefs said that they were in church at Bonny when a collection was made after service; rich and poor, young and old, men and women put in as they wished; and added that he saw me put in the calabash also. So far I endeavoured to pave the way, and test their willingness to give. I need not add that there is wealth in the country; the only difficulty is the *tutoring them to the habit of giving regularly;* this, with prayer, perseverance, and good management, will eventually be overruled. Much depends on the person to be located in such a place.

I took with me from Bonny a brick-mould I brought with me on my last visit to Lagos, and asked the chiefs to see their clay (as Okrika is a sort of promontory shooting out from the mainland, though at flood-tide the creeks are full, and make it an island). In ten minutes they sent for and brought two boxes of clay, which I got their boys to tread. The first six bricks I turned out myself, to the astonishment of all. The chiefs tried to prevent my soiling my hands, but I told them that *work* is one of the teachings of the Bible, and if honestly done no one should be ashamed of it.

The Lord has prepared the hearts of the people for the Gospel, as this incident will show. After the afternoon service and sermon, from 1 Kings xviii. 41—showing the triumph of Elijah's God over Baal, though Elijah was the only visible servant on the Lord's side, and Baal had King Ahab, Jezebel, the princes, chiefs, 850 prophets and priests, and the whole country, yet all had to acknowledge that his Lord is the God—a chief called Somiare, who had been hesitating, and happily was at church, came after service and shook my hands, and said, "Uka ogula tà"—palaver set to-day. I asked him how. He answered, "You will know to-morrow." On Monday morning he came in a canoe, containing a large and a small box full of idols and charms; four other chiefs who are Church adherents were with me. We all stood at the wharf; and there he told me that he had decided to follow Christ, to throw away his jujus, and have nothing more to do with such folly. I answered, "Good; may God strengthen your heart!" Before committing them himself into their last and fitting resting-place at the bottom of the river, I picked out the important and grotesque ones; these I have now with me at Bonny, waiting to make a trip to Lagos with the Bishop, after which they probably may join their fellow-companions at Salisbury Square. Since my arrival at Bonny the house has been full every day with spectators, converts and heathens, coming to see God's power at Okrika. It is not by might, nor by man's power, but by the Spirit of the Lord.

ON THEOSOPHISM IN INDIA.

IN a recently published article we gave some hint of the mischief which is being caused in North India by what is termed Theosophism. If we did not believe that this mischief was real, and a fresh hindrance to the progress of Christianity, it would not be worth while reverting to it. It is so disgusting and revolting to the Christian mind, that silence upon such a subject would be preferable to speech; but as there are many, even in India, ignorant of the true nature of it, it does seem to be a plain duty, in which the Church Missionary Society has a distinct concern, to expose the true nature of it. This is done in very plain terms in an article from the *New York Times*, which we subjoin. The tone and style of the article are not like what we usually admit in our pages, but the system animadverted upon is equally unprecedented. From what we learn it is spreading, and if it extends much further is likely to be quite as noxious as the Brahmo Somaj about which so much learned nonsense is talked. As regards us in England, the chief importance of the matter is this, that the attempt is a bold and energetic one to reduce to consistency and practice the notions which have sprung from and have been stimulated by Comparative Religion, after having been for some time held in solution in the minds of learned men in England and Germany. It is the practical and startling outcome of their speculations. Probably some would protest that all this is a caricature of what they meant. It may be a vulgar exaggeration, but it is not the less substantially a legitimate result of their theories. We of course except from this what is apparently legerdemain, but there have been some recent events in England which have engaged the attention of some eminent Freethinkers and scientific men; it is difficult not to connect these with Theosophism as recently developed.

It seems not impossible that, as particles of quicksilver mutually attract each other, Brahmo Somajism and Theosophism may yet merge into each other; there is a good deal in these two forms of error which are sympathetic. One thing is quite certain, that Theosophism is not more blasphemous or extravagant in its absurdities than the system which Keshub Chunder Sen is attempting to develope. There is something completely identical in the elements out of which they are attempting to evolve them. When all these horrible absurdities are submitted to us, we cannot help reverting in thought to the corresponding difficulties through which Christianity struggled in the early ages of the Church. It is almost more than we expected, considering the unbounded licence which in religious matters prevails in America, to find that Theosophism has been already compelled to export itself to India. The fact tells well for the shrewdness of our American cousins, if it is not a direct testimony to their loyal attachment to Christianity. There is more fear that, in the unwholesome condition of partially informed minds in India, there might be attraction in this novelty. The light yoke and easy burden of Christianity, when superficially inspected, are too pressing to be endured. There is straitness in

Christian morality; there is little scope for audacious speculation in a system whose prime requisite is that the recipient should become as a little child. There may too be attractions in doctrines which postpone Christianity to what are held to be the more venerable claims of Hinduism and Buddhism. All this to sceptical and unregenerate minds, demoralized by the secular teaching in Indian universities, and cast adrift without rudder or compass upon an endless sea of vague inquiry, may well, unless the grace of God be given, be considered preferable to the stern and uncompromising dogmatism of Christianity. Few probably will stop to consider how much there may be of vulgar charlatancy in the mere system propounded. The Hindu, in matters of this description, would be quite prepared to give and take. He has a large appetite for the marvellous. Theosophism appeals to his fancy, his imagination, his supposed learning, his vague aspirations, his conceit and his learned ignorance. The caste question, too, is not in the way.

Much prudence and vigilance will be required on the part of our missionaries to encounter this growing evil, and to expose the true nature of it. In the meantime it is a curious outcome of the study of the Vedas and similar works which learned men have been fostering with so much satisfaction for some years past, as though they were seriously adding to the stock of human knowledge, to find a Russian princess and an American colonel circulating throughout India and ostentatiously inculcating the most astounding vagaries which even the annals of human credulity can produce. It might be a curious question for those who do not place reliance upon direct supernatural intervention in such a case as the present to surmise whence the means arise which enable the propagators of the new creed to travel throughout India for a prolonged period without any tangible resources. We hope our readers will not be repelled by the tone of the New York newspaper, but will remember that strange as it is, it does bear witness in its own way to a very serious evil. K.

THEOSOPHICAL DEAD-HEADS.

There is danger that the American public may forget the American Theosophical Society, since the better part of this organization has been transplanted to India. The Theosophical Society, it should be said, is composed of people who have become dissatisfied with the Christian religion as being too modern, too common-place, and too easily understood. The Theosophists desire something more bric-a-brakish and rococo. They seek the attainment of superhuman knowledge by physical process. They aim to secure a direct insight into the processes of the divine mind and the interior relations of the divine nature. The chief, or "Boss," of the mysterious order is known as the hierophant. At last accounts, Colonel H. S. Olcott was the hierophant. One of the shining lights of the Theosophical Society was Baron Palm, a rich and eccentric nobleman, who made large investments in Chicago real estate and Nevada mining stocks. In the midst of a search for the philosopher's stone and the elixir of life, Baron Palm died, leaving his real estate and his mining stocks to Col. H. S. Olcott, in behalf of theosophy, to be used by him in the discovery of the true religion of humanity. Baron Palm was buried according to theosophical notions, the ceremonies performed over his remains being an eclectic mixture of Christian, Egyptian, and Brahminic rites.* It was generally supposed that

* This sort of mingle-mangle is very common in Unitarian chapels even in London. At the worship in them extracts are read from the Bible, the Vedas, the writings of Confucius, &c., with hymns about "Old Dan Chaucer," and so on.—K.

the bequest of Baron Palm enabled Col. Olcott and his comrades to set up in business as explorers of the great central thought of the universe. So, mining shares being depressed and Chicago real estate inactive, the Theosophists determined to find out God.

Joined to Col. Olcott was Mme. Blavatsky, a Russian Princess, a person addicted to sitting cross-legged and to cigarettes. These two having run the gamut from Calvinism and Socinianism, through the Greek Church into Spiritism and the revelation of the oversoul decided that they must go back to the Christian era if they would discover the secret of the supernatural in the universe. They argued that we get further away from the great central soul of the creation as we travel down the ages. The new is to be rejected as shoddy. The older a thing is, the nearer it is to the centrality of nature. This is the way in which the Theosophists argue. And it must be admitted that they have practised what they have taught. They have gone to India to study the oldest of faiths. Unhappily, several months were wasted in the study of Hindustanee.* Mme. Blavatsky being a Russian Princess, was naturally polyglot. But Hindustanee, it must be admitted in the language of the worldly, "rather got her," when she was forced to study this difficult language in company with Col. Olcott, whose lingual achievements had been confined to a mastery of North American English, with a strong nasal accent due to the east winds and catarrhal influences of the North American climate.

Nothing more bric-a-brac and antique than the religion of the Hindus can anywhere be found. The mere fact that this is the oldest religion on the face of the earth would seem to establish its genuineness as the fundamental faith of the human race. Confucius, Mohammed, and Jesus Christ, according to these searchers after truth, were too modern, too recently invented, to be of any practical value to mankind. The central sun must be sought somewhere in the dawning twilight of human history. So Col. Olcott and Mme. Blavatsky went to India to study the Vedas, the Shasters, and the seven occult books of Sakyamuni. It is hardly necessary to add that in this dusty and moth-eaten religion they found something which, when they had mastered the Hindustanee and the Sanskrit, was truly soul-filling. But the legacy of Baron Palm gave out in course of time, and these earnest seekers after truth found themselves, to use a nautical phrase, "on their beam-ends" in the matter of finances. Rents and marketing are cheap in India, and our searchers after truth had, moreover, accustomed themselves to the vegetable diet which is enjoined upon the Hindu, however distasteful it may have have been to a gentleman who had been accustomed to the chops and steaks of Fulton Market. In this emergency, if we may believe the report of Colonel Olcott, recently sent to his fellow-theosophists in this city, supernatural powers intervened. "Things are booming," wrote the hierophant, "and we travel for nothing."

Explanation being sought upon this point, it was said that when the hierophant and his companion desired to travel conveyances were found waiting at their door. Mysterious messengers appeared laden with free passes. Although the seekers after truth never made known to any human being their wishes and plans, they could not move in the direction of the fulfilment of these without being intercepted by silent and irresponsive emissaries, who sped them on their way without money and without price. On one occasion Col. Olcott started from Bombay to a distant city to deliver a message which he did not understand to a man whose name he did not know. On his arrival, a messenger appeared at the station and demanded and received the message. The wants of Col. Olcott and Mme. Blavatsky are met in the most mysterious manner and as satisfactorily as the most exacting frequenter of American boarding-houses could wish. Elijah fed by the ravens was nothing to these two pilgrims. Food, raiment, railway passes, and free tickets to the circus are all showered upon the devoted seekers after truth in a way which proves that theosophy is its own reward. This brief narration sufficiently points its own moral. Let those of us who are weary of the Christian religion, weary of delving and grubbing in the vulgar soil of America, weary of earning our own living, hie us away to the sunny plains of Hindustan. There the seeker after truth is supernaturally cared for, Elijah was fed by the ravens, and a fish miraculously brought the Apostles money to pay their taxes. Theosophical inquirers in India are dead-headed everywhere.—*New York Times.*

* Sanscrit?

RETRENCHMENT AND EXTENSION.

A Few Words on the Society's Financial Position.

LAST year the key-note of the Church Missionary Society's Report to its friends and supporters was the painful word Retrenchment. It can hardly be said that the key-note this year is Extension; yet the very fact that an Extension and Enlargement Fund has been started, and has received in less than twelve months special gifts amounting to more than 16,000*l.*, will mark the year as one in which, after a period of anxiety and depression, it has pleased God to give His servants fresh tokens for good and fresh encouragement to go forward.

It is our impression that the present hopeful position of the Society's funds is scarcely realized by our friends generally. The financial statement at the beginning of the Report read in Exeter Hall on May 3rd states it with perfect accuracy; but its succinct and necessarily technical language may perhaps deserve some expansion and annotation. This we propose to attempt briefly to supply, and also to indicate, what could not be indicated on the first Tuesday in May, the plans which the Committee have formed since the Anniversary in view of the more favourable outlook.

Let us go back a little. Two years ago, how did the Society stand? An excess of expenditure over income in three successive years had resulted in a deficit of almost 25,000*l.* The Society's long-tried friend, the Rev. V. J. Stanton of Halesworth, at once headed a deficiency fund with a gift of 1000*l.*, and in a few weeks one half the adverse balance was wiped off. Then the contributions flagged; and at the close of 1879 it seemed likely that when the accounts should be closed on March 31st, 1880, there would be a heavier deficit than ever; for not only was 10,000*l.* out of the 25,000*l.* still wanting, but the expenditure of the current year promised to exceed the income considerably. Another faithful friend now came forward, the Rev. E. H. Bickersteth, and called for a "spurt" to clear off the 10,000*l.* at all events. His letter, and a statement of the whole position which appeared in our own pages in January, 1880, under the title of "The Outlook," were circulated by many thousands over the country; and the response was a signal rebuke to half-heartedness and despondency. In the three months between Jan. 1st and March 31st, 13,000*l.* was sent in for the Deficiency Fund, or 3000*l.* more than was asked for. The surplus, however, was more than wanted for the then current year, the expenditure having again exceeded the income by 6000*l.*; so that the new financial year (the year recently closed, 1880-81) began with a balance on the wrong side of 3342*l.*

In the meantime, while the result of Mr. Bickersteth's appeal was still uncertain, a strong Special Sub-Committee had been formed, consisting of the Finance and Estimates Committees jointly (the former supplying the bankers, &c., with their financial experience, and the latter the men best acquainted with the wants of the Missions), to examine into the whole position and prospects. Through many long

sittings did they patiently consider the questions submitted to them, and at length they presented an elaborate Report. They rightly attributed the difficult position the Society found itself in, not to any falling off in the income—for their estimate of receipts which might be fairly relied upon for the next three years (an estimate considered very low by some) was 185,000*l.*, a figure higher by 30,000*l.* than the income of seven years before—but to the growth of the work. And this growth, they considered, had been stimulated by two causes, viz. the increased number of men offering for missionary service since the Days of Intercession were begun, and the receipt by the Society of some very large Benefactions and Legacies which had swelled the income abnormally (if the expression may be allowed) and had encouraged the Committee to respond freely to calls for extension. The Joint Committee's recommendations may be grouped as follows :—

(1.) Efforts to be made to bring down the expenditure for three years to 185,000*l.* per annum.

(2.) With a view to this, various specified reductions to be made in the foreign estimates.

(3.) Only five new men, and eight of those at home on sick leave or otherwise, to be sent out each year for three years, except under very special circumstances.

(4.) In years when Legacies are above the average, a percentage of them to be capitalized.

(5.) The Capital Fund, hitherto a variable amount from different causes, to be divided into two parts. One, to retain the same name, to stand permanently at 60,000*l.*, and not to be chargeable with any adverse balances, but to be used only for its proper purpose of supplying the current money needful for carrying on the work during the earlier months of the financial year, before the bulk of the year's income begins to come in (when it is replaced). The other, to be called the Contingency Fund, which should, on the one hand, be used to meet deficits in years of deficit, and special expenditure on Mission buildings and the like, which ought not to fall on current income, and, on the other hand, be fed from surpluses in years of surplus and from legacies in excess of average. This Fund would naturally be variable in amount, and would be a kind of barometer to show the position of the Society.

This "Joint Report," as it is called, has governed the action, and to some extent the policy, of the Society since. Its key-note was retrenchment; and retrenchment has been carried out. The proposed reductions in the Mission-field, which amounted prospectively to about 10,000*l.* per annum, have not all been effected, nor will they be; but a good many of them have been, particularly in India, which even now absorbs nearly half the Society's resources, both in men and in means. These, however, must not be understood as altogether to the detriment of the Missions. Retrenchment, provided it be not too severe, sometimes has its uses; and certainly in India it has spurred the energies both of the Native Christians and of English friends on the spot. A re-arrangement of the work, and the acceptance by the growing Native Churches of more responsibility, have in several cases

obviated evil results. Still, no doubt the reductions have been *felt* in some places; and there are schools closed which might now be open, and agents disconnected who might now be at work, if the Society's friends had sooner rallied to its assistance.

We at home were naturally more exercised by the results of retrenchment visible to our own eyes, in the shape of eighteen ordained men waiting to go forth into the field, but kept back under the resolution above mentioned. And it was this sight which pointed another appeal put forth by Mr. Bickersteth just a year ago, in the *Intelligencer* of July, 1880. His letter, and another also from Mr. Stanton, led to the opening of an Extension and Enlargement Fund, primarily for the purpose of receiving special contributions to send out some of the detained men, but also to form a nucleus for the support of future advances into the regions beyond. Between July, 1880, and March, 1881, the following special contributions were offered, and were accepted by the Committee:—

Rev. E. H. Bickersteth, to support a missionary to the Bheels for three years (Rev. C. S. Thompson sent)	£1000
St. Paul's, Cheltenham, to send the Rev. A. E. Ball out one year sooner	381
A friend of the Rev. W. H. Barlow, to send out one missionary a year sooner (Rev. G. T. Fleming sent to Jaffna, Ceylon)	320
Friends at Birmingham, to send out one missionary a year sooner (Rev. F. Glanvill sent to Tamil Cooly Mission, Ceylon)	320
R. H. Crabb, Esq., Chelmsford, for support of an additional missionary for three years (Rev. C. H. Merk sent to the Punjab)	1000
St. John's, Hampstead, in memory of Rev. H. Wright, 609*l.*; St. Paul's, Onslow Square, 537*l.*; and friends of Rev. W. H. Barlow, 280*l.*; devoted together to support of an additional missionary for three years or more (Rev. T. C. Wilson sent to Lagos)	1426
Mrs. Harvey, Hampstead, to support a missionary at Allahabad (Rev. F. E. Walton sent to Benares, two Benares men going to Allahabad)—*annual for her life*	400
Mrs. B. Shaw, to support an additional missionary in China for three years (Rev. C. B. Nash sent to Ningpo)	1000
A friend, per Rev. W. H. Barlow, to support two additional missionaries on the Afghan frontier for three years (Revs. J. H. Knowles and H. Rountree sent)—*each year*	640
East and West Herts, over and above ordinary contributions, to send out one man a year sooner (will be sent out this autumn)	320

—and since March, 1881,—

A friend, to take advantage of the openings on the River Binue	1000
A friend, per Rev. W. H. Barlow, for support of a missionary to the Eskimos of the Mackenzie River for three years (Rev. T. H. Canham designated)	1000

It must be carefully borne in mind that not one of these gifts is in lieu of regular subscriptions or donations. All are over and above ordinary contributions. Also let it be noted that they are not given to Special Funds, however important, or to individual missionaries, however excellent, but distinctly to the general work of the Society carried on under the control of the Committee. They are thus in quite a different category from those private ventures which so fascinate some minds, but which may sometimes hinder rather than

help well-considered plans for missionary enlargement and extension.

The result of these gifts, and of some other arrangements which need not detain us, was, in respect of the number of men in the field, that in the year ending March 31st *twenty* new missionaries were added to the staff instead of the *five* contemplated. That such a result should have been attained while Retrenchment was still the word of command, is a signal instance of God being better to us than our fears. It must, however, be borne in mind that the number of missionaries on the roll depends not only on how many are sent out, but also on how many go off through death or retirement; and the Joint Committee reckoned upon its diminution during the three years, by the latter out-numbering the former. The result of the past year is that the ordained men remain at exactly the same figure, 211; but the lay missionaries have diminished, owing to the retirement of some of those in local connexion in India.

Let us now come to the financial results of the year 1880-81.

1. *Ordinary Income.* This was 193,375*l.* But as Legacies were above the average, a proportion of them, amounting to 3690*l.*, was transferred to the Contingency Fund. Yet, after making this deduction, the available income, 189,685*l.*, was 4685*l.* above the figure estimated for safe calculation in the Joint Report. In particular, it is pleasant to observe the Associations throughout the country increasing their contributions, even in a time of much commercial and agricultural depression. In the five years 1865-70 the average from them was 117,000*l.* In the five years 1874-79 the average was 134,600*l.* In 1879-80 the amount was 147,600*l.*, the largest ever known; but this included 9000*l.* that was special and unusual. In the year just closed it was 139,600*l.*, which includes (we think) nothing special, and which, therefore, really shows decided advance.

2. *Expenditure.* The Joint Committee had estimated this, after allowing for their severe retrenchments, at 188,836*l.* But as already mentioned, some of these retrenchments were not, and could not be, effected; and the reinforcement and supplies sent last summer to Central Africa involved expense beyond what was anticipated. The total expenditure of the year proved to be 192,310*l.*, and this is less than at one time seemed likely. If therefore the Income had been only what was estimated by the Joint Committee, there would have been a deficit of 7310*l.* on the year. The actual deficit, after drawing from the special contributions the expense incurred on the additional men sent out, was 1429*l.*, of which more directly.

3. *Contingency Fund.* The scope and purpose of this Fund have been already indicated. It started on April 1st, 1880, with 10,398*l.*, the surplus of the Capital Fund at that date over and above the 60,000*l.* reserved as an invariable figure. To it was at once charged the final deficit of 3342*l.* on the year then just closed (see *ante*); and it also (as intended) bore during the past twelve months several special charges not properly belonging to ordinary expenditure. On the other hand, there were friends who so heartily approved of the principle of

such a fund that they made special gifts to it, amounting to 1505*l.*; and it also benefited, by the surplus of legacies above alluded to, to the extent of 3690*l.* On March 31st it stood at 11,514*l.*, so that from it could be drawn the 1429*l.* deficiency on the General Fund, without appreciably reducing its original amount. What has happened to it since will appear presently.

4. *Extension and Enlargement Fund.* This is the fund started in consequence of the letters from Mr. Stanton and Mr. Bickersteth. To it have been paid the contributions made in response to their appeals, and also the sums given to send out the men detained at home. The amount received in this way in the year was 9620*l.*, but from this 1195*l.* was transferred to the General Fund to meet the expenses incurred, before the year closed, on the additional men; leaving 8425*l.* at the credit of the Fund on March 31st, since which it has been further replenished by the sums mentioned below.

5. *The Gift of the "Fellow Helpers."* Up to this point we have stated the figures only as they stood on March 31st, and as they will appear in the Annual Report now publishing. But to understand the Society's actual position at the present time we must carry the story on a little. At the time the Joint Committee were sitting an anonymous friend and his wife came forward with a noble offer, viz., that if the Committee would refrain from any such retrenchments as would seriously injure the work, they would guarantee, for the year 1880-81, any excess of expenditure over the 185,000*l.* which the Income might fail to cover, to the extent of 10,000*l.* In April last when the result of the year became known, they at once intimated that they regarded themselves liable for the deficiency of 1429*l.* on the General Fund. This they accordingly paid in; and as the deficiency had been charged against the Contingency Fund, their gift was paid to that fund on the other side. But further, these "Fellow Helpers," as they signed themselves, having a year ago put aside one half the guaranteed 10,000*l.* to be ready in case of need, generously resolved not to take back to themselves the balance of the 5000*l.* not called for, but to give it also to the Society for extension. The Extension Fund has therefore now received a further sum of 3571*l.* from this source.

Besides this, the Extension Fund has gifts of 1000*l.* for the Niger and 1000*l.* for the Eskimos, and some smaller sums have to be added, making a total received or promised on this account alone up to the present time, that is to say in twelve months, of 16,122*l.* And reckoning rather more than half this sum as already spent, or pledged, for the special purposes indicated by the donors already mentioned, there is at all events between 7000*l.* and 8000*l.* free for fresh extension.

The last Annual Report presented by Henry Wright to the friends of the Society at Exeter Hall began with these words—"Truly God is good to Israel." The quotation was inspired by the success of the great effort just then made to wipe off the heavy deficit of the preceding year; yet it was spoken under the shadow of the heavy reductions ordered by the Joint Committee, and it opened the Report whose key-note was, as we have said, Retrenchment. With how much more

joyful thankfulness may the words be uttered now! The year has been one, in not a few respects, of almost unprecedented trial and anxiety; but the burden of financial perplexity we are spared. "Truly God is good to Israel!"

In the face of all this, what should now be the policy of the Society? On the one hand, it would be inconsistent with all the anxious deliberations of the past two years to abandon suddenly the careful economies planned with so much patience. On the other hand, it would be unthankful, both to the Great Giver of all bounties and to the self-denying stewards of them, to stand rigidly upon the rule laid down under such different circumstances. The Committee cannot but feel that such resources as are now by the goodness of God at their disposal are theirs to be *used*—used with all due discretion, but used also with grateful faith. They have therefore just arranged the missionary reinforcement for the present year, not without some necessary restriction, but at all events more liberally than could be contemplated a year ago. These arrangements are as follows:—

(1.) Under the Joint Committee's scheme, eight of the missionaries now at home, and five new men, should go out this year. But of the latter, *three* have already gone a year sooner, by means of the special contributions; so that only *two* ought to go this autumn. A third, however, is provided by the East Herts contribution included in the list before given, but not yet used. The Committee have now sanctioned the sailing of *five more*, making eight new men for this year, besides the eight to return.

(2.) It has been ruled that the existing vacancy in the Medical Mission at Hang-chow, and the expected vacancy in the Medical Mission in Kashmir, being special cases, may be filled up by sending out two medical men in addition to the eight.

(3.) In addition to the eight who have been selected from the missionaries at home on furlough to return to the field this year, two ladies have obtained leave to go out again, viz., Miss Neele to Bengal and Miss Laurence to Ningpo. Also, under special arrangements, the Rev. A. E. Moule's return to China is sanctioned.

(4.) The foregoing are all on the General Fund (though an old special fund helps in the Hang-chow case). Besides them, the Committee have placed four new men on the Extension Fund. These are: one for East Africa, to enable one of the missionaries now in the Mombasa Mission to go forward into the Teita country—an advance fully intended last year, but deferred while more urgent needs were supplied; a second for the North Pacific Mission, in fulfilment of a promise made to Bishop Ridley of a man to occupy the important interior post at the Skeena Forks; a third for the Athabasca Mission, to go among the yet unevangelized Eskimos of the Mackenzie River; and a fourth for the Niger, to occupy the important position for which the Committee are seeking an English clergyman, involving, it is hoped, future advance up the Binue. These two latter, however, are provided for by the special contributions already mentioned in the list of such contributions; so that only two men are yet designated in con-

sequence of the general and unappropriated contributions to the Extension Fund. It may be that the Committee may feel able to add one or two more; but on this point we can say nothing at present.

It may be interesting to note that of the fourteen new men thus sanctioned, Africa will get three, Ceylon one, China one (the medical missionary), North America two, and India seven; India thus claiming her usual full share of one-half. Of the eleven returning missionaries (the eight, the two ladies, and Mr. Moule), China will get four, Ceylon one, Mauritius one, and India five.

How shall we now stand with regard to the ordained Islington men detained at home? Two of the 1879 men are still here, and six of the 1880 men. Nine more will have been (D.V.) admitted to holy orders before these lines appear. Of these seventeen, eleven have been selected for the various fields to be reinforced.* *This leaves six still detained at home*, without taking account of others who may offer from elsewhere for the Society's work.

Therefore while we lift our hearts in unfeigned praise for the mercies so abundantly vouchsafed to us, let us not think the work is done. More, and yet more, funds are needed, and will be needed. Not for one moment will the Society's appeals to its friends throughout the country diminish in earnestness.

It will no doubt be said, After such a response to your cry for help, is it right to press so soon again upon the friends who have done so nobly? To this question our reply is twofold: (1) We shall not press those friends at all. They will not need it. They give, "not grudgingly, or of necessity." They have but to know the wants of the Lord's work, and instantly they are "cheerful givers" to the Lord's treasury. But (2) it is rather to others that we look. The Society has indeed been generously helped in the past two years; but many of its supporters had no share in this. To a large extent it was done by individuals. There are parishes, towns, counties, that have not moved forward at all. There are some that have gone back. Will not these now take their turn?

Here we cannot but look forward with confidence to the result of the development in many parts of the country, during the past year, of the Society's Home Organization. The acceptance by so many zealous friends of the office of Honorary District Secretary, and the formation of so many County or District Church Missionary Unions, must surely *tell* presently, if it please God to bless the movement. Without any undue pressure whatever, without any exceptional self-denial, it only needs that the various agencies for raising funds be fairly and reasonably worked—not only sermons, but also meetings, collectors, missionary boxes, sales of work, and especially Juvenile and Sunday-school Associations—for the income of 250,000*l.* to be raised, which the Bishop of Cashel called for three years ago in his St. Bride's sermon.

But of this one thing let all be deeply persuaded—that the field

* For three of the fourteen places above indicated, other than the Islington men are required, viz., for the Niger and for the two Medical Missions.

open to the Church Missionary Society is not half occupied—that open doors in every direction wait to be entered. Think only of these nine rivers, the Binue, the Wami, the Indus, the Kistna, the Godavery, the Min, the Yang-tse, the Saskatchewan, the Skeena: what inviting fields do all these names suggest! Does not one of the most remarkable of the new renderings in the Revised New Testament, that of 2 Tim. ii. 24—26, exactly express what we all long to see fulfilled in those fields? —"*the Lord's servant*" going forth, "gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves"—and God giving to the heathen "repentance unto the knowledge of the truth," that they may "recover themselves out of the snare of the devil, having been taken captive *by the Lord's servant unto the will of God.*"

E. S.

LONG'S EASTERN PROVERBS.

EASTERN PROVERBS AND EMBLEMS ILLUSTRATING OLD TRUTHS. *By the* REV. J. LONG. *London: Trübner*, 1881.

THIS is a new book by one of the oldest of the Missionaries of the Society, and both the author and his volume deserve a kindly notice in the *Intelligencer*.

The author lived many years in the Province of Bengal, and obtained a familiarity with the languages and customs of the agricultural classes, and an influence over them, which it is not the lot of many to obtain. Much as the interference of the Christian Missionary in the mundane affairs and local politics of the community is to be deprecated in such countries as India and China, still there are occasions when a departure from this rule may be justified, and the occasion on which Mr. Long interfered to protect the ryot from organized oppression and compulsory culture of indigo for the European capitalist, was such as justified him. He won the hearts of the people, though unable to convert their souls, and went to prison on their behalf like a stout and steadfast Confessor.

In his old age he has collected and published a selection of Proverbs of India and other Oriental countries. Wit is said to be the thoughts of many, but the words of one. Proverbs may be described as a condensed parable, or wisdom boiled down to an essence, and presented to the public in the form of a lozenge, so as to be carried about in every pocket and to be laid on every tongue. More than this, the wise old saw, the short and pointed apophthegm, finds its way to the brain, the head, and the conscience by channels, and to an extent, which sermons and prosy advice can never attain. "Honesty is the best policy"—"After pride comes a fall"—such reflections may have saved from worldly ruin many a prayerless youth upon the edge of a precipice.

To the Orient the present generation, the heir of all the ages, owes its store of proverbs. In the form of Beast stories men of ancient days loved to inculcate moral maxims, ending with "therefore I say" and a proverb. We have preserved to us among the Egyptian papyri a volume of such stories and proverbs, of an undoubted date anterior to the descent of Abraham into Egypt. Even then the collector of such proverbs was a praiser of the good old days that were past, and prated about the degeneracy of his contemporaries. Since then the stores have been ever increasing. We doubt, however,

whether any new proverb was ever coined in Europe. "Carrying coals to Newcastle," and "taking the breeks off a Highlander," are merely a re-minting with a new impression of the old metal. The East had the start of us, and fairly exhausted that branch of knowledge.

Mr. Long has in this volume carefully collected, collated, and classified the treasures of wisdom floating on the lips of mankind from one generation of old women to another. Some of them are exquisite specimens of compressed thought. In the Mission School, or from the lips of the itinerant Missionary to the assembled rustics, or as a clenching retort from a Catechist hard pressed in an argument by a scoffer, how good and profitable would be the use of such proverbs! They must of course be brought forward in wisdom and love; for the use of proverbs is that of a two-edged sword, and the swordsman must know both the cut and the guard, and the object must be to convince and lead, not to exasperate or humiliate the opponent.

Those who have lived long in the East know how often a reply to a question is given in a proverb; how the coldness of an interview is warmed by a timely quotation of a truth acknowledged, though not practised, by all; how an old white-beard with joined hands will suggest to the ruler in the most respectful manner some cutting remark of a general proverbial character, but bearing unmistakably on his case—which creates a laugh, and helps a settlement of the matter.

The Christian Missionary may find many a weapon of offence or defence in such an arsenal. He must disabuse himself of the idea that there is no goodness or wisdom in the sayings of uninspired men. Heavenly Wisdom and the perfection of Wisdom are indeed to be found in one Volume only, but God's blessed rain has fallen at all times on the hearts of His creatures, and out of their thoughts and words have been distilled sweetness and light, and it is owing to the blessed influence of this Common Law of Morality, handed down in the form of Proverbs, that the unconverted heathen have been kept as good as they are. ROBERT CUST.

[It may be added that Mr. Long has arranged his immense collection in two hundred and twenty sections and groups. One set may be quoted as an example. At page 23 is a section headed, "Worldly Joy is the Crackling of Thorns, Eccl. vii. 6," and the following proverbs are cited:—

Syrian.—Girl, do not exult in thy wedding dress: see how much trouble lurks behind it.
China.—Look not at the thieves eating flesh, but look at them suffering punishment.
Cingalese.—Like getting on the shoulder of a man sinking in the mud.
Talmud.—The world is like a wheel with buckets attached—the empty become full, the full become empty.
Bengal.—The actor's promotion is nothing, only lasting two hours.
Arab.—The worst day for a cock is when his feet are washed—*i. e.*, previous to being killed.
Persian.—No honey without a sting, no rose without a thorn.
China.—Dragging for the moon reflected in the water.
Badaga.—For the nourishment of a day he sacrificed the food of a year.
Badaga.—In trying to save a drop of ghi (butter) he upset the ghi-pot.
China.—To gain a cat but lose a cow.
Telugu.—Like going to Benares and bringing back dog's hair.
Telugu.—Like a bag of money in a looking-glass.
China.—To fell a tree to catch a blackbird.
Talmud.—The thorns make a loud noise in burning; not so wood.

THE MONTH.

ON June 7th Major-General George Hutchinson, C.B., C.S.I., was appointed Lay Secretary of the Church Missionary Society, in the room of Mr. Edward Hutchinson. (We are desired to add that, although of the same name, the two gentlemen are not related.)

IN consequence of the large number of accepted candidates for the Bishop of London's ordination on Trinity Sunday, the Bishop has arranged to ordain the C.M.S. Islington students separately, at St. Paul's Cathedral, on St. Peter's Day, June 29th—that is, about the time that this number of the *Intelligencer* appears. The Rev. E. H. Bickersteth has been appointed to preach the sermon. The candidates for deacons' orders are Messrs. J. W. Balding, W. H. Ball, J. S. Bradshaw, W. G. Falconer, E. Guilford, H. Lewis, J. Martin, A. D. Shaw, and W. Windsor; and for priests' orders, the Revs. T. H. Canham and A. J. A. Gollmer.

THE Archbishop of Canterbury has conferred the degree of B.D. on the Rev. E. Sell, of the C.M.S. Mission to Mohammedans in Madras, Principal of the Harris School. At the Annual Meeting and Prize Distribution of this School in February last, the Right Hon. W. P. Adam, the Governor of Madras, who has since died, was in the chair.

THE Bishop of Worcester has, spontaneously, appointed the Rev. E. R. Mason, M.A., C.M.S. Association Secretary in the Midland Counties, to the Vicarage of Christ Church, Birmingham, to which is attached the office of a Prebendary in Worcester Cathedral.

THE Metropolitan of India, Bishop Johnson, of Calcutta, has been visiting the Tinnevelly and Travancore Missions. In Passion and Easter weeks he gave addresses daily in the chapel of the C.M.S. College at Cottayam.

THE Bishop of Madras, in the course of a recent visitation tour through the C.M.S. Telugu Mission, confirmed 259 Native candidates at Ellore, Raghapur, and Masulipatam; besides a number (not stated) at Bezwâda.

A NEW church at the Christian village of Clarkabad, in the Punjab, was dedicated by the Bishop of Lahore on March 11th.

THE Rev. J. Vaughan writes that a destructive fire broke out at Krishnagar on April 9th, by which thirteen houses belonging to the poor Christians were destroyed.

INTERESTING letters have been received from Bishop Ridley of Caledonia, describing his work at the Skeena Forks, in the heart of the country, last winter. He has, by the blessing of God, gained much influence over the Kitikshean Indians of that neighbourhood, and has already baptized a few. A most graphic letter of his is printed in the *C.M. Gleaner* of this month.

THE Rev. J. Sheldon has been obliged by weakened health to come home from Sindh, where he has laboured nearly twenty-seven years most

devotedly. Just before his departure from Karâchi, testimonials were presented to him and Mrs. Sheldon by the English residents, the teachers in the Mission school, and the Native Christians. The address from the English congregation was read, at a special meeting called for the purpose, by Major D. V. Shortland, R.A.

Most of our readers will have noticed references in the newspapers to what has appeared to be a high-handed proceeding on the part of the municipal authorities of Calcutta, in putting a sudden stop to street preaching in that city, and arresting certain missionaries who felt it right to test the legality of the prohibition by disregarding it. We refrain from comment at the present moment, our own special information on the subject being but slight, and that in the public papers not very clear; and more especially because, whoever may be really responsible for so extraordinary an act, and whatever may have been the motives that led to it, no doubt can be entertained that all such prohibition will speedily have to be withdrawn under the pressure of public opinion. It is much too late in the day to put obstacles of this kind in the way of missionary effort in India! *

Important ecclesiastical changes are taking place in Ceylon, as most of our readers will be aware from the notices in the newspapers. The Government have given notice to withdraw the State subsidies from the Bishop and the aided chaplains, and to make no further appointments. In order however that there may be proper trustees to receive the grants during the period of grace allowed (five years), and to take over ecclesiastical property in churches, &c., the Government require that a Representative Church Body be constituted, as has been done in some other colonies under similar circumstances. Bishop Copleston is accordingly taking steps to form a Synod for the Diocese; and the new arrangements consequent on this disendowment and *quasi* disestablishment can hardly fail to affect in some way the Society's position and work in the island. The missionaries have asked for directions, which the Committee have given, though, in the uncertainty what the exact nature of the changes may be, with some difficulty. Since then, a letter has been received from the Bishop which is of a very courteous and conciliatory, not to say cordial, character, on the proposals he will submit to a preliminary representative Conference, to be held this month. When fuller information has been received, the matter will receive further attention in our pages. We cannot doubt that the good hand of God, which guided the Society through a long period of anxious controversy, will still order all things for the furtherance of His own work.

The Rev. T. S. Grace, son of the veteran New Zealand missionary, the late Rev. T. S. Grace, has joined the C.M.S. Mission in that country. He has been labouring as a colonial clergyman in the diocese of Nelson; but his intimate knowledge, from his childhood, of the Maori people and their language, has marked him out for the work to which he has now devoted his life. He has taken charge of the extensive districts on the Wanganui River, in the diocese of Wellington.

The Rev. C. T. Hoernle has retired to his native country, Germany, after

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* As we go to press, we observe with pleasure a telegram stating that the case against the missionaries had been dismissed, the Court ruling that the authorities had acted *ultra vires*.

a service in the Mission-field extending altogether to no less than fifty-six years, first in Persia under the Basle Society, and for forty-three years in India under the C.M.S. Four sons of his, and two daughters, have been in the Society's service as missionaries. One, the Rev. Immanuel G. Hermann Hoernle, is now in charge of the station at Meerut, in North India; and another, the Rev. E. F. Hoernle, M.B., is a medical missionary in Persia. One daughter is working at the Benares C.M.S. Mission under the Indian Female Instruction Society.

THE Rev. J. Vaughan's Report on Krishnagar describes his efforts to quicken the dulness and enlighten the ignorance of the 6070 adherents of the Mission, whose hereditary Christianity—almost all being Christians of the second or third generation—is of a low type. The staff of Native helpers has been weeded during the year of several agents who did their regular round of duty in a perfunctory spirit, and exercised little active influence for good. This step, however necessary, adds much to the work of the missionaries in visiting congregations scattered in some fifty villages over a large tract of country; but it may be hoped that the arrangements now on foot for the training of both catechists and schoolmasters will ere long supply them with godly and efficient helpers. Some there are now who give them much comfort. Mr. Vaughan mentions three or four whom he hopes to see ordained, who "know what it is to have sleepless nights and burdened spirits in their yearnings after the spiritual life of their people." The victory gained by Mr. Vaughan in his arduous struggle with caste prejudices in the Christian community appears, we rejoice to say, to be an enduring one. Anxiety in that respect seems now quite at an end; and some remarkable cases are reported of bitter caste feeling in individuals having been succeeded by manifest tokens of the faith which worketh by love. The not less signal victory won in resisting the efforts of Romish intruders to entrap the more ignorant of the people on the other hand, will have, by the help of God, to be repeated, a fresh assault having been made upon the district within the last few months. The priests and nuns distribute brass crucifixes to the Christian women to wear round their necks, and brand the little churches and chapels as devil's temples. We would earnestly ask that prayer may be offered to the Good Shepherd in behalf of His frail and trembling sheep, and also of the faithful under-shepherd who is wearing out body and mind in their defence.

"On the whole," Mr. Vaughan writes, "nevertheless I think light is spreading; I humbly trust also that here and there throbbings of spiritual vitality are being felt in hearts once utterly dead and cold. I hope God intends to raise this Mission from its low estate. We must go on working in faith." Three encouraging tokens for good may be noted. One is the gathering of ten converts from heathenism, most of them of higher social standing than the generality of the Khrishnagar Christians, several of whom have verified their sincerity by the endurance of persecution, and three have passed through the Divinity School and are now at work among their countrymen. The second is the hopeful commencement of systematic itinerant preaching to the heathen by the Rev. H. Williams. "He will, I hope," writes Mr. Vaughan, "be enabled to carry on his operations the whole year round. In the dry season he will have his tent, and in the rains we hope to get a boat in which he may sail along the rivers and preach in the villages on their banks. Thus far his experience is most encouraging. Hundreds are listening to his message with apparent eagerness and interest; and not

a few seem to feel the power of the truth." The third is the hearty way in which the leading congregations have joined in the Church Council movement.

THE Rev. A. W. Schapira is carrying on at Gaza an interesting work among the Mohammedans. In his school for Moslem girls he has forty-five in regular attendance, and in that for Moslem boys a varying number (from 40 to 5) who come only irregularly, besides 48 girls and 42 boys in the Greek schools. There is also a Sunday-school, attended by fifty boys and girls, Greeks and Moslems mixed. On Christmas Eve there was a Christmas-tree for the children, who sang hymns on the occasion in English and Arabic, and recited about the birth of Christ in English, Arabic, Turkish, and Greek, all in the presence of the leading Moslems and Greeks of the town, including the Governor, who addressed the meeting, and encouraged the children to attend, and the parents to send them. This governor, Mr. Schapira says, is the M.P. for Syria in the Turkish "Parliament" mentioned last year by Dr. Koelle (see *Intelligencer*, Feb. 1880, p. 89). The Greeks and the Jesuits have opened opposition schools, but have entirely failed to draw the children away.

Mr. Schapira has a reading-room, and a dispensary, both which have proved very useful, but the latter is somewhat crippled by lack of funds. An earnest appeal on its behalf has been issued by the Edinburgh Medical Missionary Society. He has also visited, twice each, twenty-four Moslem towns and villages. Surely this is a Mission which should be very specially borne upon our hearts before God.

THE Rev. H. K. Binns writes from Kisulutini, East Africa:—

In this station the people are enjoying a state of peace and plenty, the very late rains of last year having provided them with an abundant supply of Indian corn, &c. I am glad to say they are giving very little trouble, and many of them show unmistakeable evidence of a renewed heart. I can now without any diffidence leave the place in the charge of Isaac. He is assisted in the administration of justice by four elders whom I appointed at the beginning of last year, and the plan works exceedingly well. All minor cases are brought before them, and only serious ones are brought to me. Every case is reported to me individually by Isaac. The four elders whom I appointed are one from each division of the people. For the Nasik boys, Carus Farrar, a servant of Dr. Livingstone's. For the runaways from Giriama, Moses Ndamungu, formerly a medicine man, a dealer in charms and oracles, but now I firmly believe a humble follower of Jesus. For the people from Makongeni, Enoch Tosiri, a very steady and quiet young man, for some time my own house servant. And for the Wanika, James Mwachingo, a convert of Mr. Rebmann's, a very sensible fellow, who has been brought to see very plainly the errors and follies of his brethren. Having these elders, and Isaac at their head to guide them in their deliberations, I am more at liberty to translate or travel, as opportunity occurs.

THE Rev. E. N. Hodges, Principal of the Noble High School, begs that the school may be especially prayed for by friends at home. There has been no convert from among the students in the past year, but God has given him "manifest tokens for good, and cause for good hope that some who are convinced may be converted." "Some are not far from the kingdom of God." "Every day," he writes, "sees all the Christian masters kneeling together in my private room at school, during the recess in the heat of the

day, to be refreshed from the presence of the Lord, and to entreat Him for the conversion of our dear pupils. It may be that He is waiting for you to intercede for us."

Mr. Hodges has continued the early Sunday morning lectures to the English-speaking Hindus of Masulipatam which were begun by Mr. Poole, and of which so interesting an account was given in our number for June, 1879; also a Bible-reading for the same class of men; and his personal intercourse with old pupils of the school, both in Noble's time and since, shows him that not a few admit that there is "no religion to be compared with that of Christ," and yet *will not* come to Him that they might have life.

THE Rev. F. G. Macartney's Report from Malegam, in the district of Khandesh, Western India, contains one of the most remarkable narratives we have had for a long time:—

The only adult baptism was that of a man living near Ranala. As his case is an interesting one we give a short account of it. Cornelius Kashi-Ram is about thirty-eight years of age. He belongs to the Mahar section of the community, but is a well-to-do man. He owns about twenty head of cattle, has six fields under cultivation, and possesses two houses of his own. His father is a well-known guru in those districts; and although the father himself has not yet become a Christian, yet it was through his teaching that the son has been received into the Christian Church. Dasharat, the father, who is now an old man, first heard the Gospel at Nasik more than thirty years ago, while attending a yātrā at that place. He has visited the chief places of pilgrimage in India, and his fame is so great that his advice and assistance have frequently been sought by strangers who do not live in his immediate neighbourhood. On three occasions he has attended the Singhast, a celebrated Hindu festival, held once in twelve years at Nasik, and on each occasion has received portions of the Scriptures and tracts from Christian preachers whom he has met with there. After reading parts of the Pentateuch at home he came to the conclusion that he ought to offer sacrifices to God in order to be saved. He gave up the worship of idols, rejected the caste system, and on three separate occasions during three years he offered a sacrifice near Ranala in the presence of many people. The victims chosen for sacrifice were a sheep, a goat, and two pigeons. The old man tells us that the order of procedure was as follows:—First of all the persons called to the sacrifice bathed. Prayer was then offered by Dasharat, the presiding guru, and the sacrificial fire was kindled. Each man and wife joined hands and cast into the fire oil, clarified butter, camphor, and some other ingredients. Lastly, the animals were slain and their blood allowed to run into the fire, while Dasharat prayed that the sacrifice might be accepted and his own and the people's sins forgiven. A feast of course formed the conclusion of the ceremony. All this was the result of the conviction of sin, and a desire to obtain forgiveness by the only way the old guru knew of. He had not yet heard about the one all-sufficient sacrifice once for all offered for man's transgressions. Four days after the last sacrifice was offered Kashi-Ram's eldest son died. Father and grandfather at once imagined that God was angry with them for having dared to offer sacrifices. According to Hindu mythology low-caste men have not been unfrequently punished by God for daring to intrude upon the Brahman's prerogative. The sacrifices therefore ceased. About nine years ago one of our catechists, Krishnaji Dhurmaji, visited Ranala while on a preaching tour. He came across Dasharat, heard all about his doings, and taught him the way of God more perfectly, showing him that "the blood of Jesus Christ cleanseth from all sin." The old man bought a Bible, read and studied it, and has taught and persuaded his son to become a Christian. Kashi-Ram was instructed for several months by our agents, and has twice visited me in Malegam. I had the pleasure of baptizing him in December at Ranala, in the presence of a large concourse of people. This is the first baptism that has taken place in that part of the country, and we trust and believe that

it is the earnest of a larger ingathering into the fold of Christ. Kashi-Ram's wife and sons we hope to baptize soon. Altogether there are about twenty inquirers in those parts. These are all Dasharat's disciples, and he is now visiting them and urging them to become Christians. We wish very much that the old man, whose convictions of the truths of Christianity are so strong, would enter the fold of the visible Church himself. I doubt not that he will do so eventually. His idea at present is to get his disciples to follow the example of Kashi-Ram. He fears that if he receives baptism now his influence with his followers will cease, and he wants first to persuade them to embrace the Christian religion. The old man is certainly doing a good work as an unpaid agent, and we hope to see good and permanent results from the movement in that quarter.

THE Rev. J. Erhardt sends a very interesting and encouraging account of good fruits resulting from the work of the Secundra Orphanage:—

We have had much to cheer us in work. A great number of our youths are developing into steady Christian characters. The most advanced in Christian life has had the misfortune of becoming blind. We greatly hope he may be utilized by accompanying his young wife in visiting zenanas and explaining the word of God there, for which he is eminently qualified. His wife, with another of our female teachers, is to work in the Punjab. Our youths, studying in Agra, in the Normal and Government Medical School, give us much joy likewise. One of them was this year among those few who came out in the 1st Division. When he heard it, he wrote, "It is not my work or exertion, it is the Lord's doing, and therefore of the scholarships I obtain I shall give the tenth to the Lord." Our young mechanics, compositors, pressmen, carpenters, &c., have lately been attracted to Ajmere, a large railway station. There are some forty of them; they meet regularly for prayers, and they hope to form a Native Christian community and have their own Native pastor. Zenana work and the reading of the Scriptures to Native women gives a new sphere for Indian women. We have several of our young women, married though, who have been engaged in this work. Lately we have had applications from the Punjab, and we are glad to be able to help them.

Among the children is still a large number unbaptized, and some seventy are under instruction for confirmation. I prepare these carefully, but the chief preparation must come from the Holy Spirit. It is a pleasure to teach these young Christians, and encouragements are not wanting to keep us from ever getting weary in our work. We are more favoured than many of our brethren by being permitted to see that we do not spend our strength for nought. There are fifty of our young people now engaged in various capacities in the Lord's work in Northern India.

IN our January number, page 38, an unfavourable opinion is quoted as having been expressed by the Rev. A. Menzies concerning the "Bombay Africans" at Frere Town. As printed, the words appear more unqualified than when read with the context in Mr. Menzies' letter. He only spoke of *some* of the "Bombay Africans;" and neither he nor ourselves at all meant to ignore the excellent character borne by many of them, or the good service some have done in the Mission.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Society's improved and hopeful financial position; especially for the 16,000*l.* given to the Extension Fund. (P. 428.)

Prayer for the Noble High School (p. 440), Krishnagar (p. 439), Gaza (p. 440), Ranala (p. 441).

Prayer for the Church in Ceylon at the present crisis (p. 438).

Prayer for the Society's students ordained on June 29th (p. 437).

Prayer for the new Lay Secretary of the Society (p. 437).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, May 9th.—The various Committees and Sub-Committees were appointed for the year.

The Right Rev. Dr. J. S. Burdon, Bishop of Victoria, Hong Kong, had an interview with the Committee on his return home, and strongly urged on them the importance of strengthening the Fuh-Kien Mission, where there were very manifest tokens of the Divine blessing on the operations of the Society. He also bore warm testimony to the good work done by the Native Clergy, and mentioned that, before leaving Hong Kong, he had ordained another deacon, after careful examination lasting over a week.

The Rev. E. H. Bickersteth had an interview with the Committee on his return from a tour in India and Palestine, and referred briefly to what he had seen of the Society's Missions.

The Rev. Rowland Bateman, having returned on sick leave from the Punjab Mission, had an interview with the Committee, and gave information in reference to the work of itineration in the Punjab, in which he has been so long and so devotedly engaged. Mr. Bateman also drew the Committee's attention to the very favourable prospects of the Christian settlement at Clarkabad, and urged strongly the need of a European missionary being retained at Kangra.

A letter was read from J. D. Allcroft, Esq., calling attention to the Charitable Trusts Bill, 1881, and forwarding a petition, proposed to be addressed to the House of Lords, against certain provisions in the Bill. The Treasurer and Secretaries were authorized to sign the same on behalf of the Society.

Committee of Correspondence, May 17th.—The Rev. W. H. Barlow communicated an offer from a friend to give 1000*l.* to the Society, for the purpose of sending a missionary to the Esquimaux on Mackenzie River. Letters were read from the Bishop of Athabasca, referring to the need of missionary work among the Esquimaux in this territory. The Committee requested Mr. Barlow to convey their hearty thanks for this munificent offer, which they gladly accepted.

The Secretaries submitted a list of stations urgently requiring reinforcements in the present year, from which it appeared that, if possible, at least sixteen men, eight old and eight new, should be sent to reinforce existing Missions. It was referred to the Finance Committee, to inquire how far the resolution adopted last year, under which only eight old and five new missionaries were to be sent out each year for three years, could be safely departed from, having regard to the fact that, owing to two or three having been sent out one year in advance under special donations, only three of the five for this year remained to be allotted. Reference was also made to the position of the Society's new Extension and Enlargement Fund, about 7000*l.* of which was now available for the extension of the Society's operations, and it was resolved to recommend to the General Committee that, irrespective of the sixteen proposed above, three missionaries be sent on this Fund to the following fields of labour:—To the Mackenzie River, for work among the Esquimaux; to East Africa, with a view to advance into the Teita country; to the Skeena River, North Pacific Mission. Further, it was agreed that the maintenance of the proposed European clergyman to go out as Secretary of the Niger Mission should be charged against the sum of 1000*l.* recently given specially for work on the Niger. The Secretaries further reminded the

Committee that two ladies should return to the Mission-field in the ensuing autumn, viz., Miss Laurence to Ningo, and Miss Neele to Bengal.

The Committee had an interview with the Rev. T. K. Weatherhead, who had for nearly twenty years laboured for the Society at Bombay, and had lately been in temporary charge of the Missionaries' Children's Home at Highbury. The Committee expressed to Mr. Weatherhead their cordial appreciation of his long and valuable services.

A letter was read from the Rev. A. R. Cavalier, of the Ceylon Mission, now in England, stating that his medical adviser considered it necessary for him to prolong his stay in this country for two or three years, and that, with a view to relieving the Society from all expense on his account, he proposed to accept the office of Secretary of the Indian Female Normal School and Instruction Society, and requested that his name be continued on the list of the Society's missionaries, it being his earnest desire to return to the work hereafter. The Committee granted Mr. Cavalier's request for extended leave, and acceded to his request that his name be retained on the Society's list, subject to the usual half-yearly revision.

The case of Khem Chand, a Native Punjabi convert from Dera Ismail Khan, who had come to England at his own expense, with a view to theological training in this country, was considered. A letter was read from the Rev. R. Clark respecting him; and the Rev. R. Bateman and C. J. Rodgers, Esq., Principal of the Christian Vernacular Education Society's Training Institution at Amritsar, being present, bore warm testimony to Khem Chand's Christian character. The Committee agreed to receive Khem Chand on six months' probation.

Special General Committee, May 23rd.—A Report was presented by the Finance Committee, on the question submitted to them by the Committee of Correspondence on the 17th inst., as to the number of men that might be sent out to the Mission-field this year. The Report stated that the sixteen men (eight old and eight new), asked for from the General Fund, might be safely allowed, irrespective of the two ladies and the missionaries proposed to be sent out on the Extension Fund. Authority was given to the Committee of Correspondence accordingly.

Committee of Correspondence, May 31st.—Reference was made to previous minutes of the Committee, with reference to the postponement of the intention to abandon the Lucknow Mission. A letter was read from the Rev. H. P. Parker, Secretary of the Calcutta Corresponding Committee, referring to the heavy strain on the Rev. G. B. Durrant at Lucknow, and to the work being dwarfed, and earnestly asking that, when the funds of the Society improved, this most promising centre might be the first to benefit by it. Reference was also made to a statement in the last Annual Report of the American Episcopal Methodist Mission, to the effect that no member of that Mission has time to itinerate in Lucknow, and also to the Rev. E. H. Bickersteth's earnest appeal on behalf of Lucknow at the Society's recent Anniversary Meeting. It was resolved that one of the sixteen men sanctioned to the Mission-field in the approaching autumn be designated to Lucknow, to relieve the Rev. G. B. Durrant of the heavy strain placed upon him.

A letter was read from the Rev. James Long, formerly of the Society's Calcutta Mission, placing at the disposal of the Committee, free of cost, fifty-five copies of his new book, "Eastern Proverbs and Emblems illustrating Moral and Religious Truths," and asking the Committee to send copies to

selected missionaries, in various parts of the Mission-field, with a view to eliciting opinions as to how far the book might be utilized for the benefit of Native preachers and Native Churches, and in what way this could best be done. The Committee accepted with thankfulness the copies of Mr. Long's book, and directed that they be sent out in the way suggested by him.

A letter was read from a lady at Tunbridge Wells, stating that she had paid into the Society's bankers the sum of 100*l.* towards the maintenance of Bible-women in India. The Committee thankfully accepted the gift, and directed that it be spent, as far as it would go, in support of Bible-women at Lucknow, and at Andul, near Calcutta, from which places application had been received for grants from the Francis Ridley Havergal Fund, which that fund was unable to supply.

Reference having been made to the adoption by the General Committee of the proposals of this Committee for the reinforcement of the Missions for the current year, the Committee further reviewed the wants of the Mission-field, and the qualifications of the men who had received their training at Islington, and the following appointments were made:—From among those ordained during the last two years, but kept back for lack of funds, the Rev. J. W. Hall to Krishnagar; the Rev. J. Verso to the Telugu Mission; the Rev. A. J. A. Gollmer to Ceylon (Singhalese Mission); and the Rev. T. H. Canham to Athabasca, for the new mission to the Esquimaux on the Mackenzie River; and from those to be ordained by the Bishop of London on St. Peter's Day (June 29th), Mr. J. S. Bradshaw to the Yoruba Mission; Mr. A. D. Shaw to East Africa; Mr. W. H. Ball to Calcutta; Mr. H. Lewis to Agra; Mr. E. Guilford to the Punjab; Mr. W. Windsor (under a certain contingency) to Lucknow; and Mr. W. G. Falconer to the North Pacific Mission. The Committee further sanctioned the following arrangements for missionaries at home on furlough:—The Rev. J. Brown to return to the Santal Mission; the Rev. C. G. Daeuble to the North-West Provinces; the Rev. W. Thwaites, of the Punjab Mission, to go to Karachi; the Rev. J. Caley to return to Travancore; the Rev. E. M. Griffith, formerly of the Tamil Cooly Mission, Ceylon, to go to Mauritius; the Rev. A. B. Hutchinson to return to Hong-Kong, subject to arrangements with the Bishop of Victoria; and the Rev. J. R. Wolfe to return to Fuh-Chow. The Committee further sanctioned the return to Ceylon of the Rev. E. T. Higgens, a former missionary there of many years' standing, and now one of the Society's Association Secretaries. The Secretaries reported that they were unable at present to suggest a name for the proposed English secretaryship of the Niger Mission.

A minute of the Punjab and Sindh Corresponding Committee was read, asking the Committee to consider whether it was expedient that the annual prize for religious knowledge of the Lake Memorial Prize Trust should be open to the competition of non-Christian candidates. Reference was made to the Peter Cator prizes at Madras for religious knowledge, which were open for competition by non-Christians as well as Christians. The Committee expressed their opinion that it would be expedient to open the Lake Prize for competition to non-Christians, feeling sure that this would have been the view of their late friend General Lake.

A letter was read from the Rev. A. H. Arden, Secretary to the Madras Corresponding Committee, with reference to the withdrawal by the Society of a European missionary from the charge of the Palaveram Mission, stating that the Bishop of Madras had kindly made arrangements for relieving the Society for one year of the stipend of the Rev. J. D. Thomas, the missionary in charge, having appointed him to a diocesan secretaryship. The Com-

mittee expressed their obligation to the Bishop of Madras for his kindness, and agreed that Mr. Thomas should be retained in connexion with the Society, and a grant of Rs. 1500 per annum was made to the Madras Native Church Council to enable it to take up the Palaveram Mission.

Special General Committee, May 31st.—The Very Rev. Dean Butcher, of Shanghai, was introduced to the Committee, and pressed upon them the importance of the occupation of Shanghai as the entrance to the Yang-Tse-Kiang; and made proposals under which the Rev. A. E. Moule should proceed to Shanghai in the ensuing autumn to occupy the Deanery, and take charge of the English service for six months, with a view to his afterwards entering upon Mission work in the city, especially among the many thousands of Chinese there speaking the Ningpo dialect. The Committee thankfully accepted the Dean's proposal regarding the deanery, etc., and sanctioned the Rev. A. E. Moule's return to Shanghai this year.

Special General Committee, June 7th.—General George Hutchinson, C.B., C.S.I., was appointed Lay Secretary of the Society in succession to Mr. Edward Hutchinson.

A Report was presented by the Ceylon Ecclesiastical Sub-Committee with reference to a printed letter issued by the Bishop of Colombo on the withdrawal of State subsidies from the Church of England in Ceylon, from which it appeared that his lordship was anxious that the necessary alterations should be effected with as little change as possible, and that the attachment of the Church in Ceylon to the mother Church in England should be in no way loosened. The Sub-Committee recommended certain instructions to be sent out to the missionaries in Ceylon in addition to those contained in the resolutions of the Committee of April 11th, which were adopted.

The Ceylon Ecclesiastical Sub-Committee further reported that they had taken into consideration a letter from the Bishop of Colombo regarding his proposal to license the Rev. J. G. Garrett to the Principalship of Trinity College, Kandy; and also a letter from Mr. Garrett giving his reasons for declining the license on the terms offered. The Sub-Committee recommended that there being no precedent for the acceptance of a license in respect of the Principalship of the College, the Bishop be respectfully requested to license Mr. Garrett as chaplain of the church or chapel connected with the College.

The Committee gave a cordial reception to Mr. E. B. Thomas, late of the Madras Civil Service, and a member of the Committee of Correspondence, who has just returned from a visit to South India. Mr. Thomas gave much valuable and cheering information in reference to the progress and prospects of the work in Tinnevelly, and was able also to give a favourable account of the health of Bishop Sargent, who had recently been very ill.

It having been represented that there was in the Society's warehouse a stock of Dr. Pfander's works on the Mohammedan controversy in various languages, viz., the Mizan ul Haqq (in Arabic, Urdu, Turkish and Persian), the Miftah-ul-Asrar (in Turkish, Urdu, and Persian, and the Tariqhy-at (in Persian and Urdu), and a memorandum from Sir Wm. Muir on the importance of these works having been read, it was arranged to offer to other Missionary Societies such copies as they might desire to use in their several Missions, and also to transmit copies to certain of the Society's own Missions.

Committee of Funds, June 7th.—The Central Secretary stated that the Rev. E. R. Mason having been appointed Vicar of Christ Church, Birming-

ham, was about to resign his position as Association Secretary, and testimony having been given by various members of the Committee to the faithful services of Mr. Mason, it was resolved that the thanks of the Committee be conveyed to him for the faithful and excellent manner in which he had performed his duties as Association Secretary.

The Rev. C. Williams, now Association Secretary for West Yorkshire, was appointed Secretary for the whole of Yorkshire, it being understood that special help would be granted him from the deputation staff.

NOTES OF THE MONTH.

ORDINATIONS.

At the Ordination by the Archbishop of York on June 12, the Rev. James Henry was admitted to Priest's Orders.

Yoruba.—Mr. Isaac Oluwole, Native, was admitted to Deacon's Orders by the Bishop of Sierra Leone on Feb. 13, 1881.

South India.—At an Ordination held by the Bishop of Madras at Ellore on March 6, the Rev. H. W. Eales, and Rev. S. Vores, Native, were admitted to Priests' Orders.

RETURN HOME OF MISSIONARIES.

Persia.—The Rev. R. Bruce arrived in England from Persia on June 20.

Western India.—Mr. J. Jackson left Bombay on April 28, and arrived in London on May 23.

Contribution List.

In the following list of receipts from May 11th to June 10th are acknowledged all remittances from Associations. Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Bedford	38	13	1
Clophill	17	12	0
Berkshire: Cookham	6	16	3
Letcombe Regis	43	1	6
Bristol	600	0	0
Buckinghamshire:			
Langley: Parish Church	6	15	5
Upton-cum-Chalvey	23	12	4
Willen	1	7	0
Cheshire: Moulton	1	2	0
Neston	31	14	0
Woodhead		13	10
Cornwall: Creed and Grampound	5	9	6
Penponds	8	10	6
Philleigh	1	11	4
St. Just-in-Roseland	2	19	3
Cumberland: Keswick: St. John's	24	11	6
Derbyshire: N.-W. Derbyshire	20	0	0
Winshill: St. Mark's	18	8	3
Devonshire: Bratton Fleming	2	6	8
Plymouth and S.-W. Devon	100	0	0
Whitstone		12	1
Dorsetshire: Compton Abbas	11	2	7
Hilton	11	11	0
Langton Herring	1	4	0
Wareham	2	0	0
Essex: Colchester, &c.	124	5	4
Tendring	1	15	0
Gloucestershire:			
Brookthorpe and Whaddon	2	8	6
Condicote		15	7
Longborough	1	0	0
Upper Sewell		10	1
Hampshire:			
Blendworth and Catherington	44	0	0
Heckfield	1	8	4
Holybourne	3	0	0
Long Sutton	1	5	6
Odiham	17	14	0
Petersfield	36	3	9
Ringwood	1	17	9
Isle of Wight: Ryde, &c.	2	17	6
Herefordshire	25	0	0
Hertfordshire: Digswell	6	5	10
North Mymms	4	4	2
Kent: Belvedere	34	13	9
Blackheath	10	0	0
Bredgar	1	1	0
Farnborough	7	4	6
Lancashire, &c.	40	0	0
Liverpool, &c.	604	12	0
Lytham: St. John's	14	16	8
St. Helen's: St. Thomas'	4	6	0
Lincolnshire: Burgh-on-Bain	10	0	0
Louth	50	3	6
Middlesex: Chelsea: Park Chapel	50	16	8
Chiswick: St. Paul's	33	4	7
Christ Church, May Fair	16	6	0
Kilburn: St. Mary's	48	5	4
Knightsbridge: All Saints'	40	7	7
Paddington: St. James's	71	14	0
St. George's-in-the-East		11	8
St. Marylebone: St. Mary's	30	12	1
Southgate	30	3	11
Norfolk: East Raynham	1	10	0
Weeting	6	0	0
Nottinghamshire: Carlton	18	0	6
Shropshire: Bolas Magna	2	15	0
Hodnet	20	15	0
Lilleshall	6	10	0
Somersetshire: Burnham	1	0	0
Staffordshire: Burton-on-Trent	16	9	6
Coton Hill Asylum	3	15	0
Hanbury	6	0	4
Newcastle-under-Lyme: ParishChurch	1	0	0
Wednesbury: Parish Church	12	0	0
Suffolk: Aldeburgh	6	3	7
Flowton	4	2	6
Surrey: Bermondsey	50	0	0

Brixton Rise: St. Saviour's	19	0	10
Brixton: St. John's, Angell Town	25	7	0
Clapham: St. James's	67	0	0
Egham	28	11	9
Mitcham	5	5	0
Peckham: All Saints'	20	0	0
Penge: Holy Trinity	4	0	9
Red Hill	120	0	0
Stepney: St. Matthew's	2	6	6
Streatham Common	44	10	6
Streatham: Christ Church	26	2	7
Tulse Hill: Holy Trinity	4	4	2
Wimbledon	44	15	4
Sussex: Iping and Chilhurst	15	10	11
West Hoathley	4	0	4
Warwickshire: Coleshill	18	11	4
Curdworth	1	13	5
Westmoreland: Ambleside	6	13	10
Wiltshire: Atworth and South Wraxall	5	14	9
Charlton: All Saints'	5	18	9
Winterbourne Earls	2	10	6
Worcestershire:			
Kidderminster: St. George's	11	14	3
Oldbury	10	2	6
Tything: St. Mary Magdalene	2	2	6
Yorkshire: North Cave, &c.	6	0	0
Langton-on-Swale		13	4
Ripley	37	17	0
Sheffield	500	0	0

ASSOCIATIONS IN WALES.

Brecknockshire: Glasbury	2	15	0
Carmarthenshire:			
St. Peter's and Christ Church	19	10	3
Denbighshire: Gresford	4	14	3
Ruabon	3	0	4
Glamorganshire: Cowbridge	2	8	9

BENEFACTIONS.

Anderson, Findley, Esq., for Mombasa	5	0	0
B.	200	0	0
Brewster, John, Esq., Cheltenham	5	0	0
Buchanan, W. R., Esq., Plumstead, by Col. Travers	250	0	0
C. E. H., Tunbridge Wells, for the support of Bible Women in India	100	0	0
C. H. M.	50	0	0
C. J. C.	20	0	0
C. L. N.	6	0	0
Cooke, Miss, Worcester, for Mission to the Esquimaux	20	0	0
Ditto, for North-West America	30	0	0
Cundy, James, Esq., Kingston	33	0	0
Dalton, W. H., Esq., South Kensington	100	0	0
D. C.	250	0	0
E. A. L.	5	0	0
Friend	5	0	0
Friend, by Rev. W. H. Barlow, for the expenses of a Student in the College	20	0	0
From a Lady who was prevented attending the C.M.S. Meeting on the 3rd May	5	0	0
F. W. D.	7	0	0
Green, Miss E. A., Leicester	10	0	0
Hamilton, Rev. Walter, Dover	5	0	0
Matt. xxiv. 14	10	0	0
Murrell, H. E., Esq., Walbrook	50	0	0
R. B.	35	0	0
Reade, Rev. F. Brighton, for expenses of the College	15	7	1
"St. Mary's in Memoriam"	200	0	0
Thankoffering by A. D.	5	0	0
Thankoffering from M. E. H.	5	0	0
Western, Edwd. Y., Esq., Craven Hill Gardens	100	0	0

COLLECTIONS.

Andrews, Miss, Edgbaston	1	2	11
Battersea: St. Aldwin's Sunday-school, by Rev. T. Bruce (*Miss. Boxes*)	1	1	1
Fitch, Miss, Collected at North Ockenden	14	1	
Sale of Work, by Younger Children of Mrs. Norton, Crystal Palace Park	5	4	3
Tower Street Mission-school, SevenDials, by W. Frohlich, jun., Esq.	1	6	9

LEGACIES.

A Thankoffering to the Lord from M., Cheltenham, whom He has daily loaded with benefits. Psalm lxviii. 19	250	0	0
Dixon, late Mrs., of Wendover: Exor. and Extrix., Mr. W. L. Wooster and Mrs. T. Curry	5	0	0
Gisborne, late Rev. James	200	0	0
Greenwood, late Miss Elizabeth, of Burton-in-Lonsdale: Exor., Wm. Hartley, Esq.	100	0	0
Hall, late Thomas, Walton v. Paine	143	0	4
Huish, late Captain: Extrix., Mrs. Huish	500	0	0
Lee, late Miss Frances Elizabeth: Exor., J. E. Lee, Esq.	200	0	0
Lee, late Miss Margaret: Exor., J. E. Lee, Esq.	200	0	0
Postle, late Miss Sarah: Exors., H. Postle, J. Bawtree, C. Foster, and J. M. Robberds, Esqs.	99	9	6
Saul, late Mrs. Luna, Carlisle: Exors., J. Dixon, Esq., and G. W. M. Heysham, Esq.	50	0	0
Stannard, late Mrs.: Exor., Mr. P. W. Bedford	10	0	0
Townsend, late Mrs. Mary: Exors., T. Webster, Esq., and W. A. Ward, Esq.	90	0	0

FOREIGN CONTRIBUTIONS.

France: Archachon	3	1	10
Bordeaux	28	3	9
Croix	4	0	0

VICTORIA NYANZA FUND.

Anderson, Findley, Esq.	5	0	0
Balance in hand after paying for the Bust of the late Lieut. G. Shergold Smith, by Rev. W. H. Dalton	14	8	5
Bevan, Sydney, Esq., Mildmay Park	5	0	0
Burgess, Miss Sarah, Clifton	5	0	0
S. W. A.	10	10	0

EXTENSION FUND

Birchall, Mrs., Clitheroe	100	0	0
Friend, by Rev. W. H. Barlow, for N.-W. America	80	0	0

HENRY WRIGHT MEMORIAL FUND.

Allison, Thos. Falkner, Esq., Louth	20	0	0
Bell, Rev. G. C., Marlborough College	5	0	0
Birks, Rev. Professor and Mrs., Cambridge	20	0	0
Bournemouth: Holy Trinity: Juvenile Association	11	9	0
Brass, Rev. H.	10	0	0
Brighton: St. Mary's: Offertory on Ascension Day, by Mrs. Soames	10	3	6
Carlisle, Very Rev. Dean of	10	10	0
Close, Mrs.	5	5	0
Cunningham, Mrs., Wavertree:			
Cunningham, H. M.	10	0	0
Neumann, Mrs.	5	0	0
Stainstreet, Miss	5	0	0
Sums under 10s.	7	3	6
Harding, G. L., Esq., Hornsey (coll.)	5	5	0
Melville, Rev. F. H. Leslie, Welbourn	5	0	0
Portman, Master Seymour:			
M. S. C. P.	5	0	0
Sums under 10s.	1	7	6
Venn, Miss Henrietta, Richmond	5	0	0

HENRY VENN FUND.

Russell, David, Esq., York	50	0	0

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable, for the present, to the Rev. Frederic E. Wigram.

THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

AUGUST, 1881.

THE RELIGIONS OF THE WORLD.

III.

THE FETICHISM OF WEST AFRICA.

By the Rev. J. E. Carlyle,

Author of "South Africa and its Mission Fields."

WE propose attempting to form some idea of that system of religious or superstitious thought prevailing generally among the Nigritian tribes of Africa, and which is popularly known as Fetichism. This form of belief naturally attracts the attention of every West African traveller. "One of the first things which salutes the eye of a stranger after planting his foot upon the shores of Africa is the symbols of this religion. He steps forth from a boat under a canopy of fetiches, not only as a security for his own safety, but as a guarantee that he does not carry the elements of mischief among the people; he finds them suspended along every path he walks, at the junction of every two or more roads, at the crossing place of every stream, at the base of every huge rock or overgrown forest tree, at the gate of every village, over the door of every house, and around the neck of every human being whom he meets. The practice of using fetiches is universal, and is so completely inwrought into the whole texture of society that no just account can be given of the moral and social condition of the people that does not assign this a prominent place."*

To the subject of Fetichism much inquiry has been latterly directed by writers on the science of religion. Its place in the history of religious thought has been keenly debated. Some have assigned to it a very early place in the succession. Another and abler school is opposed to this opinion, and having shown that Fetichism belongs to a later historical period, the whole ingenious superstructure of the earlier writers totters and falls. We shall have occasion to notice these views more specially later. Meanwhile, one valuable result of the discussion has been that the real character of Nigritian religious thought has been more carefully investigated by the traveller, the student of the science of religion, and the missionary; to the last indeed we are specially indebted for much accurate and valuable information.† On this subject it must at the same time be

* *Western Africa*, Wilson, p. 214.

† Dr. Waitz in his *Anthropologie*, and Professor Max Müller in his *Hibbert Lecture*, and other writers, have borne their high testimony to the value of these Mission contributions.

owned that there is a large field yet for further investigation. As regards tribes like the Nigritian, so widely scattered, with languages so diverse and with such limited means of intercourse, wide inductions and sweeping conclusions are little warranted. Still important contributions have been made to the study of Fetichism, and it is these we propose to consider here.

We owe the word fetich, as applied to the religions of West Africa, to De Brosses, a writer of the age of Voltaire, who wrote a work on the fetich gods, or a parallel betwixt the ancient religion of Egypt and the actual religion of Nigritia.* The word itself is not of African, but Portuguese origin. "The Portuguese *feitiço* corresponds to Latin *factitius*. *Factitius*, from meaning what was made by hand, came to mean artificial, then unnatural, magical, enchanted and enchanting." "It was the recognized name for amulets and similar half-sacred trinkets."† "The Portuguese themselves were fetich worshippers in a certain sense. What was more natural therefore for them if they saw a native hugging some ornament, or unwilling to part with some glittering stone, or it may be prostrating himself and praying to some bones carefully preserved in his hut, than to suppose that the negroes did not only keep these things for luck, but that they were sacred relics; something in fact like what they themselves would call *feitiço*." ‡

The fetich was called by the natives themselves *gris gris*, *gru grus*, *iu jus*, &c. It has been defined as "a material thing which is made the object of brutish and superstitious worship, as among certain African tribes." This definition, which expresses probably the popular conception, is not quite accurate. It conveys the idea of the fetich so far justly in limiting it to the material. De Brosses would have extended it to the worship of animals, which is properly zoolatry. It errs however in extent in including all material things, as this would embrace the great objects of nature—mountains, rivers, and trees—which belong to physiolatry, a worship of very wide extent and embracing a large range of culture. A fetich belongs to a more limited class of objects; it "may be made of a piece of wood, the horn of a goat, the hoof of an antelope, a piece of metal or ivory;"§ or it may be, as Professor Max Müller expresses it, "superstitious veneration for mere rubbish, apparently without any claim to such distinction."‖ The definition again errs by defect in describing the fetich as the object of superstitious worship. It is, and we notice this as of importance, the medium as well as the object of worship—something endowed with a supernatural virtue to act as the conductor of Divine propitious energy, or as a power to ward off the assault of malevolent spiritual influence. "The negro can quite well distinguish between the object of his worship and the outward sensible medium of it, but he ordinarily embraces both as forming together a whole, and this whole,

* *Du Culte des Dieux Fetiches, &c.*, De Brosses. Paris, 1760.
† *Hibbert Lecture*, Max Müller, p. 62.
‡ Ibid., p. 61.
§ *Western Africa*, Wilson, p. 212.
‖ *Hibbert Lecture*, p. 63.

as the Europeans name it—the fetich, the object of his religious veneration."*

The purposes for which these fetiches are used are almost without number. "One guards against sickness, another against drought, and another against the disasters of war; one is used to draw down rain, another secures good crops, and a third fills the sea and rivers with fishes; some are intended to preserve life, others to destroy it." There are also several kinds of fetiches. "One of these classes embraces such as are worn about the person, and are intended to shield the wearer from witchcraft and all the ordinary ills of human life; another class are such as are kept in their dwellings, having a particular place assigned to them and corresponding in the office they perform to the penates of the old Romans. They have also national fetiches to protect their towns from fire, pestilence, and from surprise by enemies. Some are suspended along the highways, a large number are kept in rude shanties at the entrance of their villages; but the most important and sacred are kept at a house in the centre of the village. Most of these, and especially those at the entrance of the villages, are of the most uncouth forms." Such is this strange, degraded system of superstitious belief. "The natives of Africa, though so thoroughly devoted to the use of fetiches, acquire no feeling of security in consequence of using them. There is no place in the world where men feel more insecurity. A man must be careful whose company he keeps, on what path he walks, whose house he enters, on what stool he seats himself when he sleeps." "The parings of their finger-nails, and the hair of the head, must be carefully concealed, lest they be converted into a fetich for the destruction of the person to whom they belong." †

De Brosses regarded Fetichism as the lowest platform of human religion—as that from which man emerges as he rises to a higher moral and religious life. He did not indeed deny an original revelation of God to man, nor that the Scriptures contain it, but in his view when man fell he sank down at once religiously to this degraded Fetichism. His darkened mind could only thus grope after the Divine. This view has been so far adopted since by a numerous class of writers. It has been a favourite view of theirs that Fetichism is an old, if not the oldest, form of religious belief; only they repudiate altogether an antecedent

* *Anthropologie*, Waitz, vol. ii. pp. 174-5. It is rather remarkable that Professor Max Müller refers to these pages thus: *Hibbert Lecture*, p. 111,—"Here we see clearly the difference between Wongs and fetiches, the fetich being the outward sign, the Wong the indwelling spirit, though no doubt here too the spiritual might soon have dwindled down into a real presence." Dr Waitz says directly the contrary; the fetich embraces the sign and the object of worship. We notice this because it shows that Professor Max Müller's use of the word fetich, and he has in this a number of followers, is quite inaccurate. The phrase has given some colouring to the charge of Fetichism as embracing even the mysteries of revealed religion. There may be some analogy as regards the debased forms of Hindu superstition and miraculous images and amulets, but any attempt, through the unwarranted use of a word to suggest a parallelism between Christian symbolism and Nigritian superstition is unjustifiable.

† *Western Africa*, Wilson, pp. 212—214. We quote here and elsewhere from the work of Mr. Wilson, an American missionary long a resident among the Nigritian and Bantu tribes. His work is among the most reliable we have on the usages and superstitions of Western Africa. Both Dr. Waitz and Professor Max Müller refer to it with high approval.

supernaturalism, or a higher previous elevation of the religious consciousness. Sir John Lubbock may be regarded as the leading representative of this school. He goes indeed a step further down and begins with atheism as the primitive stage of religious thought, meaning by this, however, not the denial of the existence of a deity, but an "absence of any definite ideas on the subject." To this, after Fetichism, totemism follows, in which natural objects, as trees, lakes, stones, animals, &c., are worshipped. Then succeeds shamanism, where the superior deities are far more powerful than man and of a higher nature. To this follows idolatry or anthropomorphism. Still higher "the Deity is now the author, and not a mere part of nature." The last stage is "morality associated with religion."* We have given this elaborate succession in religious progress described by Sir John Lubbock. Others have marked the gradation in broader outlines; first Fetichism, then spirit or demon-worship with its magic and gloomy exorcism, then developed polytheism as of Greece and Rome, lastly pantheism or monotheism.†

We have already said that this theory of Fetichism as a primitive form of religious belief is generally exploded in our day. With some this is based, in part at least, on metaphysical grounds,‡ with others on a more careful investigation of the religions of the uncultured races, especially of the Nigritian. Fetichism is viewed rather as religion in its decline and decay than as in its fresh youth. This is the view of such writers as Waitz, Max Müller, Pfleiderer, Happel, Zöckler, and Zahn; of the great majority, indeed, of later authors on the subject.§ Call the religions of West Africa what we may, their study establishes that they embrace a far wider range than is included in the Fetichism of De Brosses or Sir John Lubbock. Scarcely one of those ideas indeed, which the latter supposes are only reached in a higher stage of the progress of mind toward the Divine, has not its place more or less prominently in the religious thought of these uncultured West African races.

It is by no means easy indeed, as we have already hinted, to arrive at accurate conclusions as to the religious sentiments of such races. These often "lie hidden and half-choked beneath grotesque mummeries and disgusting practices." Then there is the predominance of the

* *The Origin of Civilization*, Sir John Lubbock, p. 119.

† Zöckler, *Die Urgestalt der Religion: Allgemeine Missions Zeitschrift*, 1880, p. 439.

‡ Such seems to be mainly the argument of Mr. Herbert Spencer: *Sociology*, chap. xxi., "Idol and Fetich Worship," p. 344.

§ The *Westminster Review* is an exception. It ignores this later school. In a recent article (April, 1881) on the origin of religion and its harmony with Dr. Darwin's theory of the origin of species, it assumes that Fetichism, "the animating emotion of which is fear, distrust, and hate," is the first form of spiritual belief. This is followed by what it calls religion, the emotional element of which is "reverence, trust, and dependence." But what if this harmonizing theory is founded on a mistake, if Fetichism is not an earlier but a later form of religious thought? With the preponderating weight of existing authority against him, the writer of the article was certainly not entitled to assume that Fetichism is the antecedent form; he was called upon to establish it. And supposing that his assumption has no claim to scientific acceptance, where is his fancied harmony betwixt religion and the Darwinian theory? Simply nowhere. If the Darwinian theory itself rested on a line of argument so vague and hypothetical as this, it would have little to recommend it to scientific thought.

imagination in the mental constitution of the negro, so that he can scarcely discriminate between what is traditional in his religious creed and what is the result of his own exuberant fancy. It is difficult, besides, for a savage to rise above his superstitious usages and rites, on the meaning of which he has never reflected, and to fix his attention with any intensity on ideas so abstract as those of religion. There is his mistrust also of the stranger; he will not expose to his supercilious curiosity the most sacred thoughts of his life. It is only one who has long known him, who is thoroughly versant with his language and familiar with its finer shades of expression, and who has won his heart, as the missionary may have done, to whom he will reveal the arcana of his being. Nor is it indeed every missionary who can gather up from the fragments of his superstitions and the uncertain expressions of his sentiments, the religious character and yearnings of his higher nature. It is but rarely that one, however instructed in religious truth, and however filled with the sense of the Divine, possesses that discriminating, sympathizing faculty—that peculiar Mission gift, if we may so express it—by which the Apostle, as he passes through the idolatrous city and marks the objects of its worship and the altar "with this inscription, To an unknown God," * extricates from that ignorant worship the higher religious aspirations of the heathen mind. Then again, there are great diversities of mind and character. There are those of a purer, more reflective, more religious spirit, while there are others of these uncultured races, gross and degraded: such, for instance, especially, as those whom the European traveller may meet at the great marts of the Gold Coast or in the Delta of the Niger. He is not entitled to found any general conclusions—as sometimes the traveller does—on the observation of such a class as these, whom European intercourse and vices have sunk far lower in the moral and religious scale than their fellows of the interior. "Think only," Mr. Max Müller observes, "what the result would be if in England the criminal drunkard, and the sister of mercy who comes to visit him in his miserable den, were asked to give an account of their common Christianity, and you will be less surprised, I believe, at the discrepancy in the reports given by different witnesses of the creed of one and the same African tribe." †

With these admissions it may still be affirmed, on sufficient evidence, that the Nigritian religions embrace many of those higher elements of religious thought which Sir John Lubbock and his school have fancied to be far above the fetich worshipper. We notice here the very highest religious thought—the belief in a Supreme Being. "By deeper investigations, attained by a number of scientific inquirers," Dr. Waitz observes, "we have arrived at the surprising result that several native African tribes have advanced much further in the formation of their religious conceptions than any other uncultured people (*Naturvölker*), so far that, if we cannot call them monotheists,

* Revised Version New Testament, Acts. xvii. 23.

† *Lectures on the Origin and Growth of Religion*, Max Müller, p. 98.

we can yet maintain that they stand on the boundaries of monotheism."* "The belief," says Mr. Wilson, "in one great Supreme Being, who made and upholds all things, is universal. Nor is this idea imperfectly or obscurely developed in their minds. All of the tribes in the country with which the writer has become acquainted (and they are not a few) have a name for God, and many of them have two or more significant of His character, as a Maker, Preserver, Benefactor."† Another missionary, still resident on the same coast, writes, "There is a knowledge of a Supreme Being whom they call Anyambe, and who they themselves say, without instruction from missionaries, is the Father and Creator, but they render to Him no worship or reverence, on the ground that He, having created, has abandoned us."‡ Mr. Hübbe Schleiden, in his recent valuable and suggestive work on West Africa, which has received less notice in England than it merits, writes of the same tribes that their view is, "There was once a God, who made a world. Then He left it, and no one has heard of Him again; only His name is still known. This is Aniambia."§ The same traditions are found among the South African Bantu tribes, although perhaps scarcely so distinctly as among those of the same origin in West Africa, or among the Nigritian tribes. Bishop Callaway, an able and careful observer, says, "The natives have a traditional belief in a Creator; they have some dim notion of a great overruling spirit or power, which in some way they conceive to be the Author and Preserver of all things."‖ Dr. Merensky, another careful student of South African religions, writes, "What we find of religious ideas and usages among the Kaffir people are, in truth, only melancholy fragments, from which, perhaps, we may conclude that there was an earlier, purer knowledge of Divine things. The faith in a Personal God is livelier among the Basutos and Bechuanas than among the Zulus and other coast tribes."¶ We have also the recent valuable testimony of Emil Holub, in his sketch of the Marutse Mambunda Kingdom in South Central Africa. Here the religious sentiment is still more definite than among the Kaffir tribes of South Africa. "They believe in an invisible, omniscient being, who regards minutely the doings of all, and deals with each one as he pleases. They avoid even speaking his name, and use usually a substitute, Molemo. But the right name for the omniscient being is Njambe. On speaking this word they lift their eyes to the firmament, and point thither with the hand. If one dies a natural death, they say Njambe called him away; if he succumbed in battle with his fellow-men, with wild beasts, or the rage of the elements, it is said it was done at Njambe's command. They sometimes replace the name with the paraphrase 'Lebe mo chorino' ('He who inhabits the blue of the

* *Anthropologie*, Waitz, vol. ii. p. 167.

† *West Africa*, Wilson, p. 209.

‡ I am indebted for this and other valuable information to the Rev. H. E. Nassau, M.D., American Missionary, whose station is on the River Ogowé.

§ *Ethiopien*, Friederichsen & Co., Hamburgh, p. 127.

‖ *On the Religious Sentiment among the Tribes of South Africa*, Bishop Callaway, p. 5.

¶ *Beiträge zur Kenntniss Süd Afrikas*, von A. Merensky, Berlin, p. 21.

heaven'),"* a title somewhat akin to the Varuna of the Indian Veds or the Roman Uranus.

Further evidence might be readily adduced on this subject. It is an important fact, for instance, that native words have been found by the missionary, after careful study, in many of the languages of Western Africa, which he has regarded as adequate to convey the right conception of the Divine, as revealed in our Scriptures. This would indicate that the idea is one not foreign, but indigenous to the African mind.† It is a confirmation of the same conclusion that, as regards any of the native tribes of Africa, of which it has been affirmed that they had no idea of God, a fuller knowledge of their language, manners, peculiarities of life and traditions, has proved that the supposition was erroneous. We adduce as an instance of this, Sir Samuel Baker's assertions regarding the races of the Nile basin, who are of the Nigritic type, that they are destitute of any idea of religion, not only in its more advanced, but even in its more superstitious forms. Marno, Mitterutzner, and Schweinfurth, later travellers, who studied far more closely the usages and religious beliefs of these tribes, have furnished abundant evidence that Sir Samuel Baker was entirely in error, that these tribes have many religious ideas and usages, and that traces are found of a belief among them of a Highest Being.‡

There are traces then in the religions of these African Negro races of the belief in one Supreme Being.

> "Souls weary and hearts a-fire
> Have everywhere besought Him, everywhere
> Have found, and found Him not. And age to age,
> Though all else pass away, delivereth
> At least the great tradition of their God."

Still even some of those passages we have quoted indicate that He is now very remote from man. It is singular indeed the coincidence to be found here in the traditions of tribes the most remote. Mr. Stanley, for instance, tells us in his travels the interesting legend of Uganda, the blameless priest. The story mingles up, as many such traditions do, the origin and the creation of the human race. It represents Kintu as the venerable head of the human family. It describes its rapid growth and extension, and with its increase, the increase to do evil. At last Kintu departs from his family, who have become wicked and hard of

* *Eine Kultur Skizze des Marutse Mambunda Reiches*, Emil Holub. We do not quote from the English translation, which we have not seen. It will be seen that in this and other quotations we include the Bantu with the Nigritian tribes. They are the two leading native African races. With many diversities, there is a marked affinity in their religious systems.

† The specimens published by the British and Foreign Bible Society of the translation of St. John iii. 16 into so many Nigritian and Bantu tongues, as well as into so many other languages, is an interesting illustration of this.

‡ See also, *Die Urgestalt der Religion: All. Missions Zeitschrift*, Zöckler, 1880, pp. 347-8. Connected with this subject, we may notice that Professor Gustav Roskoff, in a recent work, *Das Religions Wesen der rohesten Naturvölker*, Leipzig, 1880, has ably and exhaustively shown how insufficient are the data on which Sir John Lubbock affirmed that there were tribes without religion. The vague, indefinite reasonings of Sir John Lubbock and other of our British anthropologists cannot be regarded as really scientific. It is on the basis of strict science that Professor Roskoff rests his conclusive argument. No one acquainted with his writings will suspect him of any orthodox bias.

heart, shedding the blood of their brethren, until, sick at heart, he must go away. The legend then tells us of his son Maanda—of his believing that his father, though lost, lives—of his seeking him out, penetrating wide forests, looking to discover some hidden recess where his father hides himself. At last a message comes from Kintu, Maanda may meet him once more. Unhappily, in his haste and anger Maanda kills his servant; then Kintu flees from the shedding of blood, and vanishes for ever.

Of this legend of the north we find traces again far south among the Kaffir tribes. There is similarity in it to the account given of the first Unkulunkulu * in their creation myths. "This appears," Dr. Callaway observes, "in two particulars. First, the uncertainty with which the natives speak of the first Unkulunkulu. They do not know what became of him, whether he died, or where he is. He has no name. He is like one gone out into the wilderness, whose footsteps you follow for a space, and then lose and never find them again. Second, there is Maanda crying for Kintu. There is a curious, and, up to the present time, inexplicable custom among the Zulus, that of crying for Unkulunkulu. The children are told to go and cry for Unkulunkulu on the mountains, when their parents want to get rid of them. To tell one to cry for Unkulunkulu is equivalent to telling him to do a thing from which there is expected to be no result. This appears to be now explained; they are shouting for the great Father as Maanda shouted for the lost Kintu, but are, like him, destined to be for ever disappointed." † Dr. Merensky states that a similar tradition exists among the Bechuana tribes.‡ Mr. Nassau and Mr. Hübbe Schleiden give, as we have already noticed, a similar testimony as to the Congo tribes. The same tradition exists among the Ashantis.§ And Mr. Wilson observes generally, "the prevailing notion seems to be that God, after having made the world and filled it with inhabitants, has retired to some remote corner of the universe." ‖

The faith in a Supreme Being, at least as the direct object of worship and the immediate Ruler of the Universe, has thus receded into the background in the religious system of the negroes; that which occupies the foreground may be called demonolatry, a system which, while far beneath the purity, elevation, and spirituality of monotheistic worship, and though often mixed up with Fetichism, is yet quite distinct from the latter, and occupies a higher platform of thought.¶ There is a close analogy betwixt this system and that which in our day has obtained the more familiar or fashionable name of spiritualism. "The religious conceptions of the negro," says Hübbe

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* Highest name for God.

† We quote here from a pamphlet of Dr. Callaway's, *Some points of correspondence between the folk-lore of Central Africa and that of the Kaffirs.* We are indebted to him also for the reference to Mr. Stanley's legend.

‡ *Beiträge zur Kenntniss Süd Afrikas*, Merensky, p. 123. § Waitz, p. 171.

‖ Wilson, p. 209.

¶ The Duke of Argyll, in his article on the "Unity of Nature" (*Contemporary Review*, January, 1881), supports this view. There are suggestive thoughts also on the science of religion.

Schleiden, "correspond most closely to what we name spiritualism in the life of our civilization."* Mr. Wilson again observes, referring to modern Spiritualists, "Undoubtedly it is a much older practice in Africa than in America. It commands almost universal assent there." And "quite as satisfactory proofs are given of the reality of the intercourse as are furnished by the modern explorers of the art." †

These spiritual agencies have different names among the Nigritian tribes. We may notice those by which they are known generally on the Gold Coast. They are there called Wongs, and may be ranged under two classes. There is first a higher order supposed to have been created with the world and before all creatures. They are the children of God, and are like Him invisible, not tied to place, almost omniscient, omnipotent, and immortal. Their worship seems allied to that of the more powerful elements in nature. "The clouds are the veil of Njongmo, the stars the adornment of his countenance. He sends his children, the Wongs, the wind sprites who serve him, that they may deliver his behests or carry them into execution." ‡ The priests who serve these higher Wongs form a separate order, not to be confounded with the vulgar fetichman. Their office is hereditary, but they must be without outward blemish, and consecrated to the priesthood. They have nothing to do with the soothsaying and jugglery practised by the lower fetich priests, being often as regards them rather the dupes than the deceivers. § The name of this higher class is Wuloma. They form the priests of the higher fetich, but the spirits they worship, the whole character of their priesthood, the sacrifices they offer, seem to be of a higher type, and we venture the supposition that theirs may have been an earlier and loftier form of Nigritic religion before it fell into its present degradation and decay.

But besides these higher Wongs, there are others of an inferior order, and it is with them especially that the prevailing fetich worship seems to be bound up. They are a class of minor deities, not directly sprung from the Supreme Deity, but the children of the greater Wongs, and as they are born, they may die also. They are regarded by the negroes themselves as now a malicious race, the older having been more friendly to man. Their abode may be anywhere. They often choose lofty, solitary trees, but they appear also in small shining forms. They take possession of the bodies of animals, especially of those slain wild, or they inhabit stones of a peculiar form, or pieces of brass or vessels of various sorts, or artificial articles such as are made and consecrated by the priests. The Wong who is supposed to possess or to be present with the fetich, is not to be regarded as always bound to this, only it is supposed to be his usual or favoured abode. "If the object supposed to be a fetich is found not

* Hübbe Schleiden, p. 134. † Wilson, p. 216.

‡ There is an excellent article on this subject in the *All. Missions Zeitschrift*, "Würm zum Verstandniss der Afrik. religionen," October, 1879.

§ See on this subject a tale published in the *Basle Missions Magazin*, entitled, "La Lomo, the Fetich Prophet," begun 9th January, 1881. The story is a curious revelation of fetich usages, superstitions, and chicaneries.

after all to possess any supernatural efficacy, it may be thrown aside by the votary as useless. This will not impair his faith in fetiches generally. Another is tried; and if it ward off some dreaded evil or bring with it some unexpected good-fortune, the fetich is regarded with esteem and gratitude, and idolatrously venerated. It is "talked to familiarly as a faithful friend, libations of rum may be poured over it, and in times of danger it is loudly called upon to arouse its spirit and energy." *

It is the priest, or fetichman, who is especially called upon to decide if any object be really a fetich. It is brought to him, and after taking counsel, it may be, with his fellows, he pronounces the decision. The Wong which is invisible to others is discernible to him. The priests who minister to this inferior class of spirits are themselves an inferior order also. The office is not necessarily hereditary: an ordinary negro may, by undergoing a system of discipline and training, in fraud we fear to a large measure, attain to the office. He becomes first a wongtscha or fetich soothsayer, and then a gbalo or priest. As the first he is supposed to be inspired or possessed by the Wong, as gbalo again he summons the spirits into his presence and obtains his secrets from them. These are properly the fetichmen. They are the class who so swarm in the villages and towns of Nigritia. Their strange, grotesque attire, with their faces daubed with paint, their bodies besmeared with palm-oil and mud, a number of fetiches or *gris gris* hung around them, their heads with a fantastic covering, adorned it may be with the prickles of the porcupine, can only seem laughable to the European; but all this leaves a deep impression on the wild fancy of the African votary. It may be unfair to say that the men are altogether deceivers, but the fact of their impostures is too confirmed to be denied.†

The abodes occupied by these spiritual agencies are very various. They go far beyond those minute and insignificant objects, mere rubbish, with which we generally associate Fetichism. They embrace, for instance, all those higher modes of religious or superstitious worship which Sir John Lubbock embraces in totemism. There is for instance, physiolatry—the worship of the spirits who haunt romantic regions and great objects of nature, the grove and the forest, the mighty precipitous rock, the lofty mountain, the sources and mighty currents of rivers, the lagoon and the lake. The water sprite of Lake Nyanza, which seems so to unnerve King Mtesa, belongs to this order. If any place is occupied by them it is sacred, and can be approached only with solemn awe and suitable offerings. To this there might be added the worship of the heavenly bodies, but Sabæism, although there are traces of it in Nigritic religious thought, does not come into prominence. Strangely enough this, among the highest forms of worship, is found occupying an important place with the Hottentots and degraded Bushmen. Still the names of the negro higher gods, as Olorun,

* Wilson, p. 212.

† We are indebted to the Basle Mission for the authentic story of the life of Paulo Mohenu, a converted fetich priest. It illustrates what has been stated.

for instance, of the Yorubas, associate the heavens with the Lord of heaven, and in Dahomey the Supreme God with the sun. As regards the moon the worship devoted to it holds a more marked place, the new moon or the full moon being celebrated with songs and with dances.

There is again the worship of animals or zoolatry. Various of these are supposed to be possessed by spirits, as the crocodile, for instance, which is sacred on the Gold Coast and among the Bantu tribes of South Africa, the shark at Bonny, the elephant at Dahomey, hyenas, leopards, and tigers elsewhere. Snake and serpent worship holds a very prominent place. The reasons why this religious reverence is given to special animals are various. Some perhaps from their outward appearance are supposed to have something demoniacal; some, as the elephant, indicate extraordinary sagacity; the snakes again from their insidious and deadly poison, or from their character of weather prophets, or as possessed by the spirits of the dead. Among the Bantus of South Africa, this last superstition is especially prevalent. The snake that creeps up first to the house of the departed is supposed to be his spirit. A curious trait has been noticed regarding a number of these animals thus held sacred. They become so tame and docile, so different from other wild animals, that the Natives are confirmed thus in their superstitious belief. The monkey in certain localities will venture almost near enough to receive food from the hand of man. The alligator at Dix Cove will come up from his watery bed at a certain whistle, and will follow a man half-a-mile or more if he carries a white fowl in his hands. The snake at Popo has become so tame that it may be carried about with impunity. The shark at Bonny used to come to the edge of the river every day to see if a human victim had been provided for its repast.

There is again psycholatry, or the religious reverence paid to the spirits of the dead. This may be said to be allied to zoolatry through the doctrine of the transmigration of souls, the higher and lower grades of being being thus united into one.* They belong to the same system, but this is its higher form. This is, in fact, very much the same as that fashionable system taught by the high priests of spiritualism in our day at New York, London, and Paris; only with them it assumes a more refined and æsthetical form. A certain modern school regards this rather than Fetichism as the primitive form of human religion. Ancestral worship occupies this place, for instance, with Herbert Spencer, Bleek, Gaspari, and others. We think, on the contrary, that a closer investigation of the essential character and history of this form of worship must lead to the conclusion that although a very early form of superstition it does not possess the character of primitive religion. Logically regarded, ancestral worship leads us almost necessarily to some higher, earlier system. The ancestors must have lived, and their deeds must have been such as to live in honour, and then ages must probably have elapsed before the sacred nimbus encircled their brows. It is thus that Hercules for his successful labours may have been ultimately received into the Pantheon; or to take scriptural history, that

* The general scientific name given to these two classes is "Animismus."

Enoch, at first esteemed as walking with God, and then "he was not for God took him," may yet in after ages become an object of superstitious worship.* In the African religions this ancestral worship, especially of the dead chief, has a large place among the Nigritian and Bantu tribes, occupying perhaps special prominence with the latter. Mr. Wilson says, "The dead are not supposed to be divested of their power and influence, but on the contrary to be raised to a higher and more powerful sphere of influence." "This belief," he adds, "however much of superstition it involves, exerts a very powerful influence upon the social character of the people. It teaches the child to look up to the parent, not only as its earthly protector, but as a friend in the spirit land, it keeps up a lively impression of a future state of being, and it is no uncommon thing to see large groups of men and women, in time of peril or distress, assembled along the brow of some commanding eminence, or along the skirts of some dense forest, calling in the most piteous and beseeching tones upon the spirits of their ancestors. Images are used in the worship of ancestors, but are seldom exposed to view. They are kept in some secret corner, and the man who has them in charge, especially if they are intended to represent a father or predecessor in office, takes food and drink to them, and a very small portion of almost everything that is gained in trade. All their dreams too are construed into visits from the spirits of their deceased friends. Their cautious hints and warnings are received with the most serious and deferential attention. They are acted on in their waking hours. This is no doubt one of the reasons of their excessive superstitiousness. Their imagination becomes so lively that they can scarcely distinguish between their dreams and their waking thoughts." †

While there are spirits whom the worshipper would thus propitiate, to whom he would draw near, and whose presence is his protection, there are others whose proximity he dreads as the causes of drought, famine, pestilence, and other plagues. He would by his offerings seek

* It is remarkable the place which reverence for the illustrious dead has had in the teaching of two great philosophers of our age. It is a distinctive characteristic of the religious system of Comte, and we have it in another form in Carlyle's *Heroes and Hero Worship*. The *Westminster Review*, in a recent number (April, 1881), remarks that with Comte and Strauss, "hero worship is essentially to do homage to the memory of great men. With Carlyle it means pre-eminently, though by no means exclusively, the discovery of an actual ideal sovereign, whose will is to be higher than our will, and in obedience to whom lies the only freedom he will accord us." Aristotle too seemed to have this idea: "A man who moves as a god among men, and whose sway is as little to be disputed as Zeus himself." The Reviewer thinks it a sufficient answer to this, "that no such prodigy has yet appeared among men—that such a demi-god is not discoverable, and therefore not available." But what if such a theory in the mind of Carlyle is after all but an aspiration after something diviner than man in the rule of the world? If his idea were only elevated to the platform of the Divine in Christianity, we hold that such a ruler is available, and that such a rule would not, as asserted, destroy personality, but if it bounded it, would be yet the guarantee of all the higher liberties. As regards Carlyle it is to be remembered that some of his heroes, and those the most authentic of them, Luther, Knox, Cromwell, were divinely taught men—this will in our day be admitted, even of the last, however mingled in him with earthly dross. This divine guiding was the force by which they ruled men. What Carlyle faintly groped after as the alone safe and abiding rule for humanity, is it not fully revealed in Christianity in the godhead and manhood of Him, clothed with all the stable and bright and kingly qualities needful for the rule and elevation of man—not deified humanity but the God-man?

† Wilson, pp. 393—395.

to induce these to withdraw their wrath, and most cautiously he tries to avoid what may provoke their displeasure. "On the Gold Coast there are stated occasions when the people turn out in masses, generally at night, with clubs and torches, to drive away the evil spirits from their towns. At a given signal the whole community starts up, commences a most hideous howling, beat about in every nook and corner of their dwellings, then rush into the streets with their torches and clubs, like so many frantic maniacs, beat the air and scream at the top of their voices, until some one announces the departure of the spirits through some gate of the town. After this the people breathe more easily, sleep more quietly, and enjoy better health."

The place which magic holds in the religions of West Africa is so conspicuous that it deserves to be noticed here. This is a superstition which has found its place in many lands and has exercised great power even over nations of culture, but in Africa all its extravagances have been exaggerated in character, and its influence has been we may say, without a parallel. It is seen in the vast power wielded by the fetich priest, and in the terrible and disastrous force which the witch and witchcraft exercise over the African imagination. Both of these agencies though seemingly hostile, the one supposed to be for human preservation, the other for human destruction, find in magic their prevailing resource and power. This place which magic holds in West African religions is another proof indeed that they are not primitive in character, but belong rather to a period of decline and degradation. Magic has been described as the reaction of the human consciousness against nature regarded as a hostile power. It is man groping his way to the supernatural that he may, through its powers, resist and break the iron forces of natural law. It may be said, indeed, of the highest and noblest forms of religion, that in them too there is this regard to supernatural agency and intervention; but this is associated with moral and religious dispositions of mind, and is an appeal to a Ruling Supreme Being of Rectitude, Benevolence, and Power. Magic, as a resort, is on the other hand detached from these higher moral and spiritual impulses and forces. It is based on secret arts, generally traditional, and of no ethical character or tendency. It would seek, Prometheus like, to steal surreptitiously the sacred fire from heaven. Both the magical priest and the witch belong thus to a decaying state of society, where the nobler associations of religion and morality are dying out. And hence in the religion of Israel all such degrading acts were so sternly forbidden.* It is by these magical arts that the fetich priest mainly lives: manufacturing, consecrating and selling the fetich, which is not a god but a magical, supernatural medium of spiritual access and power. It is thus that he is supposed to heal diseases, to smell out the thief and murderer, to apply the ordeal of red water, to discover the guilty, to command the grateful shower, and to baffle by his superior force the malevolent spells of witchcraft.

Witchcraft on the other hand holds the same magical powers, but

* Exodus xxii. 18; Deut. xviii. 10.

these are directed against the safety and well-being of individuals and societies. The agency is the power of hostile spirits. In Africa every absurdity is associated with this system. "A person endowed with this mysterious art is supposed to possess power little short of omnipotence. He exercises unlimited control, not only over the lives and destinies of his fellow-men but even the wild beasts of the woods; over the sea and dry land and over all the elements of nature. Sickness, poverty, insanity, and almost every evil incident to human life are ascribed to its agency. Death, no matter by what means or in what circumstances it takes place, is almost universally ascribed to this cause. It is regarded as one of the most hateful accomplishments to which any man can attain. Every death which occurs in the community is ascribed to witchcraft, and some one is consequently guilty of the wicked deed. The priesthood go to work to find out the guilty person. There is no effectual shield against the imputation of it; the ties of relationship, official prominence, and general benevolence of character are alike unavailing. Hence there is almost unlimited scope for the indulgence of the most malicious feelings, and under the name of religion the grossest crimes are perpetrated by the powerful against the weak. There is nothing against which the Natives seek to guard with such constant and sedulous care. They are careful to avoid everything which would expose them to the suspicion of practising this art against their fellow-men. Everything in look, word, or deed that is liable to misconstruction is carefully avoided." *

There are other features of the West African religions, such as circumcision, the distinction of clean and unclean, the usages of purification, the marked regard for special days, the laws of consanguinity, &c. Some of these have been supposed to be of Mohammedan derivation; but they are of far more ancient origin, belonging to the primitive usages of the race, lost in antiquity. But from our limits we cannot further notice these. Still there is one unhappy feature of these religions far too prominent and too deplorable to be overlooked. The ordinary offerings made have nothing remarkable, consisting of the blood of fowls, or more rarely of sheep, goats, and oxen. But there are also human offerings, and these on a vast scale, forming so dark, dishonourable, and hateful a feature of West African religions. This class of sacrifices long prevailed extensively among the Fantis, and along the Guinea Coast in Yoruba, Benin, Bonny, Old Calabar, and the Cameroons, and innumerable lives were sacrificed to the spirits of the lagoon and the sea. Thanks in part to the British Government, and still more to the intrepid zeal and courage of the missionaries, the number has now greatly diminished. Unhappily they still prevail in forms of hideous atrocity in Ashanti, Dahomey, Musta Yanvo, and elsewhere. With what a lurid glare the tropical sun penetrates such regions, disclosing scenes of barbarity and bloodshed such as he scarcely witnesses in all his rounds—an Inferno which a Dante only could paint. In these bloody orgies so many as 4000 lives, it is said, on one occasion were offered up at the death of a brother of the king

* Wilson, p. 224.

of Ashanti.* This wild slaughter is often continued for days. "The dark places of the earth are full of the abodes of horrid cruelty."

It is to be observed that these offerings are not all propitiatory, or to appease the manes of the dead. Sacrifices of this character it has been found are comparatively rare. They have another object—to meet the wants of the dead, to furnish companions and attendants for the departed in the other world. The king, when he dies, is still to retain his kingly estate in the world of spirits. For this, many of his wives must be strangled, and multitudes of his servants slaughtered, that they may still serve him. Long, too, after his death multitudes of victims must be sent to minister to him. If his son has a message to send to him for counsel or guidance, he communicates it to a slave, who is then despatched that he may carry it to his father. Such frantic excesses as these still dishonour God's earth; and are the deep tokens of the extremities of folly, madness, and ferocity, into which the religions of West Africa plunge their unhappy and degraded victims.

In bringing this review of Nigritian religions to a close, these thoughts occur. One is that grovelling as are many of these superstitions, amidst all the wildness of African fantasy, and after all the ages of degradation and terrible oppression its races have endured, such as probably no other continent has known, there are yet the traces of a far wider range of religious thought and belief than has been generally imagined. The features may be dimmed, the harmony and adjustment disturbed, still marks of a loftier original may be discovered. There is something far more than mere Fetichism, there is physiolatry, zoolatry, spiritualism, ancestral worship, some remains of Sabæism, some traces, faint yet well defined still, of the belief in one Supreme Divine Being. How deeply must be graven on our nature the impressions of the Divine Original Being; if at the furthest remove of dark superstition, the human spirit recalls, if haply it may find Him. All this harmonizes with the inspired words of one who had not only deeply pondered the Revelations of the Divine, but as the Apostle of the Gentiles had also profoundly meditated on what of God's Being and Name there is graven on the living tablets of man's heart and mind. "That which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His Everlasting Power and Divinity." † The latest investigations furnish increasing evidence that this belief is also to be found in the oldest forms of the religions of culture, such as the Egyptian and the Chinese.‡ Here the religion of uncultured Africa is shown also to possess it. The study of the

* *West Africa*, Grundemann, p. 59.

† Romans i. 19, 20. (Revised Version.)

‡ Mr. Max Müller finds that as regards the Aryan races, the original earliest thought is henotheism rather than monotheism. Henotheism is, we may say, a sublimated form of Sabæism, the supreme worship of the Infinite in some one element, as the firmament, the sun or some other highest power of nature. The question is one of critical investigation, and in some measure of philosophy. Mr. Max Müller's view has been opposed and the question cannot be regarded as settled. We shall hope that Aryan thought, which is of the noblest, has also this as a great primitive and fundamental idea, a Divine original Unity.

science of religion is evidently from its latest investigations tending to the conclusion that the belief in one Divine Supreme Being is the starting-point of the religions of humanity.*

Another conclusion established, we think, by this inquiry, is that Fetichism, so far from belonging to the early life of religion, marks a declining stage. It is not the human mind, as it began it may be its descent from the spiritual to the sensuous, first overpowered by the splendours of the universe—"the mouth kissing the hand." It is not the freshness of humanity expressing its rejoicing and exuberant emotion, as in the noble hymns of the Veds or the bright myths of the Homeric poems. The simplicity of youth and the vigour of manhood are gone. Fetichism is not childhood but childishness, the drivel of old age—the faculties decaying and hastening to dissolution. Mr. Max Müller finds a parallel to this "in the degradation of Hinduism from the higher religious thought of the Veds to the later corruption of the Atharvana, sinking at last into the grovelling worship of monkeys and cows." We may trace it also in the corruptions of Christianity, in the prostrations, for instance, of superstitious votaries before miraculous pictures and images and winking Madonnas.†

There is another feature of Fetichism connected with this degradation. Hübbe Schleiden describes it as pessimism; "fear instead of trust, anxiety in place of joy, hate for love." "There fails to the Ethiopian every hope of a love whose favour he may strive to merit; the thought alone moves him, how he may ward off the ever-pressing evil. The very offerings he presents to the spirits are only designed to avert the evil. He prays for no positive good. In all his other conceptions there is the same pessimistic character in the idea of life."‡ The creed is one of long oppressed, enslaved races, whose life has lost all higher hopes, is harassed by the dread of pressing evil, and grovels in a superstition of terror. It has been remarked that in those parts of the interior where the slave trade has not exercised the same disintegrating and terrorizing force in society, the superstitions of the people do not assume such gloomy and melancholy forms.

Such is the religion of the Nigritian, and to some extent also of the Bantu tribes; and let it be remembered that this is a system not playing with the mere surface of life, but constantly and profoundly moving and penetrating it. Only when this is fully realized can we form an adequate conception of the fearful oppression such superstitions exercise. For the supernatural meets the negro at every step and

* The whole subject is ably treated in a series of articles to which we have already referred by Professor Zöckler in the *All. Missions Zeitung*, entitled, *Die Urgestalt der Religion.*

† Wilson, *West Africa*, pp. 338-39, gives an account, for instance, of the Roman Catholic religion in the kingdom of Congo, and the way in which the missionaries sought to counteract fetich worship. One of the fathers describes the heathen customs he sought to abolish and the Christian usages he sought to substitute for them. Mr. Wilson adds: "We seriously doubt whether the simple-minded people of Congo were ever conscious of any material change in their code of superstitious rites or derived any substantial advantage by the exchange." Important information on the subject will also be found in Mrs. E. Hutchinson's Translation of Pigafetta's *Kingdom of Congo.*

‡ *Ethiopien*, Hübbe Schleiden, p. 132.

stage of life; in all that he does, and in all that he refrains from doing. "The new-born babe is guarded by the magical rites of Fetichism; it watches with its ceremonies over his childhood; it gives by its spells strength and courage to his manhood; it fills the fisher's net and ripens the corn of the fields; it brings good fortune to the merchant and protects the traveller by land and sea; it detects the liar, the thief, and the murderer; it saves from disease, guards the departing in death, and purchases by its offerings repose for the departed spirit; it casts its spells over the spirits of evil and constrains them at its will. Everything is supernatural, even the very dreams of the night and the visits of departed friends." This system thus, with its grovelling superstitions, its spiritualist pretensions, its charlatanism, ventriloquism, and scarcely veiled fraud and legerdemain, holds under its cruel control countless millions of the African race. What a summons to Christianity to seek by its Divine light to scatter the gloom prevailing over the "Dark Continent," by its Divine forces to grapple with the giant evils that have so long enslaved and crushed the negro races, and with its message of love from the God of Love to afford the noble impellents to a new and lofty and consecrated life!

FUH-KIEN MISSION: ANNUAL LETTERS FOR 1880.

From the Rev. R. W. Stewart.

CHIEF among the events of the past year has been the death of our good old friend, Rev. Tang-Tang-Pieng. He seemed in his usual health at our Annual Conference held at the beginning of December, but on his way home he was suddenly taken ill, and died at his station in Ku-Cheng City, January 7th.

We feel his loss intensely, not only as a friend but as a helper. He was a native of Foo-Chow, and one of the very first who joined the English Mission sixteen years ago. He was not a very talented man, but he was a truly good and pious servant of the Lord. The subject he chose for his sermon on the last Sunday of our Annual Conference was the dying love of our Saviour Jesus Christ, and this was the theme he ever loved most to dwell on. God truly moves in a mysterious way! Of the four Natives ordained Deacons on Trinity Sunday, 1876, there now remains but one, the Rev. Ting-Sing-ki.

As to the Rev. Tang's successor at the important post of Ku-Cheng, our Native helpers and ourselves at once without hesitation decided that no one could occupy the position but my assistant in the Students' College, Ngoi Kaik-ki. He is the man whose conversion, as I informed you on a former occasion, was owing to the gift of a Bible some twenty years ago by a stranger when attending the literary examinations in the city of Foo-Chow. Though paying no heed to it at the time, long afterwards he took it down from the shelf, and reading it felt convinced the book was true. He suffered severe family persecution on deciding to be a Christian, and when he was appointed as a catechist in the Mission; he had to endure the still further trial of losing his B.A. degree; his hard-won "literary button" was taken from him for no other fault than that he had ceased to worship Confucius, and it has never since been returned to him. The three or four years he has spent with me in Foo-Chow have endeared him greatly to every one of us, and we have just written to Bishop Burdon, and hope he may be ordained before the Bishop's departure for England in the spring.*

Taken as a whole the work has steadily progressed. During the year there have been 361 baptisms, the largest number ever received in twelve months, with the

* Ngoi Kaik-ki was ordained on Feb. 25th.

exception of last year, when our ranks were in an exceptional manner swelled by the annexing of the Hok-Chiang district. For this we should indeed be thankful.

The hostility of the authorities to the Mission has taken a bolder form than ever before. Who would have believed that while our Treaty remained in force, native built houses in the streets of the city, undistinguishable from the other native houses about them, would have been forcibly confiscated at a Treaty Port, for no other crime than that they were being used as Christian schools? Yet such actually took place last spring; at two days' notice the little boys of our boarding school were turned into the streets by an officer from the Yamen; and from another house two children in the most infectious stage of small-pox. They were driven to take refuge in a chapel, making their beds in the pews, for there was no place else for them to go. They also still refuse to reinstate us in the cities of *Kiong-Ning*, and *Yeng-Ping*, and the village of *Tik-kau*, although in the first two cases where American chapels were also destroyed, they have, we understand, agreed to reinstate them.

We cannot wonder that the strong opposition thus shown towards the English Mission has had a baneful effect on the western districts of Ku-Cheng and Ang-Iong. There has been a sad falling off at some of the stations which once looked most promising; some have "gone out from us because they were not of us," but others we are sure have but stumbled to rise again.

The northern and southern districts have made steady advance, and even here in the central city of *Foo-Chow*, always regarded as the darkest spot in the Mission, there has been a gleam of light at last; two men in respectable circumstances, one of them a doctor, have been baptized, and there are five inquirers, but many more are touched by the truth preached in the City Church than we know of. On several occasions during the year I have happened to fall into conversation with men at a distance from Foo-Chow, and found that they knew the leading truths in the Christian faith, and on inquiry learned that it was in Back Street Chapel they had heard them.

The position of the Mission in Foo-Chow City remains as at the beginning of the year. The three confiscated houses are still kept closed by order of the officials, and consequently we have been obliged to disband our Students' Class, not having any place to lodge them in. This step was taken by us with sad hearts, but there was no help for it, and the eighteen men who are still retained under the name of "Students," are distributed over the country stations, we believe doing a good work either as assistant catechists or in occupying stations themselves; still the absence of a training college is felt by us to be a severe loss to the Mission, and we trust before long to be able to reopen it. Three have left the college during the year as permanent catechists, and two have joined Dr. Taylor, and itinerate with him in the country.

I am enclosing a copy in English of our Annual Statistic sheet: it is as accurate as it is possible to make it, and if we have erred at all it is in underrating the numbers. You will see that the total number of baptized adherents is 2007; that there are 1251 communicants, and 1549 inquirers. So large a number of inquirers is to be accounted for by the fact that many of them have given in their names during the year, but have not yet fulfilled their six months' term of probation; then many illiterate men and women who live at a distance from the chapel find it difficult to prepare so as to pass the examination; and besides, there is the class of children who are too young to answer for themselves, and yet too old to be treated as infants. That which the Mission needs in its present state are teachers rather than preachers, and the subject was brought up and discussed at the Annual Conference, and every one felt it to be of the utmost importance, how best to teach this large number of inquirers; but where the Christians are thinly scattered over a wide tract of country it is a difficult matter.

Under the head of self-support you will see that $560, a larger sum than ever before has been put into our hands for the "Support of Catechists'" Fund: $422 have been subscribed for repairing their own chapels; $173 towards building chapels at other stations than their own; and $67 given away in relieving the poor. In addition to this, over $180 was subscribed towards the fund for

assisting widows and orphans of Christians, and $300 was collected in the Lo-Ngwong district for the purpose of buying land to be given to the Lo-Ngwong Church to hereafter assist in its support.

This is an entirely new idea, and has been started by the energetic Native pastor of the district, the Rev. Mr. Sia. A large tract of land bordering on the sea, formerly enclosed by an embankment, which some years ago was swept away, has been purchased at a mere nominal price by the Christians. They wish now to re-erect this embankment, and turn the land thus enclosed into fields as formerly: the cost of doing this is estimated at $2000, and judging by similarly reclaimed tracts of land in that neighbourhood, the annual produce should bring in from $900 to $1000, enough to entirely support at least two-thirds of the whole body of catechists at present employed in that district. They have, as I have said, during the year, put together $300 for this purpose, to this a friend has added $100, so that there is a nucleus of $400 to begin with. This is now to be put into the bank, and with the annual interest and annual additions of the Christians themselves, and, may we say, possibly some little help from some kind friend at home, in four or five years it is expected enough will be subscribed to begin the work of enclosing. We must only hope that the fashion of disendowing Churches will not come into China.

For all purposes then, the amount of money subscribed by the Natives during the year is about $1700, more than $1 for each baptized adult; and when we remember that a dollar to a Chinaman is worth at least as much as a pound sterling to an Englishman, we see that the Fokien Christians have done very creditably.

One other new feature in the work of the past year must be mentioned. I mean medical work in the country. Dr. Taylor has taken several journeys into the interior, occupying central positions in the various districts for three weeks or a month at a time, and his exertions have been crowned with the most signal success; following his track afterwards the inquiry was everywhere made as to when the doctor would return, and we have reason for believing that even more good may thus be done than by opening a hospital, and continually remaining in Foo-Chow to superintend it. If both could be combined of course this would be best, and perhaps some plan may be devised to make this possible.

Annual Conference.

Our Annual Conference commenced on December 4th, and lasted eight days; there were about 180 present, half of these being catechists, and the other half representatives from the various congregations. The first two week-days were occupied with examinations, the subjects being Ezra, Nehemiah, Esther, the Acts of the Apostles, and the first five of the Thirty-nine Articles.

Dividing the catechists into four classes, according to their districts, two of the Native clergy, with Mr. Lloyd and myself, carefully tested their knowledge, and, on the whole, we thought we perceived a marked improvement, though in some cases censure, even in a tangible form, had to be administered.

The other week-days were occupied, morning and afternoon, with the discussion of subjects, such as Boys', Girls', and Sunday-schools, "Bible Women," "the object for which persecution and trials are sent," "the duty of catechists," &c. And the evenings to prayer meetings, led by men previously selected at our half-yearly gathering. Listening to such men as Ting-Sing-ki, Ngoi Kaik-ki, and good old Tang, who is now with the Saviour he spoke to us about, could not but do us every one good. Their deep insight into spiritual things, and the confidence with which they utter them as truths experienced by themselves, is the plainest proof of their being taught by that same Holy Spirit, the teacher of the faithful in every land. But talking was not confined to the recognized "pillars" of the Church, every meeting was thrown open, and, with the exception of the first two days, when the terrors of the examination seemed to have had a dispiriting effect, was kept up with warmth to the end.

Some of the younger catechists spoke extremely well, and gave valuable suggestions; occasionally, too, an ordinary Christian would come forward, and though perhaps, in the presence of so august an assembly, there were signs of being unaccustomed to public speaking, still we always gave him a hearty wel-

come, and were glad to see the laymen take so much interest in their own Church, and to receive the greeting they brought down to the Conference from the congregations they represented. But perhaps the most enjoyable meeting was that at which invitation was given to mention anything which had occurred during the year of unusual interest. One after another stood up and told of unmistakable signs that our Blessed Lord was with them, and that His arm was not shortened that it could not save. In particular we listened with deep attention to the young catechist from *A-Ling*, as he told of cures wrought alone through the instrumentality of prayer. One case was that of a woman who was apparently in a hopeless state. He was called in to pray for her, and finding there the idol worshippers beating their gongs and making their senseless noises to propitiate the unseen beings, he said these must all be turned out of the house, and the friends must kneel down with him in prayer, and that if it was the will of the Almighty God whom he served, the prayer would be answered. It was heard, the "prayer of faith healed the sick," and before he left the house the woman had almost recovered. Another case was that of a man who had not been able to walk for many years: he is now a regular attendant at the chapel. And yet another case he told us of, a man who seemed on his death-bed; when the catechist arrived the bystanders said the man was already dead; but, going up to him, he found it was not so, he was still breathing; kneeling down with those present, he cried to God, in whom he trusted, and before he left the room the sick man moved, and began to recover.

Such cases as these may seem strange to English ears, but, nevertheless, they are true, and the best proof of their credibility is the fact that the people of the place believe them, and in consequence of these instances of the power of the Christians' God, the congregation has, in a few months, mounted up to forty regular attendants, beside others who believe, and have thrown away their idols, yet are not able, either from old age or other causes, to come to chapel. We could not but wonder at the man's great faith, and as he turned from us to take his seat again, we remembered the words, "According to your faith be it unto you."

The Saturday evening preceding the Conference was devoted to the subject of a club already established for assisting the destitute widows and orphans of Christians, and before separating a subscription list was started, and $184 were collected there and then in the room: an average of just $1 a head all round. This was a larger sum than the most sanguine had anticipated, and all through the meetings, to the very end, there was no falling off from this good beginning.

Country Stations.

In *Lo Ngwong City* during the past year the interest which was noticed in our last Report has continued. Nine were baptized, and there are some thirty or forty catechumens attending the services. So rapid has been the progress in this city during the last two or three years, that we think it wise to be very cautious in baptizing, and to keep the candidates rather longer than the usual six months, in order to test the sincerity of their faith, especially as there has been one very sad fall during the year. We asked for your prayers for this place in particular last year, and we beg for them again. There is no station in the Mission needs them more. On the Statistic Sheet, which we enclose, there are 223 entered as being baptized members of this Church at the present time, but many of these are old people and children, who live in villages four or five miles distant, and others do not regularly keep the Sabbath; consequently the number of communicants are but 72. In no less than twelve villages within a radius of five or six miles there are elements of Christianity, and one or two Mission rooms have been established by the converts, where, on Thursdays, Saturdays, and Sundays the women and children who cannot walk to the city meet for worship.

Heng-Iong. The brother of the Rev. Ting-Sing-ki was moved to this station at the beginning of the year, and there has been a marked improvement ever since. Two were baptized in the summer, and four more just lately; and on my last evening there the chapel was well filled. The inhabitants are mostly shopmen, and in such places the Gospel makes slower progress than in the agri-

cultural districts. Those who join in worship have, the catechist tells me, to suffer much ridicule, if nothing worse, from their neighbours; some, like Nicodemus, only dare to visit the chapel in the evenings; but, with the blessing of God, the day will come when they also will be willing to declare boldly in broad day on whose side they are.

Three years ago there seemed but little chance of being able to make any impression on these people, and now the converts find the little chapel too small, and we are planning to move into a new and larger house next door.

Wong-Pwang.—For the same reason we were obliged to rent a larger house in this place at the beginning of the year, and the interest still continues; two were baptized, and a number are prepared, waiting to be received into the Church on my next visit in a month or two. The interest seems steadily increasing, in spite of much abuse and even beating at the hands of the heathen on account of the refusal to support idol worship. The wife of the catechist is a scholar from the girls' school, recently married, and we trust that she will be able to put the knowledge she has gained to good account.

Tong-A.—The work moves on here. There are from eighty to ninety attendants on Sundays, and though a year ago they enlarged, at their own expense, their Mission room, they are about now to make a further addition, increasing the sitting accommodation by twenty seats. This is encouraging; indeed, as one passes through the Lo-Ngwong district from station to station, the impression is left on one's mind that the work is steadily advancing. Itinerating on foot enables one to converse with men every day on the road, and a large proportion of those you meet know something of the truth. The Fokien Christians seem, as a body, to thoroughly understand that their business is to spread the doctrine as soon as they know it themselves; indeed, the rapid progress of Christianity throughout the province must chiefly be put down to the exertions of the individual converts. I overheard some of them talking one day lately on the subject, and they came to the conclusion that not to do so was to break the eighth commandment, for it was keeping back what rightfully belonged to another.

A-Ling is a new station, opened just eighteen months, and of which no account has yet been sent to you. It is about due east from Lo-Ngwong City, and on the sea coast, and is a large place, numbering over 1000 families. The catechist is a young man who had been with me several years in the Students' Class. I have already told you of some wonderful answers to prayer that he has obtained, and at my recent visit to the place I found that the account he had given at the Conference was by no means exaggerated, and there is good reason for hoping that there will be a large harvest of souls. He is not a particularly talented man, but, what is far better, he is earnest, hard-working, and humble, and such everywhere are the successful workers.

At *Ching-Kang*, another new station, there is a little band of eight or ten. I met three candidates for baptism on the way to O-Iong, where they expected to meet me; but they were too late, and I was unable to wait for them. They turned back with me, and passed a good preliminary examination on the road. Repeating the Creed and some of the longer commandments as we climbed the side of the hill was a little trying to their lungs; still, with a few pauses for breath, they answered very well; but twelve miles from home, panting, and very hot, two of them gave up, and only one came on to A-Chia (where I was obliged to spend the night), and was there baptized. It was scarcely a fair proof of a convert's sincerity to test the amount of fatigue he was willing to endure; but I promised to come back again soon and pay them a good visit in their village of *Ka-Mwong*, near *Ching-Kang*. One of these young men was greatly distressed on account of his mother not having yet believed. There are now only these two left in the family; and, poor fellow, he said it would be so dreadful if they were separated in the world to come.

A-Chia itself is still very lifeless; the twenty who worship there, with one or two exceptions, come from a distance. They have a pretty little church, built eight or ten years ago in foreign style, but I fear it is not yet well filled.

Twai-Kwok, chosen as a Mission station some two years ago, has, since our last Report, made a good start. My last visit was during the New Year's holidays, and consequently I was soon surrounded by a large crowd, and by the help of some little picture cards printed

in England in Chinese, endeavoured to make them understand something of the Good Shepherd who had given His life for the sheep. Several were baptized in the evening, and next morning for a couple of hours there were more opportunities for preaching the glad tidings in the various parts of the long village. The crowds were most orderly; scarcely a rude word was heard; and indeed we find, as in olden time, that the "common people hear us gladly." How long this will last, who can tell? "Let us work while it is day;" the time of trial is sure to come for Lo-Ngwong, as it has come for the western districts. We can but pray day and night that God will protect His own work, and so strengthen it now that it will be able to stand the shock that may come hereafter.

Chia-Sioh and *Ma-Pe*, lying in the same part of the country, have given some signs of progress; and *Tau-Ka* seems waking up after its long sleep. Two were baptized, and there are twelve inquirers.

Lieng-Kong City.—I am very thankful to be able to say that the interest in this city has not declined. No less than fourteen were baptized last year. Hü-Hwai-Ing still remains in charge, and is working faithfully in this very difficult place; and his wife, Ar-Tu, has a small Sunday-school of eight children.

Hok-Chiang District.

The hope so strongly expressed in the Society's last Annual Report, that our sending six catechists as teachers into this large district would not "result in the Christians doing less for themselves than formerly," has constantly been kept before the mind of the Church; and this year they have not, I think, fallen off from their former earnestness. Seventy-four have been admitted into the Church by baptism; and a much larger number have joined, and are still catechumens. In addition to subscribing more than before to the general fund for the support of catechists, they have engaged to employ during the coming year an additional catechist, at their own expense, for the station of *Twai-Ku*; and they have also done well in giving money for repairing and purchasing chapels throughout the district.

At *Kĕng-Tau* Ling-Sin-Kieng remains in charge, and fifteen adults, including three women, were well prepared for baptism. The school taught by his wife, Patience, has increased to thirty, and they showed on examination to have been carefully trained. Passing through some fields in the neighbourhood, two little boys about nine and eleven years old, who were digging peanuts, ran up to me. Not knowing them I showed them some picture-cards, and commenced telling them about the Saviour; but to my delight I found they knew all I was saying as well as I did myself, and they made me go over to the men with whom they were working and talk to them. Such little incidents as this, though hardly worth mentioning, have a wonderful effect in sending the missionary on his way rejoicing. The chapel here being quite too small, the Christians determined they must have a larger one, and accordingly subscribed $130 last year for the purpose, and with some foreign help have been able to purchase a much larger and more suitable place.

Kĕng-Kiang.—Dear Ting-Ing-Soi, the catechist at this station, has left us for a better world; the persecution he underwent at the hands of the heathen two years ago has brought him to the grave; he never recovered from the ill-treatment then received, and each month growing weaker and weaker, at length, just as we entered on our New Year, he passed away into a new life with the Saviour he had loved and served so well. He was the best student I ever had in the college, and no one could know him without loving him. We often visited him as he lay on his death-bed in the foreign hospital, and his one sorrow was that he had done so little for the One who had suffered so much for him; and yet he has left a name in the Hok-Chiang country which will never be forgotten. He used often to talk of the joy of going to heaven; one day, when the end was fast approaching, he said to me, "It is not *death—living* is death, dying is *life*." His widow, who has much of the same spirit, and who was formerly for a few months in the Bible-women's class, has now come back to it again, and will, we hope, be as useful among women as her husband was among men. Fourteen were baptized during the year, and there are now about twenty or thirty inquirers. The chapel they built in 1879 they have this year furnished with pews, and are now col-

lecting money for a pulpit and reading-desk; eighty or ninety regularly attend on Sunday.

Hong-Á.—The new chapel, which in our last Report I informed you was about to be erected, is not yet completed, but it is sufficiently far advanced to enable the Christians to hold their services in it. It looks exceedingly nice, and is a great improvement on the little dark room which they formerly used. The congregation numbers about 50 as a rule.

Ko-Sang-Che, with its dependent stations of *Au-te-tie*, *Tong-Kang*, and *Seng-Iong* have all advanced, and there are a number of inquirers. The last-named place was chosen by Dr. Taylor as his head-quarters for the last month he spent in the district. A large house, owned by a family who in times past were wealthy, and were the chief supporters of the temples in the place, was lent to him for use as a dispensary and hospital free of rent, and the six men whom I afterwards baptized were also from this house. They are the first converts at *Seng-Iong*, but from the number who have already given in their names as inquirers, there is every reason for hoping good work will be done there.

Sieng-Nëng-Chiong, the only other place I will call your attention to, is a new station, and has made rapid progress, very much owing to the itinerating visits of a good Christian colporteur. In consequence of some wonderful cures in answer to his prayers, several families have thrown away their idols, and now worship the only true God and Jesus Christ His Son. Twelve were baptized during the year, and the *Twai-Ku* catechist has been removed here; his place being taken, as I have already informed you, by a new catechist supported by the Christians themselves, and who some years ago went through a course of training at Foo-Chow.

Boys' Boarding School.

There have been sixteen under instruction, the eight senior living in our sole remaining tenement on Wu-Shih-Shan in the city, and the remainder in a small house we have rented at Nantai. We are still hoping and praying for the time when we can have them and our students in good suitable houses of their own, close to one of our own dwelling-houses, so that they may have the constant supervision and teaching of the foreigner. Until this is obtained we cannot look for much good result.

Girls' Boarding School.

This year there have been twenty-two boarders and ten Christian children, who have attended as day-scholars under the charge of Miss Foster of the F.E.S. Since our last Report both this and the Bible-women's school have been moved out to Nantai, occupying native built houses erected within the "Telegraph House" premises. They each day come across and study in the large rooms on the ground-floor of the Telegraph House, and, as was anticipated, both scholars and teachers have felt the beneficial effect of the change from the city to the fresh air of the foreign settlement. Two of the girls having reached the mature age of fifteen, have been married during the year. A great deal of trouble has been spent on their singing, and the result has been such as to silence all who deny the power of the Chinese to sing correctly and sweetly; all that seems necessary is patience and perseverance on the part of the teacher, and perhaps youth on the part of the taught. Our kind friends among the foreign community have again liberally subscribed towards the support of the school, and in addition presented a harmonium to it, and some of the girls have become sufficiently acquainted with the instrument to enable them to accompany their fellows in hymns and chants. A day-school for heathen, to be taught by the elder girls of the boarding school, has just been started, but it is as yet too young an institution to say much about.

Bible-Women.

This year the number in the Bible-women's house has increased to thirteen; four of these are the wives, and two the widows of catechists, and another is from the far-distant city of Kiong-Ning, where all Mission work has been stopped since the destruction of our chapel. This woman, speaking of course the dialect of the place, may when she returns home be the means of making the Gospel known to her neighbours. Mrs. Stewart has been greatly assisted in the teaching of these women by Chitnio, a native of Singapore, and the widow of the Rev. Mr. Ling who died about two years ago. She is a most

excellent person, and invaluable for this work. St. Luke's Gospel was their chief subject last term, and, with the exception of two or three who had but lately come down, they answered at their examination very fairly. The kind friends at home who supply us with funds for the carrying on of this work would, I am sure, have no reason to repent of their liberality, could they but see how important this work is. Every time we itinerate we feel more and more the need of Bible-women in the interior; there are numbers of Christian women willing to be instructed, but the custom of the country forbids the catechist speaking to them except from the pulpit, and few of the catechists' wives can read, or are able to teach the truth clearly to the women at their station; they need to be trained, just as their husbands do, before they can with any success take the part of instructors.

STATISTICS.

Clergymen: European, 2; Native, 3. Lay Teachers: European, Male, 1; Native Christian, Male, 100. Native Communicants, 1251. Native Christian Adherents, 3556. Baptisms during the Year: Adults, 259; Children, 102. Schools, 14. Scholars: Boys, 178; Girls, 32; Seminarists, 20. Voluntary Unpaid Native Agents, 100. Contributions by Native Christians for religious purposes, $1,700.

STATISTICS OF THE FUH-KIEN MISSION, C.M.S., 1880.

Stations and Out-Stations.	Catechists.	Baptisms.				Expelled.	Died.	No. of Baptized Christians.	No of Communicants.	Candidates for Baptism.			Contributions for Religious Purposes.
		Men.	Women.	Children.	Total.					Men.	Women.	Children.	
Foochow City	2	2	1	2	5	...	...	36	20	3	...	1	$ 2 : 35,996 cash.
Sing Taing	1	...	...	...	...	...	...	21	9	2	3	3	2 : 6,900 ,,
Iong Tie	1	1	...	...	1	1	...	2	2	6	1	...	200 ,,
Ming Ang Teng	...	...	...	...	...	...	...	4	3	...	...	...	2
Lieng Kong City	1	4	4	6	14	...	...	24	18	6	4	4	4
Tang Iong	1	...	...	3	3	...	1	30	21	6	4	2	3 : 520 ,,
Ká Teng	1	...	...	...	...	...	...	...	...	3	...	...	3,000 ,,
Lien Iong	1	...	...	...	...	...	...	...	...	3	...	3	1,550 ,,
Tong A (L.K.)	1	2	2	6	10	...	1	13	4	3	6	1	5 : 100 ,,
Tau Ká	1	...	...	2	2	...	1	5	3	8	2	2	4 : 100 ,,
Ma Pe	1	1	...	...	1	...	...	1	...	2	...	1	1½
Chiah Sioh	1	...	...	...	...	...	...	5	...	3	...	...	1
Lo Ngwong City	1	9	...	...	9	...	2	223	72	48	4	5	68½
Heng Iong	1	2	...	...	2	...	...	16	12	17	3	2	10 : 237 ,,
Tak Sioh	1	...	...	...	...	...	...	...	...	...	...	...	
O Iong	1	...	...	...	...	...	2	10	8	10	...	3	12
Ching Kang	1	...	...	...	...	...	...	2	2	12	...	...	2 : 140 ,,
Iong Tüng	1	...	...	...	...	...	1	16	14	12	4	9	9 : 6,000 ,,
A Chia	1	...	...	...	...	...	2	23	19	8	8	6	10 : 1,500 ,,
Seu Kio	1	3	...	...	3	...	...	8	6	6	...	...	2 : 300 ,,
Wong Pwang	1	2	...	...	2	...	1	34	24	14	10	10	1 : 14,300 ,,
Sieu Hung	1	...	...	...	...	...	1	35	18	5	2	...	10 : 860 ,,
Tong A	1	...	9	5	14	...	1	45	28	21	12	17	13 : 6,400 ,,
Lau Iong	1	4	...	...	4	...	...	6	6	8	...	4	4 : 4,100 ,,
Sang Kaŏk Iong	...	...	...	...	...	...	1	20	12	2	...	1	3 : 200 ,,
Twai Kwoh	1	...	...	...	...	...	...	...	...	7	...	...	1
A Ling	1	6	...	...	6	...	...	6	6	27	4	2	5
Ling Iong	...	...	...	...	...	...	...	15	10	7	4	4	7 : 1,800 ,,
Hok Ning City	1	1	...	...	1	...	...	7	5	5	...	...	3
Sieu Nang	1	...	...	...	...	...	...	...	...	6	...	...	
Ning Taik City	1	1	...	1	2	...	2	73	36	5	...	...	15 : 89,842 ,,
Ne Tu	1	1	...	...	1	...	1	11	7	5	5	...	2 : 300 ,,
Hi Lwang	1	1	1	1	3	...	...	6	4	3	1	1	1 : 300 ,,
Lek Tu	1	1	...	...	1	...	...	15	10	3	1	1	2 : 1,550 ,,
Chek Tu	1	1	...	...	1	...	...	16	8	2	2	4	2 : 430 ,,
Chiong Wang	1	...	...	2	2	...	...	3	1	2	...	...	
Kau Tu	1	...	...	...	...	...	...	...	...	...	...	...	
Kwo Lêng	1	3	...	...	3	...	...	4	3	1	1	...	1,380 ,,
King Se Hung	1	...	3	5	8	1	1	79	53	20	10	4	11 : 620 ,,
Há Ngwong	1	11	3	3	17	....	1	27	16	7	4	4	7 : 900 ,,
Chêng Iong	1	1	4	5	10	...	...	36	20	6	3	3	8 : 2,900 ,,
Sioh Chio	1	1	1	3	5	1	4	90	68	9	9	7	18 : 2,720 ,,
Ting Sang A	1	1	...	...	1	...	...	41	21	16	9	6	7

Stations and Out-Stations.	Catechists.	Baptisms.				Expelled.	Died.	No. of Baptized Christians.	No. of Communicants.	Candidates for Baptism.			Contributions for Religious Purposes.
		Men.	Women.	Children.	Total.					Men.	Women.	Children.	
Chiong Ká	...	...	...	...	...	...	...	9	5	5	3	1	$5 : 448 cash.
Siang O	1	...	...	...	...	...	...	...	...	15	14	17	3 : 270 ,,
Ku Cheng City	1	...	...	2	2	...	2	98	64	12	4	6	43 : 44,490 ,,
Lau A	1	6	...	...	6	2	5	50	38	5	4	4	29½ : 36,650 ,,
Wong Chong Iong	1	1	...	...	1	...	3	16	13	2	1	3	12½ : 1,800 ,,
Ngu Tu	1	2	4	2	8	...	...	52	31	10	6	7	45 : 11,780 ,,
Wong Pah Kau	1	2	...	...	2	...	...	2	2	5	...	1	3½
Chek Po	1	8	4	11	23	...	...	28	16	8	1	4	6½ : 342 ,,
Sek Lek Tu	1	...	...	...	...	...	...	14	5	...	...	2	3 : 2,940 ,,
Sek Chek Tu	1	...	...	...	...	...	...	5	5	4	3	5	3½ : 3,100 ,,
Sek Paik Tu	1	...	...	...	...	...	...	9	8	9	...	...	6½ : 300 ,,
Sing Chio A	1	...	...	...	...	...	...	1	1	10	1	1	2 : 22,800 ,,
Ka Pang	1	...	...	...	...	...	...	3	3	5	...	...	2½ : 900 ,,
Kwang Chiu	1	...	...	...	...	...	...	6	3	5	1	1	2
Ku Iong	1	...	...	...	...	...	...	15	10	4	1	...	3½ : 2,100 ,,
Soi Ngang	...	...	...	...	...	...	...	3	2	7	...	14	2,400 ,,
Nga Iong	1	1	...	...	1	...	1	10	6	7	...	2	3½ : 3,500 ,,
Ang Chong		...	...	...	...	...	...	6	6	2	...	...	3
Siek Iong	1	...	...	...	...	...	...	...	...	2	2	...	2½ : 850 ,,
Ka Sai	1	7	...	...	7	...	...	7	...	23	...	3	4½ : 500 ,,
Sang Iong	1	1	...	...	1	...	...	10	8	3	...	...	8 : 500 ,,
Sioh Iong	1	...	...	...	...	...	...	13	7	1	1	...	1 : 1,500 ,,
Li Iong	1	...	...	...	...	...	...	19	7	8	4	3	1 : 1,600 ,,
Ká Pieng	1	...	...	...	...	...	...	...	...	4	...	...	1 : 200 ,,
Kah Tsiik	1	...	...	...	...	...	...	1	1	6	...	3	1 : 500 ,,
Ang Iong	2	2	4	4	10	1	1	51	39	3	2	2	67 : 2,700 ,,
Pa Lau	1	...	...	...	...	...	...	18	16	7	2	...	5 : 53,400 ,,
Tong Liang	1	...	...	...	...	...	...	7	6	...	...	...	4 : 3,100 ,,
Tó Hwong	1	...	...	...	...	...	2	4	3	10	...	2	8 : 4,800 ,,
Sang Po Chai	1	1	...	1	2	...	2	28	18	4	2	3	8 : 2,700 ,,
Chó Iong	1	...	...	...	...	...	2	19	11	3	...	...	6 : 2,800 ,,
Lau Chio Seng	1	1	...	...	1	...	...	6	5	3	...	...	3 : 3,000 ,,
Cheng Ka Iong	1	...	2	...	2	...	...	8	6	2	...	...	2½ : 1,550 ,,
Wong Cheng	1	1	...	...	1	...	1	4	3	2	1	...	1 : 1,220 ,,
Sêng Káng	1	...	...	...	...	...	...	4	3	3	...	...	1 : 1,300 ,,
Chiong Hu Pwang	1	...	...	...	...	...	...	2	2	1	1	...	
Pwang Lang	1	1	1	3	5	...	2	25	10	1	1	...	12 : 980 ,,
Chó Pang	1	8	2	2	12	...	...	16	15	16	1	2	29 : 7,070 ,,
Kang Pwo	1	1	...	...	1	...	...	1	...	3	...	...	
Nang Sang	1	...	...	...	...	...	1	9	7	16	5	3	4 : 700 ,,
Tong Kio	1	...	...	...	...	...	...	...	...	2	...	...	2½
Kwang Tong	1	...	...	...	...	...	...	...	...	5	...	...	1
Pi Liang	1	...	...	...	...	...	...	...	...	...	...	...	
Siong Chie	1	...	...	...	...	...	...	3	3	2	...	...	4 : 900 ,,
Siong Pó	2	...	...	...	...	...	...	1	1	1	...	1	½ : 1,769 ,,
Hok Chiang City	1	...	...	...	...	...	...	...	...	1	1	3	
Kêng Tau	1	11	4	3	18	2	1	46	32	15	23	33	19 : 11,600 ,,
Tung A	...	...	...	4	4	...	...	14	7	1	2	1	3 : 750 ,,
Kêng Kiang	1	7	6	1	14	1	1	72	62	13	10	12	10 : 32,224 ,,
Hong A	1	...	...	3	3	...	2	47	36	8	6	10	110
Haiu Te Tá	...	...	...	...	...	...	...	6	4	7	6	1	3
Kó Sang Che	1	...	...	2	2	...	...	11	7	18	12	20	5
Tong Kang	...	2	...	1	3	...	...	31	20	10	8	12	10
Seng Iong	...	6	...	...	6	...	...	6	6	10	5	5	3
Sang Au	1	...	...	1	1	...	1	26	14	22	14	16	13 : 2,000 ,,
Sá Kêng	...	3	1	3	7	...	...	26	13	7	6	12	7 : 2,000 ,,
Sieng Ing Chiong	1	4	2	6	12	...	...	17	10	9	6	4	3 : 3,550 ,,
Twai Ku	...	...	1	3	4	...	...	13	8	13	8	10	6 : 4,200 ,,
Pe Hu	1	17	3	2	22	...	...	31	24	24	1	16	27 : 512 ,,
U Iong	1	11	6	3	20	...	...	25	19	45	6	13	11
Sá Chung	1	7	...	...	7	...	...	9	4	16	...	1	7½ : 1,380 ,,
To Pwo	...	...	...	...	...	...	...	...	...	10	...	...	
Loi Kang	1	...	...	...	...	...	...	...	...	7	3	3	4 : 400 ,,
Hing Hwa City	1	2	...	...	2	...	...	4	3	7	4	...	3 : 800 ,,
Ang Tau	2	9	...	...	9	...	...	13	13	20	1	2	9 : 2,300 ,,
Kieng Sang	1	10	...	1	11	...	...	11	6	32	1	...	5 : 6,870 ,,
Sien Kek	...	...	...	...	...	...	...	8	5	1	1	...	1 : 1,670 ,,
Total	100	191	68	102	361	9	50	2007	1251	879	300	370	$1,223

From the Rev. Ll. Lloyd.

KU-CHENG DISTRICT.

The Rev. Mr. Tang has been stationed at the city of Ku-Cheng during the present year, he has visited, as far as he was able, the out-stations in the district, and his wife, who is a very intelligent woman, has also visited the women at Ku-Cheng and in the stations round, especially directing her attention to the catechists' wives, to whom she has pointed out the duty and importance of gathering together the women of their several congregations, with any heathen who will come, and teaching them verses of Scripture, hymns, &c. We hope that this may prove of great benefit.

There are now eighteen out-stations in the Ku-Cheng district, and our friends will readily understand that, whilst some of these stations cause us joy, others cause us sorrow, while of others again it may be said, "There is no falling off and yet no advance—things seem to be at a standstill." My own feelings when itinerating are, I suppose, much like those of every other missionary, very varied: when, for instance, I reach a station where the catechist is energetic, where the people are civil, and where great interest is manifested in the Gospel of Christ, my heart is of course full of joy and thankfulness, and I forget all the troubles and anxieties which beset our work, and like the eunuch of old, I go on my way rejoicing; and then perchance my next halting-place is at a chapel where the people are very rude and boisterous and where an utter indifference on their part to the message of salvation seems to have affected the catechist. Can it be wondered at that then one's hopes sink very low, and one is ready to cry out, Why all this trouble? Why all this expense to the Church of Christ with apparently no result? But then one remembers that God's Word is still quick and powerful, and that it must accomplish that whereunto He has sent it; and one remembers too, how other missionaries have been content to labour on through long, weary years of sowing, until in God's own good time the harvest was vouchsafed; and so with a prayer that erelong the reaping-time may come, one goes on a few miles further, to find probably an earnest band of Christians waiting to give one a hearty welcome.

There has not, I am sorry to say, been much interest shown in the city of Ku-Cheng itself during 1880; only two of its inhabitants having been baptized during the year. Preaching is regularly carried on in our church and at the Bible and Tract Depôt, but few hearers seem to be attracted now, even if a foreigner is present.

Chek-Pó.—I am able to report twenty-three baptisms at this village this year, fifteen of whom belong to one family. I mentioned this family last year and I am thankful to say that they have continued steadfast in their determination to join us, although they have had to bear a good deal of ridicule in consequence. We have every reason to hope that their influence in the place will be very great, as they are well-to-do people, and it seems scarcely possible that they can be influenced by any unworthy motives in casting in their lot with the despised followers of Jesus.

Ka-Sai.—At this village, which has, I think, been scarcely mentioned in former reports, an interesting work has commenced this year, the inquirers numbering between forty and fifty. Mr. Tang has visited the place and baptized four of them, and I hope soon to visit them myself, after which I shall be able to write more fully about them.

Ngu-Tu.—The work at Ngu-Tu is still progressing, eight persons having been admitted into the Church this year. I regret to have to record the death of the catechist's wife which took place somewhat suddenly a few months since; she was an earnest, good woman, and had a fair knowledge of the Bible, having studied with Miss Houston at Fuh-chow, for a year and a half, and she will be much missed.

The Bible-woman, supported by kind friends in England, is still working at Ngu-Tu, and we believe that she is doing a good work there; at all events, there is always a large number of women and girls at the services, and of the eight persons baptized this year, four were women. The house which I mentioned in my last letter we have completed the purchase of, and have removed to it: it is much more commodious and suitable than the former one.

Lau-A.—There has been a slight increase in the number of Christians at

this station, and four candidates for baptism have received that rite. The catechist's wife, Jun, from Singapore, has still continued to teach the Christian and heathen women, but the attendance is not so good as formerly, several who had come regularly for some time, having ceased to do so. I am sorry to have to report that two of the members of this Church have had to be expelled. One for opium-smoking, and the other for bigamy. The latter case is rather a sad one. It seems that the man, who has been baptized some years, has always been much persecuted by his wife, who has cherished a bitter hatred towards Christianity. The husband, however, still remained firm and regularly attended the services at our church. Last year this first wife, finding that no children were born to her, endeavoured (as is the custom in China) to persuade her husband to marry another wife, so that the family name might be kept up. He spoke to the catechist about it, and was of course told that such an act would be very wrong and contrary to the teaching of Christ and His apostles. The man seems to have steadily refused to listen to his wife's suggestion for a long time, but at length he gave way, and consequently we have been obliged to expel him.

Of the other stations in this district I have nothing special to write. A few of our members have left us, and others cause us much sorrow by their inconsistent conduct, but it is a matter for thankfulness that only these two men at Lau-A have been expelled during the year.

Kiong Ning Foo District.

The Kiong Ning Foo chapel case still remains *in statu quo*, nothing whatever having been done by the authorities since the last Annual Report was written. The unfortunate man who sold the house to us is still in prison, and continually writes begging us to procure his release, which of course we are unable to do. I mentioned last year that we had voted a sum of money to be sent to his wife and children to keep them from starving, and we hoped that the man would be released before that money was exhausted; however, our hopes were not realized, and we have thought it best to let his wife and family come and live in one of the rooms in our Bible-women's house, allowing her a small sum monthly to buy food, &c., while she is learning to read the New Testament, with the other women. She has been here some time, and is making fair progress.

Of the two out-stations in this district I have very little to write. There are four or five Christians at Siong Chie and two or three at Siong Pó. I trust that erelong we may be able to give a more cheering account of the Kiong Ning Foo district.

Iong Ping Foo District.

We are still unable to obtain possession of our long-closed chapel in this city; the matter is still before her Majesty's Minister at Peking, and we are hoping that erelong some definite arrangement will be made respecting it.

Nang-Sang.—There have been no baptisms at this station during 1880, and the services have for some time been a good deal interrupted by the serious illness of the catechist, Mr. Ngoi, which terminated fatally in October. He was one of the oldest men in the employ of the Mission, and had formerly been a soldier. The chief reason why he was appointed to this station was in consequence of his ability to speak the Court dialect, to which that spoken at Nang-Sang very nearly approximates.

The only other station in this district is *Kang-Pwo*, which has been opened quite recently. There are now several inquirers there, one of whom was baptized during our last Conference in November.

Sang-Iong District.

I am glad to say that there are two or three apparently sincere inquirers at Sang-Iong, who have attended our services regularly for some time past; I have not, however, yet baptized any of them as I thought it best to keep them waiting as long as possible. This place has always been a very unfruitful one, and the few Christians who have been baptized, have for the most part turned out very badly, so that one needs to be extremely careful before admitting any of the inquirers into the Church. It will be well understood that merely nominal Christians, living inconsistent lives, are a great hindrance to the spread

of the Gospel, and a stumbling-block to all sincere inquirers.

Kah-Tëük.—I am not sure that this station has ever been mentioned in our reports; it is situated about seven miles from Sang-Iong, on the road to Ning-Taik, and has been opened about three years. Until lately scarcely any interest was shown, but I am glad to say that when I visited the village last month, I found quite a number of inquirers, several of whom I much liked the appearance of. I deferred baptizing any until my next visit.

ANG-IONG DISTRICT.

I have lately visited all the thirteen stations in this district, and, speaking generally, I must confess that I returned to Fuh-chow very much cast down. At the majority of the stations there seems to be an utter indifference to the preaching of the Gospel, and some of the catechists appear to be unsuitable for the positions they occupy, although they are the best men we can get at present. We all feel that what the Fuh-chow Mission now needs more than anything else, is a supply of well-instructed, spiritually-minded teachers; men willing to endure hardship as good soldiers of Jesus Christ; men who will, day after day, walk from village to village, and from house to house with the message of salvation upon their lips; men indued with much patience, who are willing to bear with the dulness of these poor ignorant villagers, to teach them constantly, and again and again, if need be, the chief truths of our holy faith. That God would raise up a number of such, and give us a place to teach them in, is what we ourselves continually pray for, and we would ask our friends at home to remember this matter when praying for our work here. Of course when I speak of the catechists as unsuitable, I do not mean to say that they are not good men; on the contrary, we believe every one of them to be true Christians; but what I do mean is, that some of them are very old and infirm, so that they cannot walk any distance, as it is very necessary they should do if the district is to be evangelized.

There is nothing of special interest to write with respect to Ang-Iong itself. It has this year been under the charge of the catechist, Yek Siu Kieng, a literary man from Ku-Cheng. He has, however, suffered so much from ague, that we were obliged to remove him at the Conference. He has been replaced by the Ngu-Tu catechist, who is a native of the place, and will therefore, no doubt, be able to bear the cold better. Ang-Iong, it will be remembered, is between 2000 and 3000 feet above the level of the sea.

Pa-Lau.—I mentioned last year that we had granted a sum of money, from private funds placed at our disposal, towards the cost of erecting a church and catechist's house in this village. I am glad to say that the building is now fast approaching completion, and is quite an ornament to the place. It is, at our suggestion, built in native style, as being more in harmony with the surrounding houses, and as less likely to incur the displeasure of our enemies. The whole structure cost about $450. As the catechist remarked to me, "We must now hope that it will soon be filled with worshippers."

Chó-Pang.—I mentioned last year in my Annual Letter, that some interest had sprung up in this village. I am thankful to say that this year still more have joined us, there being now about forty Christians. Eleven persons have been baptized at Chó-Pang during 1880, one of them a literary man from a village near, who, together with his two sons, has been brought to Christ by means of a very earnest Christian of the same village, who has been baptized some years. Several of them were also relatives of the late Rev. Mr. Su. May it not be that God is now answering the many prayers which his faithful servant doubtless offered up for this his native village? The catechist here is one of our best men, and will, I hope, one day be ordained; he is a widower, his wife's death, Sien, from Singapore, I mentioned last year. It was very pleasing to find how well the candidates for baptism had been prepared. Mrs. Su, the widow of our late pastor, lives here, a small pension having been granted her by the Mission, and she makes herself useful in teaching a few women who come to the chapel. These Christians have expressed a desire to build a small chapel at Chó-Pang and two of the leading members of the Church have given a piece of land, valued at $80, for the purpose; but we have thought it best for

several reasons to persuade them to wait a little longer before doing so.

Lau-Chio-Seng.—This station, which has been opened some years, has, I think, very seldom been mentioned in the Reports, the reason being that there was nothing to state with respect to it; it has been one of the unfruitful spots in the Fuh-kien Mission. I am glad to be able to say that there are several inquirers there this year, some of them being members of the family of a retired mandarin. One apparent reason for non-success at this place is the fact that the landlord of our chapel, whose house it adjoins, is a most violent opponent of Christianity, and loses no opportunity of ridiculing it and those who profess it. We have determined to move our chapel at once to a more convenient house a short distance away, where I trust we shall have a greater blessing.

Pwang-Lang.—This name will be quite unfamiliar to our friends at home: it is a comparatively new station, about three miles from Ang-Iong, on the road to Chó-Pang. There are quite a number of Christians there who formerly worshipped at Ang-Iong, and also a number of inquirers. I baptized a family consisting of four persons last month, and I hope a good work is beginning here.

Tó-Hwong.—This name will be also quite unknown. It is a village situated between Ku-Cheng and Chwi-Kau. Our old chapel at Li-Ka-Kie, about three or four miles distant, was removed here at the suggestion of the Native clergyman and catechist, and I am pleased to say that there are about twenty inquirers there. Two very intelligent young men, tailors, have been baptized, the firstfruits, I trust, of a great ingathering. I saw here what I never saw before, I think, viz., that when we knelt in prayer at our evening service, all the heathen, without exception, knelt with us, and remained perfectly quiet until all was over.

Ning-Taik District.

I visited all the stations in this district in October, and a careful examination of the baptismal registers showed that some of those who have been baptized into the name of Christ have ceased to have anything to do with us; various excuses are given as reasons why they do not attend the services; but one fears that some, if not most of them, must have entered the Church hoping to obtain some temporal benefit, and then finding that it was not so, have grown tired of coming.

The city of Ning-Taik has been under the care of the Rev. Ting Sing Ki, and I believe his influence is already being felt. Within the city itself there are a few inquirers, and two of them, a man and his son, I have baptized. Our chapel is in a rather retired place, and we have determined to have a door made in the wall which will open on to the street. We hope thus to attract the attention of the passers-by.

King-Se-Hung.—I briefly noticed this place in last year's Report. I must write a little more fully about it now. The meaning of the name is "the Peak of the Golden Monastery," for what reason I have failed to find out. That it is a peak, and a very high one, however, I know well, for we had literally to climb for an hour and a half before we reached it. It consists of a number of small hamlets scattered over the mountain-tops, and the people are almost entirely occupied in cultivating the sweet native potatoe. There have been one or two Christians there for some years, who have been in the habit of attending the services at Ning-Taik, about four or five miles distant. Last year, however, very great interest sprang up there, and I received a petition signed by more than a hundred of the inhabitants, asking that a catechist might be sent there. Some time elapsed before we were able to comply with their request, but at length we did so, and towards the close of 1879, quite a large number of men and women from this place were baptized at Ning-Taik. Of course it is almost impossible to procure a suitable house for a chapel in such a locality, and therefore we have promised them a grant from our Building Fund towards erecting one. They have themselves given the site and a sum of money besides. There are now about 130 Christians at King-Se-Hung, and the work is extending; most of the people are unfortunately very ignorant, and our only fear is that the work may not be permanent. Will our friends especially pray for this secluded and lofty region near Ning-Taik?

Chiong-Ká.—This is a village of which I must not fail to send a short account, and what has taken place

there is a wonderful instance of the manner in which the work in this Mission extends without our aid, and often without our knowledge.

In 1879, one of our Christians at Ting-Sang-A, a Mr. Ma, removed to this place, together with his family, all of whom are Christians. Chiong-Ká being a long distance from any chapel, he was obliged to conduct service in his own house (he is a fair scholar), and he invited any of the neighbours who were willing to join him, explaining that he was one of the "Doctrine of Jesus," and that he worshipped the one true, invisible God, the Maker of all things. The number of people who came to his house soon increased, until at length he applied for a little assistance to help buy forms for their accommodation.

Near Chiong-Ká is another village named *Siang-O*, to which the news of the new doctrine spread, and many people from that village also attended the services at Mr. Ma's house.

This year, at their earnest solicitation, we have sent them a catechist; he is stationed at Siang-O, as a more suitable place for a chapel than Chiong-Ká. There are now between sixty and seventy professing Christians in the two villages.

Ká-Ngwong (incorrectly spelt "Ká-Mwong" in former Reports).—This village is situated about three miles from Sioh-Chio, on the road to Sang-Iong, and a good deal of interest has been manifested this year. I was surprised with an explosion of crackers and rockets when I visited the village in November; such demonstrations being usually reserved for the "great man," i.e. the Bishop. Seventeen baptisms have taken place here during the year, and there are about sixty Christians assembling each Sabbath for worship.

Kwo-Leng.—This station, opened in 1877, was briefly mentioned in a Journal I sent home at the end of that year. (See *C.M. Record*, Sept. 1877.) It is a very busy, populous town, about thirty miles north-east of Ning-Taik. I am sorry to say that the position of our chapel is not at all a good one. We almost procured a capital house in the main street a few months since, but at the last moment the negotiations fell through. The difficulty of renting houses is no small one in the Fuh-kien Mission, and we cannot be surprised, when we see how some landlords have suffered in consequence of renting to us.

Kwo-Leng has not shown an interest in the Gospel until this year, and now the number of inquirers is very small, only some five or six; but we must not despise the day of small things. I do not think I ever saw two nicer Chinamen than the two it was my privilege to baptize at Kwo-Leng some two months since. Mr. Tang had previously baptized an old doctor, so that there have been three baptisms there this year.

With regard to the last-mentioned old man, who is about seventy years old, and keeps a medicine-shop in the town, I have to record the following:—

Some time after his baptism, he was taken very ill, and, after suffering a great deal, apparently died; thereupon his coffin was bought, grave clothes prepared, &c. The relatives just before the body was placed in the coffin, requested our catechist, who was present, to offer up a prayer on behalf of those who were left; this he did, and shortly after the supposed dead man began to move, and eventually quite recovered. This caused great excitement, and it was rumoured that he had been raised from the dead in answer to prayer. Of course we have pointed out that the man was evidently in a trance, and we were careful to have this clearly explained at our Annual Conference, lest the idea should get abroad that a miracle had been wrought.

Chiang-Yong.—The work at this station is still going on very satisfactorily. Ten persons have been added to the Church by baptism during the year, and the total number of Christians exceeds fifty.

Of the other stations in the Ning-Taik district I have nothing particular to write. There have been three baptisms at Sioh-Chio, one at Chek-Tu, one at Lek-Tu, and two at Hi-Lwang. The most unsatisfactory places are Ting-Sang-A, where, I am sorry to say, several have ceased attending the services, and refuse to listen to the exhortations of the catechist, and Chek-Tu, where at least one family have also left off coming to church. The father was one of the first converts at Chek-Tu, and was formerly a most zealous man; he was employed at one time as a colporteur of the Bible Society. I went to see him and told him of the sorrow with

which I had heard of his defection. His reply was that he could not keep the Sabbath, but that, in his heart, he still believed in Christ, and had no intention of returning to idolatry. I endeavoured to obtain a promise from him that he would again join us, but was unable to do so, I am sorry to say.

Hok Ning Foo District.

The large city of Hok Ning Foo has only yielded one convert during the year; but I am glad to say that there are several inquirers there, some of whom will, I hope, be baptized soon. I spent a very happy Sunday there on Oct. 31st, when sixteen persons were present at the services, and eight of us partook of the Holy Communion. The terrible extent to which opium-smoking prevails in this city has been alluded to before, and I was assured that seventy per cent. of its inhabitants are addicted to that vice. I was quite pleased to notice the absence of the poppy as I approached the city, because in former years the fields have been red with it, and on inquiry, I found that the mandarin had prohibited its cultivation; but, unfortunately, only that he might "squeeze" those who wished to cultivate it, all who were willing to pay him a certain sum having permission to grow as much as they like.

It is a rule of our Church from which we never deviate knowingly, not to baptize any one who smokes opium or eats it in any quantity, and in some cases it seems extremely difficult to know what is right. At Hok Ning Foo there are two men, one about fifty years of age and the other about sixty-five, who have been opium-smokers for many years. They have attended our chapel regularly for more than three years, and during that time have given up smoking opium, but instead have swallowed a certain quantity each day, as they say it is impossible for them to do without it. They begged very hard to be baptized, but I was obliged to refuse them that rite, although I wondered whether I was acting rightly in so doing. The people of Hok Ning Foo are very civil, and the Gospel is very faithfully preached by the catechist, both in the chapel and in the streets. I must not omit to mention that we have just decided to open a Bible and Tract Depôt in this important city; we have procured a shop in the main street, and hope to open it shortly.

The only out-station in this district is *Sieu-Nang*, a large village about sixty li south-west of the city. The people seem very nice, and we had some interesting conversation about the Gospel when I was there in October. There are seven or eight inquirers and we hope a good work is beginning.

Ping-Nang District.

I am sorry to say that of the three stations in this district only one, Kwang-Tong, has given us any encouragement as yet. At Kwang-Tong this year there are some five or six inquirers, who appear to be in earnest. At Tong-Kio there are two men who attend the services more or less regularly, but can scarcely be reckoned adherents. The Pi-Liang chapel has, at the suggestion of the Native clergyman, been closed for a time, for various reasons; we hope, however, it will one day be re-opened.

Hing-Hwa District.

We have only two stations in this district—one in the city itself, and the other at Ang-Tau, some six miles distant.

The city of Hing-Hwa has never given us many converts, only four persons having been baptised there in three years and a half. It is a very idolatrous place, and I certainly never saw the temples so well cared for in any other part of the province that I have visited. A very large quantity of money is expended every month in purchasing a kind of money which is made of bamboo pulp, moulded in the shape of a boat, and afterwards covered with red and gold paper. This money is sold in long strings, and one sees heaps of it before every shrine. It is supposed that when burnt this mock money becomes real money, and thus is of great benefit to those who have died, and of course, a son or grandson who fails to send money in this way to his father or grandfather every month, is considered very unfilial. Oh! how one longs for the time when these people will understand the uselessness of such things.

I am glad to be able to report two baptisms at Hing-Hwa during the year; one of an old man, aged seventy-four, who was employed for many years as a writer in the Yamen, the other his son,

who is engaged in business in the city. At Ang-Tau there have been nine baptisms, and the catechumens number about thirty, some of whom are not so regular in their attendance as we could wish. There is a tremendous temptation to work on the Sabbath during harvest-time, and we fear that some of our adherents do so.

Taik-Hwa District.

We have six stations in this, our most southern district, and I am thankful to say that a good deal of interest is still manifested in this region. The people are for the most very civil, and I have never experienced the least rudeness from them. The dialect spoken is very much the same as that spoken at Amoy, from which our farthest station is only about three days distant.

Pe-Hu.—There have been twenty-two baptisms at this place during 1880, and with our assistance the Christians have built a very nice chapel adjoining the old one, which was far too small to accommodate the attendants at public worship. More than 100 persons were present at my last visit, while every inch of the wall and many of the roofs of the surrounding houses were crowded with the heathen anxious to see what entering the Church meant. I was obliged to postpone the baptism of several others presented to me, for various reasons. One—a chooser of lucky sites for graves, &c.—because he does not seem to have given up entire connexion with idolatry; another, because his father, whom he assists, keeps a general village shop, and sells, among other things, opium; he hopes erelong to induce his father to discontinue its sale; others I was unable to baptize on account of their want of clearness in answering my questions.

There have been several cases of persecution in this place, and our colporteur was beaten rather severely last spring. He applied to the magistrate for protection, and that official seems to have promptly settled up the case by punishing his assailants.

U-Yong.—The work at this station is still progressing satisfactorily, and twenty persons have been baptized this year—twelve men, five women, and three children. The average attendance is about seventy, and I was much pleased with all I saw there. The chapel is kept nice and clean, and several red pieces of cloth with texts upon them suspended on the walls give it a bright, cheerful look, while several official proclamations posted up on the side wall, forbidding the persecution of those who profess the "Doctrine of Jesus," reminds one that all is not peace, and that some of this little company of believers have a good deal to bear for Christ's sake. One of these men is at the present time bearing much persecution because of his refusal to take part in the idolatrous rites connected with ancestral worship, and part of his fields have been taken away in consequence, and in addition, he and his wife and children are regarded as outcasts, and the heathen will have nothing to do with them. I hope you will understand what a bold step it is for a man to avow himself a disciple of Jesus, a follower of the hated foreigners' religion, and to declare henceforth he will have nothing to do with idolatry, or its belongings. No wonder that he is soon considered as a stranger who has departed from the customs of his ancestors, and therefore is to be despised and annoyed in every possible way.

Kieng-Sang.—This name, which will be new to you, is that of a station opened some two years since, between Hing-Hwa and U-Iong, about ten miles from the latter place.

I am glad to say that here, too, we have cause for thankfulness that the good seed of the kingdom has borne fruit, eleven of its inhabitants having been admitted into the Church of Christ during the year, while some thirty meet together each Sabbath for service.

Our chapel is unfortunately in a rather unsuitable position, and we are in treaty for another house newly built and much larger, about five li distant.

The names of the other stations are *Sá-Ching*, of which I sent an account to Mr. Wright at the beginning of the year, and where I am glad to report some forty or fifty worshippers; *Loi-Kang*, where some ten have joined us; and *To-Pwo*, where there are seven or eight apparently sincere inquirers. I hope to write more fully of these places next year.

I cannot conclude my Report without expressing my thankfulness to Almighty God for His preserving care during my

journeys amongst this people, and my joy that, notwithstanding all the opposition which is manifested against us, His Word is still proving itself to be the Power of God, and that numbers are being added to the Lord, both men and women.

BOOK AND TRACT DEPARTMENT.

As this department of our work is in my charge, I ought to mention that the S.P.C.K have very kindly made us a grant of 50*l.* towards the expense of printing 2000 copies of the Book of Common Prayer in the Fuh-chow dialect, and that I have also had printed 200 copies of the Bishop's Classical Prayer Book, for use in the remoter districts where the Fuh-chow dialect is not spoken, using, with the Bishop's permission, our terminology.

Miss Foster has compiled the *Silent Comforter*, of the Religious Tract Society, in this dialect, and we have disposed of 250 copies. The cost of printing these was defrayed by the Religious Tract Society, to whom we are much indebted for their very material aid in this department of our work.

I have revised a valuable Compendium of Christian Doctrine by Dr. Faber, of the Rhenish Mission, called, the *Great Learning*, and we have had 400 copies printed; it is a book much valued by our catechists and more intelligent Christians. The cost of publishing this work was also defrayed by the Religious Tract Society.

From Dr. B. Van Someren Taylor.

Foochow, Dec., 1880.

DEAR SIRS,—In my last Annual Letter I informed you that a small Dispensary had been opened at our South Street Chapel in the city. This was continued open till last April, when it was closed for two reasons, viz.—

1st. The continued opposition of the Chinese authorities to our remaining in the city had a serious effect upon the attendance. During the month of January the attendance was good, but it began to drop off in February, and on the day the Mandarins sealed our houses there were only two patients, and after that no one would attend, although the Dispensary was open.

2nd. The fact that there were plenty of sick in the country stations, where of course they could obtain no foreign medicine, led my brethren and myself to decide upon closing the Dispensary and devoting myself to country work.

I hoped to have been able to start off at once, but the continued opposition of the Chinese authorities rendered it imperative for two of us to remain at Foochow, and as Mr. Lloyd went up country with Bishop Burdon I was unable to leave.

As soon as they returned I started off for the Hok Chiang district.

The plan I then adopted was to visit the different stations of the district, staying only a few days in each.

I was away in all over a fortnight, and saw over 650 patients. I was made most welcome at every place, and the people seemed very glad to see me.

At one village, Seng Iong, a church member in whose house service is held every Sunday, invited me to stay some time with them, and promised to let me have part of his house to use as a small hospital. I was unable at that time to accept his invitation, but promised to return as soon as the hot weather was over. Accordingly, at the commencement of the cold season I went there.

I was away from home over three weeks. I did not at this time visit the other stations (except such as were on my way), as I thought it would be better to remain permanently in one place for a short time—for thus I would be able to perform a few small operations, and also I would be able to watch the progress of my cases.

The plan I then adopted was to tell those patients who required medicine daily, to come day by day. I thus saw that they took and applied the medicine that they needed, and I am happy to state that not a few were benefited, especially those suffering from skin diseases.

At this place there was a wealthy man who had caused the Christians considerable trouble by opposing them. I was called in to see him; a single look was enough to convince me that he was a leper. However, the case presented certain features that I thought it possible that his symptoms might be alleviated, if not cured. I therefore told him so, and gave him some medicine: he seemed very thankful. Since my return I have learnt that he has

ceased all opposition to the Christians. Whilst here I received several presents from my patients whom I had benefited. These presents consisted of fish, hens, ducks, eggs, and nuts.

I remained away in all over three weeks, and saw over 1600 patients.

After a rest of a few days at Foochow, I started off for the Ku-Cheng district. I stayed at Ku-Cheng city in the house behind the church. I remained there ten days, being away from home over a fortnight, and during this time saw only 200 patients, and these were cases which I could not well benefit. I never have seen people possessing such low vitality. What they really needed was good food and warm clothing for some weeks.

You perceive from this the difference between the work in the villages, and the work in the cities. At Hok Chiang I stayed at a small village, and saw over 1600. At Ku-Cheng I stayed in the city and saw only 200.

After my return from Ku-Cheng I visited the Lo-Ngong district. I stayed at Lo-Ngong city. I only remained four and a half days, for during that time I saw over 600 patients, and my stock of medicines got exhausted. I learnt that on the day I left 200 more came after my departure.

Here service was held in the chapel, as was also at Ku-Cheng, so that a good opportunity of preaching to the people was afforded. The people were very anxious for me to return.

I cannot help drawing attention to the importance of my work. The strangeness of the foreigner has to a considerable extent worn off. He is no longer followed by crowds. Moreover, the people are now accustomed to the preaching of the Gospel, and though the chapels are open, no stranger comes in to listen. (This remark refers to the cities.) The people, however, flock in when they know a foreign doctor has arrived, and thus a good congregation is soon gathered. Also it is as an evident proof that we are striving to benefit these people.

I have had associated with me two Chinese students, in order that they may acquire a knowledge of medicine. During the months of August and September I read with them a little Materia Medica and Physiology. In the latter subject using Professor Huxley's Handbook as my manual, which I had to explain in Chinese. I make it a point to draw their attention to anything important in the patients that come before us. It has been thought better, now that I travel so much in the country, that only one should accompany me. One therefore has been placed in the hospital of the American Board Mission. During the past year I have frequently assisted and performed operations at the hospital of the American Board Mission.

I hope during the following year to revisit the stations I have already mentioned, and also other stations of our Mission, and if possible to remain six weeks or two months at each.

ORDINATION AND DISMISSAL OF MISSIONARIES.

AS intimated in our last number, a special ordination was held by the Bishop of London at St. Paul's Cathedral on St. Peter's Day, June 29th, for C.M.S. candidates, when nine were admitted to deacon's orders and one to priest's. On the next day, the usual summer Valedictory Dismissal took place (this time at Exeter Hall, Lower Hall), for the delivery of the Instructions of the Committee to the brethren proceeding or returning to the mission-field in the ensuing autumn. These included seven of the newly-ordained deacons, Messrs. Ball, Bradshaw, Faulconer, Guilford, Lewis, Shaw, and Windsor—the other two, Mr. Balding and Mr. Martin, being detained at home for the present; also four of those previously detained, Messrs. Canham, Gollmer, Hall, and Verso; also five returning to the field after two or three years' sojourn at home, Messrs. Brown, Thwaites, Moule, Wolfe, and Miss Laurence; also Mr. Higgens, returning to Ceylon after a service of some years in England

as an Association Secretary; also Mr. Cain, starting for Australia, whither he goes for twelve months before rejoining the Dummagudem Mission; also Dr. D. Duncan Main, the newly-appointed medical missionary for Hang-chow. The following is a list of the missionaries and stations:—

Africa—West, Yoruba Mission .	*Rev. J. S. Bradshaw.
„ East, Mombasa . .	*Rev. A. D. Shaw.
India—North, Calcutta . .	*Rev. W. A. Ball.
„ „ Krishnagar . .	*Rev. J. W. Hall.
„ „ Santâl Mission .	Rev. J. Brown.
„ „ Agra . . .	*Rev. H. Lewis.
„ „ Lucknow . . .	*Rev. W. Windsor.
„ Punjab, Derajat . . .	Rev. W. Thwaites.
„ „	*Rev. E. Guilford.
„ South, Telugu Mission .	Rev. J. Cain.
„ „ „ . .	*Rev. J. Verso.
Ceylon—Singhalese Mission . .	Rev. E. T. Higgens.
„ „ . . .	*Rev. A. J. A. Gollmer.
China—Fuh-Kien Mission . .	Rev. J. R. Wolfe.
„ Shanghai	Rev. A. E. Moule.
„ Hang-chow . . .	*Dr. D. Duncan Main.
„ Ningpo	Miss M. Laurence.
N.-W. America—Athabasca (Eskimos)	*Rev. T. H. Canham.
North Pacific—Skeena Forks . .	*Rev. W. G. Faulconer.

* New missionaries.

We do not on this occasion, as we have done the last year or two, present a comparative summary of the reinforcement for the year, because there are still two or three uncertain quantities in the comparison, and particularly because the Committee have already felt able to sanction the departure of three additional men on the Extension Fund, so that the roll is as yet incomplete. Space does not permit of all the Instructions being printed in our pages; but we give some of the more interesting passages, together with Mr. Bickersteth's most striking and impressive sermon.

ORDINATION SERMON.

Preached at St. Paul's Cathedral on St. Peter's Day, 1881, *by the Rev E. H. Bickersteth, M.A.*

"He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep."—John xxi. 17.

These words were addressed to a contrite humbled forgiven apostle, before he was sent forth clothed with all the Pentecostal gifts of the Holy Ghost on his great and arduous work.

As Bengel reminds us, he had been thrice warned of his peril:

Once, early in that solemn night, immediately after Judas had left them, when, in answer to his words, "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake," Jesus said, "Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied Me thrice." (John xiii. 37, 38.)

And again, shortly before they left the upper room, when the Master said to him, "Simon, Simon, behold, Satan hath desired to have you" (i.e. all you, my apostles) "that he may sift you as wheat: but I have prayed for thee that thy faith fail not," or, as it might be strictly rendered, "fail

not utterly" (ἐκλείπῃ). Fail it did; from failing utterly Christ's prayer preserved it and him. And when to this he replied, "Lord, I am ready to go with Thee, both into prison and to death," then a second time Jesus said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me." (Luke xxii. 31—34.)

But now they had sung the Passover Psalms, and had left the city walls, and were on their way to the garden of Gethsemane at the foot of Olivet, when Jesus sadly and solemnly said, "All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered." But Peter replied, "Though all shall be offended, yet will not I." And then a third time Jesus warned him, "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny Me thrice." But he, we read, spoke the more vehemently, "If I should die with Thee, I will not deny Thee in any wise." (Mark xiv. 27—31.)

His ardent self-confident love refused to entertain the thought of danger. Had he not forsaken all for His Lord's sake? Had he not been admitted with James and John into the closest communion and fellowship Had he not made that confession of faith, upon which the Church of Christ was to be for ever founded? He was no believer of yesterday. Should he deny his Lord? Ah, Jesus knew him better than he knew himself.

They came now to the garden. And there the Lord asked them to tarry and watch, while He should go a little further among the olive-trees and pray. So truly human was His love, He craved their sympathy. It seems to us a request they could not deny Him. But they were weary, and very sorrowful; and the three whom He had singled out for this holy privilege, the heroic James, the beloved John, the impetuous Peter, slept. In vain the touching personal appeal was made to Peter, "Simon, sleepest thou? Couldst not thou watch with Me one hour?" He slept again, and yet again, while his Master was in an agony of prayer. He slept, and thus left the portal of his soul unguarded, while he was entering into the sorest temptation of his faith.

And soon he, with all the other apostles, forsook their Lord and fled. He did not flee for long. He soon returned; but, alas! not like John, to his Master's side; he stood with the servants to see the end.

And soon, too soon, we read, of his threefold denial of his Lord. Surely it is the mournfullest record that ever was penned! We feel all human nature humiliated in his fall, and abashed in his shame.

But Divine compassion could cover and condone even this. And the Lord turned and looked upon Peter. That look transpierced him. He went out and wept bitterly. He dared not himself draw near to the side of Jesus again. But what must not the story of the Cross, perhaps from the lips of John, have been to him? for he seems to have spent that Jewish Sabbath, the weariest day that ever dragged through on this fallen earth, with the beloved apostle. Surely his heart would have utterly sunk, if it had not been for the memory of his Master's words, "I have prayed for thee." That prayer saved him.

And when Easter dawned the angel's message was brought to him, "Go, tell His disciples, and Peter, that He goeth before you into Galilee: there shall ye see Him." Infinite Pity knew whose heart would most misgive itself, and named him alone of the apostles.

What were the communings of that day, when the risen Christ was seen of Cephas, we know not. The fact alone is recorded, "The Lord is risen

indeed, and hath appeared to Simon." The contritions and confessions on the apostle's part, the grace and goodness on the part of his forgiving Master, are veiled from us. Our own hearts, when most broken under the sense of our pardoned sins, can best divine and interpret what they must have been. But another later interview we are permitted to share.

It was in the early morning, on the shore of the Lake of Gennesareth. The second miracle of the draught of fishes had filled the apostles with awe. They knew that they were in the presence of their risen Lord. And they durst not ask Him, Who art Thou? fearing the very question should argue unbelief. And yet they longed for closer communion. It was vouchsafed to them. Jesus fed them from His own hands.

And now, when they had broken their fast, He saith to Simon Peter, "*Simon, son of Jonas,*" thus reminding him of his early life before his call, "*lovest thou Me more than these,*" i. e. more than these, thy fellow-apostles, love Me? This probes his heart, and tests his humility, for once he claimed a devotedness beyond all. But he humbly answers, "*Yea, Lord; Thou knowest that I love Thee.*" As you are aware, the translation *love* in these questions and replies represents two different Greek words. The Master had asked, "*Lovest thou Me?*" (ἀγαπᾷς με;). The apostle replies, "*I love Thee*" (φιλῶ σε). The first denoting the constancy of satisfied affection, the second signifying the tenderness and closeness of personal friendship. But Jesus accepts his confession, and confides to him, as to a trusted friend, the feeding of His lambs. "*Feed My lambs*" (βόσκε τὰ ἀρνία μου): that which is His own especial work, assigned Him by the word of prophecy, "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." (Isa. xl. 11.)

And now a second time the Lord asks, "*Simon, son of Jonas, lovest thou Me?*" (ἀγαπᾷς με;). And a second time the servant humbly replies, "*Yea, Lord, Thou knowest that I love Thee*" (φιλῶ σε). And this is followed by the yet weightier commission, "*Shepherd My sheep*" (ποίμαινε τὰ πρόβατά μου), implying all pastoral oversight and government of the flock.

But now a third time Jesus asks (accepting at last the word which breathed so much of personal attachment, and which Peter had twice substituted for the term He Himself had used for love) "*Simon, son of Jonas, lovest thou Me?*" (φιλεῖς με;). This touched a chord of tenderest sorrow in the apostle's bosom, recalling, as it must have done, his thrice-repeated denial. Yet his contrition failed not, and in truest humility he answered, "*Lord Thou knowest* (οἶδας) *all things: Thou knowest intimately* (γινώσκεις) *that I love Thee.*" And this is responded to a third time by the final commission, "*Feed My sheep,*" or rather, as many of the most ancient MSS. read, a reading accepted in the revised Greek text, βόσκε τὰ προβάτιά μου.*

It is very difficult to find any second word in English for *love*, and our revisers have not thought it good to do so. They simply note the fact in the margin. And yet many of the finer shades of meaning seem to lurk in the distinctive words employed. Possibly the expression "cleave to," which is consecrated by its usage in the Old Testament both for Divine and human attachment, might supply the needed alternative.†

* Not πρόβατα, as before, but προβάτια, the diminutive of affection, *the loved ones of My sheep*, or *My beloved sheep*, those who lie so near and dear to My heart.

† It is the usual translation of the Hebrew word דָּבַק (dahvak), which appears in the following sentences:—

Gen. ii. 24. "A man shall *cleave unto* his wife."

Ruth. i. 14. "Ruth *clave unto* Naomi."

The passage would then run, "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith to Him, Yea, Lord, Thou knowest that I cleave to Thee [i.e. not only love Thee, but cleave to Thee in loving friendship]. He saith unto Him, Feed My lambs.

"He saith unto him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I cleave to Thee. He saith unto him, Shepherd My sheep.

"He saith unto him the third time, Simon, son of Jonas, cleavest thou to Me? Peter was grieved because He said to him the third time, Cleavest thou to Me? And he said to Him, Lord, Thou knowest all things: Thou knowest intimately that I cleave to Thee. Jesus saith to him, Feed the loved ones of My sheep."

This however, we cannot doubt, that whenever the apostle thought of his threefold denial he would think of his Lord's threefold question, "Lovest thou Me?" and of the threefold commission that followed his reply.

"Lovest thou Me?" not, lovest thou My service and apostleship? not, lovest thou My brethren and disciples? not even, lovest thou My teaching? not, lovest thou the rewards of My kingdom? but lovest thou ME? Me, thy personal Lord, with a deep, personal, holy, subduing, constraining love? This filled St. Peter's heart, this broke him down. His Lord cared for his love. And indeed he loved his Lord. It was quite true what he had said, "Behold, we have forsaken all, and followed Thee." His love was real and genuine and deep; and his tenderly forgiving Master acknowledges this by confiding to him His lambs, His flock, His beloved sheep, and bidding him pasture and shepherd them. Nor need I remind you how nobly St. Peter fulfilled this charge to the end, toiling on for more than thirty years in his laborious service as an ambassador of the Cross, until his ministry was crowned with martyrdom.

2. My brothers, has the Master's question to His contrite apostle, "Lovest thou Me?" no voice for you who are about to be ordained to-day as ministers and missionaries of the everlasting Gospel?

You, I doubt not, can answer Him, "Yea, Lord, Thou knowest that I love Thee. All I am, and all I have, I owe to Thee. It was Thy overflowing goodness which created me, and gave me all that made life beautiful and blessed. The love of parents and kindred and friends was all Thy gift. Thou hast fed me all my life long to this day. And yet my heart was naturally alien and averse from Thee. Oh, Master, it was Thy love which drew me nearer to Thy feet. When I was wandering far from Thee Thy compassion sought me in my childhood or my youth. And Thou didst reveal Thyself to me. I heard the accents of Thy voice. I saw Thy face of pity bending over me. It was not Thy power only or chiefly which overcame me; for, methinks, even Omnipotence apart from love could never have drawn my wayward heart to Thee. But it was Thyself, Divine Love, incarnate for me, Emmanuel, God with us, bone of my bone, flesh of my flesh, a Man amongst men for me, crucified for me, overcoming the sharpness of death and opening the gates of the kingdom of heaven for me, my Advocate with

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2 Sam. xx. 2. "The men of Judah *clave unto* their king."

Prov. xviii. 24. "There is a friend that *sticketh closer* than a brother."

And which is very often employed for faithful love to God:—

Deut. x. 20. "Thou shalt fear the Lord thy God: Him shalt thou serve, and to Him *shalt thou cleave*."

Deut. xi. 22. "Ye shall diligently keep all these commandments, to love the Lord your [illegible]k in all His ways, and to *cleave unto* Him."

[illegible]. 8. "My soul *followeth hard* after Thee."

the Father. Yes, it was Thyself, and I, standing amid the wrecks and ruins of time, a dying sinner in a dying world, with eternal realities bared to my view, endowed with the awful dower of immortality, burdened and overshadowed, I heard Thee saying, 'Come unto Me, ye that are weary and heavy laden, and I will give you rest.' Oh, my Master, Thy love vanquished me. I cast me at Thy feet: I committed the keeping of my soul for ever to Thee. And from that time henceforth, Thou, Lord, knowest that I have loved Thee. Then and there I gave Thee my life, that one life with which I must face eternity. And Thy Spirit awoke in me the longing desire to follow and serve the Lord, who had loved me, and given Himself for me. That desire grew stronger and stronger, till at last the hope dawned in me that I might be an ordained messenger of the Gospel of peace. And when the cry reached my ears from the Mission-fields in far-off lands, the exceeding great and bitter cry of those who sat in darkness and the shadow of death, I argued with myself, There are many who are willing to serve Thee in the ministry at home, while the labourers who are bearing the burden and heat of the day abroad are fainting for lack of help. May I not hear the voice of the Lord of the harvest saying, 'Who will go for us?' Surely, dear Lord, it was Thy Spirit which prompted the thought, I will at least express my willingness to go, and will then quietly wait and hearken what the Lord God will say concerning me. I offered, and Thou hast cleared the way even unto this very time of my ordination. Lord, Thou knowest the minglings of human infirmity, the risings of ambition, the desire for heroic fame, the shrinking from the cross, the relapses to self-indulgence. But, Lord, is not the love of Thee deeper than any other love in my bosom? Is it not for Thy sake I am giving up kith and kin and home and fatherland? Yes, I would fain give up my life, my all, to Thee; give all up willingly and cheerfully, for, though my love is feeble, Thou, Lord, who knowest all things, knowest that I love Thee."

3. My brothers, I acknowledge all this. God forbid that I should for a moment question the genuineness of your love to Christ; and yet, if I may at all interpret your heart by mine, there is no word which more humbles us in the very dust than the Master's penetrating question, "Lovest thou Me?" We do love Jesus, for our hearts trust in Him, and if any great test of discipleship and devotion comes, we have proved that we can and do surrender ourselves and our choicest for Christ's sake and the Gospel's. But what abases us so deeply is this—we know that love feels as well as acts; and that when we love intensely there is not only a calm constancy of tender esteem, but there are also from time to time impulses of overflowing affection. And perhaps our hearts bear witness that such seasons of delightful communion with our Lord are very few and far between. We ought to come up from the wilderness leaning on our Beloved. We ought to walk in the light of His countenance. We ought so to reflect the beams of His love that others may daily take knowledge of us, that we have been with Jesus. We ought consciously to feel that to please Him and win His smile is the governing motive in every duty. We ought to be of those who so love His appearing, that when we hear His voice saying, "Behold, I come quickly," our hearts instinctively reply, "Amen. Even so, come, Lord Jesus."

Alas, our confessions at the throne of grace too often bear witness that it is not so with us. Hence our weakness of motive, our vacillation of purpose, our earthly-mindedness, our self-indulgence, and all those failures we so frequently deplore.

And if you and I have found this amid all the helps to spiritual life which we enjoy in our happy Christian land, with the means of grace in rich abundance around us, and with the sweet communion of elder and holier brethren ever open to us, bear with me if I remind you the danger will be far greater when you are almost alone among the heathen, with the grossness of impure religions meeting you at every turn, perhaps often engaged in controversy with subtle antagonists, and yourselves the most advanced disciples of Jesus Christ in the whole community.

There is one power only which is stronger than all—the love of Christ constraining us. How shall we best cultivate it?

4. Love is of God. It gushes forth directly and immediately from God Himself, the fountain spring of all love. But then it grows through His appointed channels, of which the chiefest are worship and service. And for these things the sacred ministerial office to which you are consecrated to-day is in itself no small assistance. For, as we read of the first ordination of the apostles, "He appointed twelve, that they might be with Him, and that He might send them forth to preach, and to have power to heal the sick, and to cast out devils" (Mark iii. 14, 15), even so it is with you. Your life-work henceforth may be summed up in the words, "To be with Jesus and to serve Jesus." And thus you will emulate the blessed angels of whom it is written, "Are they not all worshipping spirits (λειτουργικὰ πνεύματα) sent forth to minister (εἰς διακονίαν ἀποστελλόμενα) to the heirs of salvation?" Their lofty privilege of always beholding the face of our Father in heaven only stimulates their loving lowly ministrations to His servants on earth.

Worship—in what does it consist? May we not answer, In meditation, adoration, and communion. In meditation. When a friend of Sir Isaac Newton broke out in admiration of his splendid discoveries, and asked him what was the secret of his power, he replied that he knew of nothing that distinguished him from other men, unless it might be the habit of *patient thought*. Ah, my brothers, let those words, "patient thought," abide with you in your missionary life. Real thought following thought, as you contemplate your Lord: thought upon Himself, the Incarnate Son of God, your Brother man, the Altogether Lovely, the Friend of sinners, the Physician of souls: thought upon His work of redemption from Bethlehem to Olivet: thought upon His unwearying grace as our Advocate at God's right hand: thought upon His return in glory when He will come again and receive us to Himself. Let us think of Him till our heart glows and burns within us. Oh, He will help us to love Him by revealing Himself: our love is but the repercussion of the beams of His love to us.

Meditation by a holy necessity, when we are taught by the Spirit of God, leads to adoration: out of the abundance of the heart the mouth will speak. For a space our very soul may be bowed and hushed within us like the veiled seraphim before the throne:

> Awhile as from excess of joy, they pause with folded wings,
> And the silence of their rapture speaks unutterable things.

But after a time we may, we must, solemnly speak to Him in adoration, confession, supplication, intercession, and praise. Sometimes, like the exiled Jacob, the lonely Bethel, with no human auditor and no human eye-witness, will be to us as the house of God and the very gate of heaven. Sometimes when two or three are gathered in the name of Jesus, He, who is present there according to His sure promise, will manifest Himself to us as He does not to the world. Sometimes we shall see His power and glory in His sanctuary, in His house of prayer,

and at His holy table. And then the irrepressible utterance from hearts will be, My Lord and my God. And, as meditation leads to adoration, so adoration leads to communion. We shall tell Him of our needs, and He will communicate to us of His fulness. We shall solemnly listen to His instructions, His reproofs, His exceeding great and precious promises. And especially we shall hold sweetest and nearest tryst with Him in the Holy Supper of His love, when we sit down under His shadow with great delight, and His fruit is sweet to our taste, when He brings us to the banqueting-house, and His banner over us is love.

It only remains to say a few words regarding service as the other great mean of fostering and sustaining love to the Master. Nothing can be more deadening than service apart from Christ, nothing can be more quickening than service in daily hourly communion with Him, and you are being sent forth to-day to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world that they may be saved through Him for ever.

Oh, pray to have the mind of Christ respecting those to whom you are sent, to regard them from His point of view, to think of them even as He thinks. He is the Chief Shepherd, but you henceforth will be shepherds under Him; and if you will reverently listen to the voice of His Spirit, He will admit you to share His thoughts and plans and designs for them, so far as you are able to receive these counsels of His great Pastorate. He yearns over those sheep whom you will seek and tend, for they are the work of His hands; they are the purchase of His life-blood: His Spirit strives with them: His Father loves them with a love only to be measured by the cross.

It is true that many refuse all the invitations of His grace. And He weeps over them, for if they always resist His Spirit, it is He who must say to them, "Depart from Me." But it is also true His Word shall not return unto Him void, your labour shall not be in vain in the Lord, and over some rescued by your instrumentality the Good Shepherd will rejoice for ever, saying, "I have found My sheep which was lost." Oh, for the tears of Jesus! Oh, for the joys of Jesus! Oh, for the heart of Jesus! The school of love is at the Master's feet.

When St. Bernard held conference with the Missioners whom he had sent forth, on their return from their labours, it is said that his first question ever was, "Well, my brothers, could you love those to whom you were sent?" Yes; whether at home or in other lands, men will bear anything from us if they are persuaded we love them with an unselfish love. How strange the power of Rutherford was, but then he could truly say to his people, "Your heaven would be two heavens to me." Carey, that noble evangelist, traced a rude chart of the world, and marked the unevangelized portions black, and when his friends came into his humble stall he was wont to say to them, "And that's heathen, and that, and that," while the tears coursed one another down his cheeks. He yearned over them till God's love drew him to consecrate his life for them.

And so will it be with us if the Master's question, "Lovest thou Me," awakens in us day by day the response, "Yea, Lord, Thou knowest that I love Thee." Then our life-work of feeding His lambs and shepherding His sheep will be daily given us anew from His hands. He will say to us, For My name's sake you will labour and will not faint. And the very same work, which often seems so weary without the conscious sympathy of His love, will now be unutterably precious in our eyes. It knits us ever closer to our Lord.

Oh, my brothers, this love of Christ is no weak and wavering sentiment. It is itself a fact, and it grapples with facts. Our work here on earth may be longer or shorter. I cannot forget to-day that he, who preached to the missionary band last summer in this cathedral church, was within a few weeks summoned to his Master's rest. He walked with God, and was not, for God took him. Oh, that you and I may tread in his footsteps, as he trod in the footsteps of his Lord! And then, whether the message comes for us sooner or later, we, like that blessed apostle whose heart was searched and probed by the thrice-repeated question, "Lovest thou Me?" shall be enabled to answer in the full, unclouded light of His Presence, while every pulse within us throbs with joy unspeakable and full of glory, "Yea, Lord, Thou knowest all things; Thou knowest that I love Thee."

Extracts from the Instructions to the Missionaries.

Delivered at Exeter Hall on June 30th.

Dearly beloved in the Lord,—With heartfelt gratitude to the Lord of the harvest the Committee meet this day to commend you to His favour and protection for the work to which He has called you. They thankfully acknowledge that God has been better to them than their fears. He has provided through His servants, whom He has taught to recognize their responsibility, means to an extent which has justified the Committee in sending forth a larger number of men than they at one time anticipated.

The list of twenty-two names, in the hands of friends now present, has yet to be increased. One brother now with us to receive his instructions was formally accepted by the Committee last Tuesday. Arrangements for South China are unavoidably incomplete, but will, it is hoped, add another name to the list; while the important post on the Niger is as yet unoccupied: and the Committee will probably feel justified in sending out at least one more missionary on the Extension Fund. The Committee are assured that in thus availing themselves of the means placed at their disposal, they are not misjudging the indications of Divine Providence, nor yet the readiness of their supporters to continue and to increase every effort to raise funds for the efficient maintenance of their ever-growing work.

But while they thank God and take courage, they cannot conceal from themselves the fact that the supply both of men and means is even now far short of the opportunities which God in His Providence sets before them. And the fact that even now they are compelled to detain at home some who are eager and ready to go forth, illustrates a truth which the Committee very humbly desire to lay to heart themselves, and to impress upon you, dear brethren, to whom is entrusted the high honour and privilege of going forth as Heralds of the Cross, namely, that the whole work in which we are engaged is indeed in the Lord's hands. From first to last we are absolutely dependent on Him. Human agency is at best imperfect. The obstacles to the progress of the Gospel to human sense appear insuperable. But the excellency of the power is of God; it is in the name of the Lord that we set up our banners.

The thought that the Committee would impress upon you, while they ever seek to keep it before themselves, is this, "Except the Lord build the house they labour in vain that build it."

We read that "the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them," and it is with much earnest prayer

that the Committee seek for His guidance in accepting those who shall go forth in connexion with this Society, and in assigning to them their special fields of labour. They act in humble and firm faith that He does indeed call you to your work. And they desire to remind you of our blessed Saviour's promise to those whom He had chosen and was sending forth,—"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

Here is the secret of all success in the work. Of our blessed Saviour Himself it is recorded on the threshold of His ministry that He "returned in the power of the Spirit into Galilee;" and was it not therefore that we read, "There went out a fame of Him through all the region round about, and He taught in their synagogue being glorified of all"?

And in whatever aspect we look on the work to which your lives are consecrated, the same truth stands out, namely, that the whole work depends on the operation of God the Holy Ghost. It has been truly said that *holiness is power.* A consistent life is the most powerful sermon any man can preach. Let him show in his whole character the reality and the power of Christ's redemption, and he presents an unanswerable argument for the truth of that redemption. But how is consistency of life to be maintained? By recognizing and acting on the truth that the Divine Spirit dwells in us and enables us. It is noteworthy that it is in connexion with the work of the ministry that St. Paul says in 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Again, we read that the Gospel of Christ is the power of God unto salvation. This is that which you go forth to preach. How shall the preached Word be effectual in quickening dead souls to life? Let St. Paul testify from his own experience:—"I determined not to know anything among you save Jesus Christ and Him crucified. And I was with you in weakness, and in fear and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." And again, "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

Or if we turn our thoughts to those whom you will seek to win to Christ, we may well be appalled and lose all heart in view of their ignorance and hardness of heart. As he gazes into the darkness of idolatry, as he stands amidst surroundings which make him feel that he does indeed dwell "where Satan's seat is," as he realizes to a degree that he never realized before that the work lies amongst men "dead in trespasses and sins," the missionary may well exclaim, "Can these dead bones live?" And he will remember the trustful answer of the prophet Ezekiel when that question was put to him in the valley of dry bones,—"O Lord God, Thou knowest," and with like obedience he will cry,—"O ye dry bones, hear the word of the Lord;" and with like trust he will add, "Come from the four winds, O breath, and breathe upon these slain, that they may live." And when the breath of the Divine Spirit comes into them their dead souls shall live, and stand upon their feet an exceeding great army. Yes, by the lips of the missionary of to-day, as truly as by the lips of the Apostle Paul, the Gospel still comes to many a hearer, not in word only, but also in power and in the Holy Ghost.

When the confession of faith, "I believe in the Holy Ghost, the Lord and Giver of life," is no mere dogmatic statement, but the triumphant proclama-

tion of a recognized experienced fact, then all the disheartening obstacles and apparent impossibilities which beset the missionary enterprise of the Church, all the felt insufficiency of the agent, all the depressing darkness of heathenism, only tend to make the faith confessed the more precious, and to add a ring of joy to the tones in which it is uttered; for they tend to bring out more conspicuously the fact that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

With such considerations as these in their mind the Committee wish you, dear brethren, God-speed on the holy errand to which your lives are dedicated, and would sum up their prayers in your behalf in the words of the apostle,—"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

To you, brethren, from the Islington College, who were yesterday ordained in St. Paul's Cathedral, the Committee desire to express their warm congratulation that the desire of your hearts has been granted, and to assure you of their earnest prayer that your whole future course may prove that the prayerful, loving labours bestowed upon you by the Principal and Tutors of the College have not been in vain.

The Committee confidently look to all of you who are going out for the first time to make it your chief duty, on reaching the different stations to which you are assigned, to throw your whole energy into careful, diligent, and prayerful study of the language in which you will be called on to minister, remembering that you can never hope to understand the characters of those amongst whom you will labour, nor to influence them for good, unless you can have that free intercourse with them which can only be secured by a thorough mastery of their language. And when you remember that your dealings with them are on subjects of the most vital importance, and that through a lack of thorough knowledge of the language you may often misrepresent the Divine truths you desire to convey to their hearts, the Committee are assured that you will recognize the infinite importance of attending scrupulously to their instructions on this point. So far as the Committee are concerned, every facility shall be given you for the attainment of this end.

Africa.

The Committee designate you, Brother BRADSHAW, to the Yoruba Mission. The Committee recall the days of old, when special interest centred around Abeokuta, Ibadan, and other well-known names with which any young missionary would feel it an honour to be connected, and they look forward hopefully to such development of the work as may again direct the special sympathy and prayer of the friends of the Society to this Mission.

The present circumstances of the Yoruba Mission are such as to call for much firmness, wisdom, patience, and tact, as well as the concentration on its plans of much mental vigour on the part of the missionaries.

Through the recent generous intervention of the Bishop of Sierra Leone it is hoped that many of the difficulties connected with domestic slavery are removed; but such an evil permeating the whole country must prove a very serious difficulty to the Native Christians. It is four years since the Committee formed plans for advance which have yet to be carried out, and they trust that your arrival, following so soon after Brother Wilson's, may prove one step towards the consummation of those plans. In the whole of the Yoruba Mission the Native clergy number twice as many as the European.

You will take every opportunity to cultivate a loving intercourse with your brethren in the ministry, Native and European. The Lord grant you abundantly the spirit of wisdom and judgment and of a sound mind in the important and developing sphere of work to which you are assigned.

You, Brother SHAW, are to proceed to Mombasa, in order to facilitate the advance inland which was contemplated last year, and postponed on financial grounds, and this advance is one fruit of the liberal support given to the Extension and Enlargement Fund. It is hoped that when our brethren receive you, arrangements may be made to release some one for aggressive work. Interesting details of an advance into the Wakamba country, formerly visited by Dr. Krapf, have just been received from Brother Binns. Apart from the hope of obtaining access to tribes hitherto unvisited by the missionary, such advance has a special interest; for if it please the Lord to enable us to retain our Mission in Uganda, it will be extremely important to ascertain whether direct communication can be opened up with that Mission through the Wakamba country, or even by a new and shorter route through the Teita and Chagga territories, or up the Ozi and Dana rivers.

You will, on your arrival, witness the present result of the interesting experiment in the Freed Slave Settlement at Mombasa, and whether your work eventually lies amongst those freed slaves or inland, you will be connected with a Mission which, after years of patient endurance on the part of our earlier East African missionaries, now gives hope that their aspirations may be accomplished, and that Mombasa may be, erelong, one end of a chain of Missions stretching across the whole of the vast continent. Towards the preparing of young Native agents for such future work in the interior, the excellent educational work of our Brother Handford has latterly been directed.

The Committee pray that the Lord will endue you with such gifts and graces as the work which He purposes accomplishing by your hands demands.

North India.

The vast Empire entrusted to British rule, and already absorbing a very large proportion of the Society's work, demands large reinforcements, and the Committee thankfully recognize in this demand the fact that the Lord is opening fresh fields of usefulness. These cannot be fully occupied unless men and means are supplied freely. No less than twelve of those proceeding to their stations this autumn are assigned to India!

To you, Brother BALL, is committed the responsible task of assisting Mr. Blackett in the Calcutta Divinity College. Under the present circumstances of the Native Church in Bengal this is a work of surpassing importance. The Committee feel that the best legacy which they can leave to the Native Churches which, by the help of the Holy Spirit, the Society has been instrumental in planting, is a well-trained body of pastors and evangelists.

You know how close the connexion is which must exist between teachers and taught if such a work as that to which you are called is to bear its full fruit. While heartily adapting yourself to the system under which you will be called on to work, remember that there is no key so powerful to unlock the hearts of your pupils as that of loving Christian sympathy. The Committee pray that the Holy Spirit will use you to prepare for work in the Christian Church many who shall carry with power the glad tidings of salvation to their countrymen.

It is with thankfulness that the Committee learn, Brother HALL, that you have so fully recovered from illness, which, in the Divine Providence, put a stop to your going to Uganda, that they need have no hesitation in assigning you to Krishnagar, where your old College friends, Brothers Williams and Parsons, will give you a hearty welcome, and where your association with such a veteran in the work as Brother Vaughan will be no small advantage to you. Your enforced return to England has been the means of your doing good service in an English curacy; and the Committee confidently trust that the experience thus gained may prove valuable in the very different sphere in which your future labours, please God, will be. In sending you out the Committee fulfil their promise to Mr. Vaughan that two young missionaries should join him, in order that the witness to the Lord Jesus might be vigorously sustained throughout the Krishnagar District by itinerating work. For such evangelistic work you will not be qualified till you have thoroughly mastered the language. The Lord grant you ability to do this rapidly, and send, through the instrumentality of yourself and your brethren in the work, a rich blessing on the promising harvest-field of Krishnagar.

The Committee designate you, Brother LEWIS, to Agra, to assist in such ways as may be necessary in St. John's College, Agra. The work of such a College is of great importance. The young men, while receiving education in truth of all kinds, chiefly and above all things are instructed in the Truth as it is in Jesus. As a College St. John's is of more importance than ever. Founded thirty years ago by the present Bishops of Lahore and Waiapu, it is now having gradually affiliated to it most of the C.M.S. Anglo-Vernacular Schools in the N.-W. Provinces, and, in increasing numbers, Christian students for higher education. The College holds its own well in the university examinations. The Committee would have you lay it to heart, dear brother, that the great aim of all who take part in such a College should be to bring the hearts and minds of the pupils into close contact with Divine truth. He fulfils the work but poorly who is content with teaching according to the daily routine, and does not yearn after the souls of the pupils committed to his care. May the Spirit of Love be largely given to you!

To you, Brother WINDSOR, is assigned the privilege of going forth to stand beside our Brother Durrant in the work with which he has, during the past year, manfully endeavoured to grapple at Lucknow. The Committee had thought that the support needed by the Native Church in Oudh until it could stand alone might be effectually given by a single missionary. They had also thought that another Society would take up the evangelistic work, and thus maintain the witness to the Lord for Christ in that country. But the openings for the work have so successfully expanded, and the evangelistic work appears to rest so entirely with this Society that the Committee have resolved to send help to their solitary missionary. May the Lord refresh his spirit by your coming, and make you an able evangelist, to which branch of the work you are especially assigned, and for which you will prepare yourself by diligent study of the language!

Ceylon.

It is with feelings of gratitude to Almighty God that the Committee welcome once again for foreign work a brother who went out to Ceylon thirty years ago, and was compelled, by failure of health, to retire in 1873.

since which time he has done good service to the Society as an Association Secretary.

You, Brother HIGGENS, have proved that the missionary spirit has been kept burning within you during these years by the readiness with which you responded to the Committee's invitation that you should go out to supply a pressing need in the Singhalese Mission. Brother Dowbiggin, after fourteen years' uninterrupted work, sorely requires rest, and hopes to return home next winter, having postponed his return in consequence of the difficulty of supplying his place. The Mission has for some time needed strengthening, and unless you could fill the gap there was no available Singhalese-speaking clergyman to carry on the very important pastoral, evangelical, and educational work of which Cotta is the centre, and on which so much blessing has been vouchsafed to our Brother Dowbiggin's labours. Our sister shows the spirit of a missionary's daughter in her readiness to leave her children and to share her husband's labours. The Committee desire to express their deep sympathy with you, dear brother and sister, in the trial of leaving behind you your daughter, who has herself been invalided home from missionary work, and their desire to make suitable arrangements for her comfort. May the Lord grant her such restoration as may soon enable her to join you!

The position of the Church in Ceylon is one which has given the Committee much anxious thought. They have received with thankfulness a letter from the Bishop of Colombo, written in a very friendly spirit, with regard to the coming ecclesiastical changes; and they earnestly hope and pray that the work committed to them in the island may in no way be hindered by those changes. They would remind you, dear brother, how much need there is, under the circumstances, of patient wisdom, and a large-hearted readiness, while firmly holding one's own, to endeavour to understand the point of view from which others regard questions of controversy. May your matured judgment add strength to the counsels of our beloved brethren in the field!

The Committee welcome you, Brother GOLLMER, another labourer from amongst the sons of their old Yoruba missionary. Africa has been the scene of the labours of your father and brother, but you yourself are designated to Ceylon for work in the Singhalese Mission. Your location will be fixed by the Local Conference. The study of the language will be your first and absorbing duty; and the Committee are sure that you will use every effort to pass the examination as soon as may be. Meanwhile, remember that there have been circumstances in the history of our Mission in Ceylon which have caused in time past some tension in the ecclesiastical relations of our missionaries and of the Society towards the Bishop. Exercise, therefore, a watchful, prayerful guard over yourself that you may neither do nor say anything which may unnecessarily tend to create afresh or to aggravate that tension.

Mid-China.

Brother MOULE, the Committee are thankful that by your return to Mid-China, the two brothers who have been privileged to do so much for the cause of Christ will once again stand together in their old Mission-field. As your brother, the Bishop, has taken up his residence at Hang-Chow, you are the more free to take up the work now allotted to you. The Committee are glad that you and their dear sister who shares your lot are willing to go to Shanghai, with the ultimate object of releasing their veteran missionary, Canon McClatchie, from the burden of the Secretariat, and of carrying on

such work in Shanghai and its vicinity as the Providence of God may indicate. Your knowledge of the Ningpo dialect will give you special opportunities amongst the large population from Ningpo to be found at Shanghai. The Committee hope that the temporary arrangement proposed by Dean Butcher may enable you to go out this autumn; and so be in readiness, when that arrangement closes, to resume your direct missionary work. The Committee learn with regret that their former missionary, the honoured Mr. Bernau, is in such failing health as to add to the trial of his daughter's and your departure and severance from your dear children. The Lord will surely watch over him and them. The Committee trust that your own health may be restored sufficiently to enable you to resume foreign work with comfort, and they know how heartily your brother, the Bishop of Mid-China, desires to see you at missionary work at Shanghai. May the Lord enable you for it!

To you, DR. MAIN, the Committee assign the Hospital and Opium Refuge at Hang-Chow. They had hoped that your friend, Dr. Neve, who is about to go out as a Medical Missionary in connexion with the Mission to Cashmere, might have been here to-day with you, but an urgent engagement detains him. They are assured that, by God's grace, you will carry into the Mission-field the same hearty spirit which you have evidenced in your evangelistic labours at home. The Committee need not remind you that the great object of the Society is to bring the diseases of the soul into contact with the great Physician, that they may be healed. But He Himself went about doing good, and subordinating His healing power, as regards physical infirmity, to the one great end for which He laid down His life, the salvation of all men. May you be made, by God's grace, to walk in the steps of the beloved physician St. Luke! His memory is still green, not because of any wondrous cures which he wrought on men's bodies, but on account of the manner in which he obeyed his Master's call to be an evangelist and physician of the soul, and from the balm which he applied, and which still lives in his divinely-inspired writings, for the healing of the souls of all men.

MISS LAURENCE, the Committee have sanctioned the return of you, their sister, to Ningpo, to resume work amongst the female population. They would very seriously press upon you the necessity of measuring the work by your strength; in order that, under God, you may be able to continue your important labours. You have expressed the desire to visit several Mission stations in Southern China, with a view of making yourself acquainted with female educational work carried on there. The Committee, in view of the advantages likely to accrue from such a visit, cordially concur with your wish. The great value of work amongst the women and girls can scarcely be overrated. The Committee trust that your health will permit of your continuing your important contributions to translational work. They heartily wish you God-speed, and pray that you may be fitted for and assisted in your work by Divine grace.

[The last to be addressed was Mr. Faulconer, proceeding to the North Pacific Mission; and his instructions thus ended:—]

You make an immediate start, sailing next week, the first of the band to whom the Committee now bid a loving farewell, commending you all, beloved brothers and sisters in Christ, to the favour and protection of our gracious Father. "Be ye steadfast, unmoveable, always abounding in the work of Lord, forasmuch as ye know that your labour is not in vain in the Lord."

NOTICES OF BOOKS.

THE FLIGHT OF THE LAPWING. *London: Longmans, Green, & Co.*, 1881.

N *The Flight of the Lapwing*, which modestly only professes to be the "Jottings of a Naval Officer," written as a help "to while away a leisure hour," we are happily surprised to find several of its chapters devoted to a description and advocacy of Missions in parts of China, based upon an eye-witness's testimony of their results, and to an earnest rebuke of the comments depreciatory of missionary enterprise so frequently indulged in by men least acquainted, and less interested, in the spread of the Kingdom of Christ.

Lieut. the Honourable H. Noel Shore's book contains interesting accounts, not only of the work of the Church Missionary Society, but also of other Societies in the parts visited, viz., of the London Missionary Society; the English and American Presbyterians; the Canadian Presbyterian Society, &c., and it will be welcomed as an additional instance of our indebtedness to the branch of the service to which he belongs, for much valuable information about Missions.

This readiness of naval officers to interest themselves in such matters affords most happy proof that the very body which, perhaps of all others, not many years ago, was the most barren of spiritual life, is now instinct with that life, and that its members who, from its ubiquitous services, possess opportunities for visiting scenes seldom open to the inspection of others, are not slow to tell forth their impressions, and to describe work which, but for them, would be left much in the shade.

Our space will not admit of long extracts, but the following may suffice to show the character of a considerable portion of Lieut. Shore's book, and to secure a perusal of it by more than would perhaps be attracted by its mere title:—

P. 153.—My next excursion was a visit to the city of Foo-chow, with the Rev. Mr. Wolfe of the Church Missionary Society; but it would be well to preface the account with a short sketch of the Protestant Missions in Foo-chow. The first was established by the American Board for Foreign Missions in 1847, and they were followed by the Methodist Episcopal Church of America. The Church Missionary Society next appeared in the field in the year 1850. There are now several churches and chapels in connexion with the three societies in the city and suburbs, besides training institutions, boarding-schools, hospitals, and a large printing establishment by the Methodist Episcopal Mission; but the success which has attended the labours of the missionaries in the city is insignificant in comparison with the results achieved in the surrounding country, and far up into the interior of the province. Most of the societies have exceedingly flourishing stations, between two and three hundred miles up the river, and the number of Christians is rapidly increasing. In the early days of the Foo-chow Missions the prospects were anything but encouraging, and the general opinion on the subject was well expressed by a writer when he remarked, "The Chinese are regarded as the most hopeless nation in the world for missionary labour, and it seemed to be almost hopeless to expect their conversion to Christianity." Over nine years elapsed between the commencement of Mission work at Foo-chow and the baptism of the first Chinaman.

Lieut. Shore concludes his remarks on Missions in these words, p. 465:—

The missionaries do more towards winning respect for foreigners than any other class in China, and there is no doubt that they do succeed, to a large extent, in conquering the pride of the natives, and overcoming their intolerance, and they not only gain the respect of those amongst whom they work, but they gain it for all

foreigners who are worthy of it. We have only to look back on the comparatively short history of Protestant Missions in China to find an already long record of devoted service on the part of earnest, self-denying men. The missionaries are doing a work which may be invisible to the shallow insight of many people in China at the present time. It is, nevertheless, a real and noble work, which has already borne good fruit, and to those who are anxious to help the people along the path of their progress, I should say that they could further this end in no better way than by extending their sympathy and support to the Protestant Missions in China.

F. S. G.

LIFE AND LETTERS OF THE REV. HENRY MARTYN, B.D. *By the* REV. JOHN SARGENT. *New Edition, Corrected and Enlarged. Seeley and Co.*, 1881. Pp. 463.

The Centenary of Henry Martyn's birth has been fitly marked by the republication of Sargent's well-known Memoir. Few books were more familiar to Christian people of the last generation. Of late years it has become one of those classics which are often alluded to but seldom read. We earnestly hope that this fresh issue of the book may meet with a wide circulation. Martyn was not a missionary strictly speaking, but a chaplain of the East India Company, and the amount of actual missionary work he was able in those days to do in India was small indeed. But he was a true missionary in heart and spirit, and the power of his example is still felt. Perhaps the most interesting part of his life from a missionary point of view is the year he spent in Persia; and those who read his letters from that land will rejoice that in this centenary year the C.M.S. should be contemplating an extension of its Persia Mission, as will be seen by reference to another page of our present number (p. 502).

HOW INDIA WAS WON BY ENGLAND UNDER CLIVE AND HASTINGS. WITH A CHAPTER ON AFGHANISTAN. *By the* REV. BOURCHIER WRAY SAVILE, M.A., *Rector of Shillingford. London: Hodder and Stoughton*, 1881. Pp. 312.

A popular account, in twenty-two short chapters, of the British conquest of India, closing with the end of Warren Hastings' government in 1785. The story is always a marvellous one, and Mr. Savile tells it vigorously. The appended chapter on Afghanistan is in fact a slashing leading article by an ardent admirer of Lord Lawrence's policy. Mr. Savile denounces with equal energy Sir H. Rawlinson, the *Morning Post*, and "the triumvirate" (Lords Beaconsfield, Salisbury, and Lytton) that "plunged England into the fathomless gulf of Afghan politics."

OUR DAILY LIFE: ITS DUTIES AND ITS DANGERS. *By the* REV. C. D. BELL, D.D., *Hon. Canon of Carlisle and Rector of Cheltenham. London: Hodder and Stoughton*, 1881. Pp. 226.

An excellent series of plain and practical homilies upon such subjects as Temper, Pride, Selfishness, Harsh Judgments, Carefulness, Sympathy, Christian Cheerfulness, &c. Canon Bell has produced a most profitable book. The observance of its counsels would make the Church of Christ the light of the world indeed, and the individual Christian a lamp set upon the stand and shining to all that are in the house.

THE NEW MISSION AT UYUI.

UYUI is a collection of villages about twenty miles to the north-east of Unyanyembe, the well-known Arab capital of Unyamuezi, where the Sultan of Zanzibar has a governor. The situation of Uyui is much more healthy than that of Unyanyembe, and it has the advantage of being under Native and not under Arab rule. It is described as "a very large town for Africa." The place was first recommended for a mission station intermediate between Mpwapwa and the Victoria Nyanza, by Lieut. Smith, and afterwards by the Rev. C. T. Wilson. Both of them, and subsequently Mr. Mackay, were kindly received by the chief, Mayembe-gana ("hundred spades"), and also by Said-bin-Salim, formerly the governor of Unyanyembe, who had been superseded there and had retired to Uyui. The latter has since died. Mr. Stokes and Mr. Copplestone arrived at Uyui, on their way to Uganda, on Oct. 6th, 1878, and, staying there a short time, built a mission-house and established a depôt for stores. On their return from Uganda a year afterwards Mr. Copplestone took up his abode at Uyui, Oct. 15th, 1879, and there he has since remained. On June 5th, 1880, he was joined by Mr. Litchfield, who had come south from Uganda for the benefit of his health; but the latter left again for the Lake on Dec. 1st.

Mr. Copplestone has been working with great patience and determination. The necessary buildings and their simple furniture—which, he remarks, cannot be dispensed with "if we are to live like civilized beings"—are almost wholly the work of his own hands; but he has been assiduously studying the language of Unyamuezi, and has lost no opportunities of teaching the people. He has built a little school-room, and began to use it on Jan. 21st of the present year. "I trust many from that place," he says, "will rise up and call the Redeemer blessed." He is assisted by one of the Frere Town African Christians, Moses Willing.

Some brief extracts from Mr. Copplestone's letters will show the nature of his work, and the spirit in which the Lord is enabling him to do it. The Committee lament that he should be left so long alone; but it is hoped that he may soon be joined by one of the other brethren in Equatorial Africa.

Letters from Mr. A. J. Copplestone.

Uyui, Christmas Day, 1880.

This is the second Christmas Day I have spent here on my return from Uganda, and, like the rest, I have it all to myself.

In endeavouring to acquire something of the language, the ways and manners of the Natives, I have made that a close study in my dealings with them; and, when we consider what a very fickle people they are, I rejoice to find our friendship and confidence very good. It has not been bought, for I have been very close on that score, and oftentimes I have found the sun very high after a *shauri* (talk) is over, it having commenced at early morn.

I have still a good reputation for being a *mfumu* (doctor), and some marvellous cures I have had. One Nyampara came to me with ear-ache, and not having a glass syringe I made one of a bit of tiger grass, and if you had been at the chief's and heard that man give an account of the performance of syringing his ear you would have thought it ludicrous; he kept chief, people, and myself in roars of laughter.

How blessed it will be when the "finished work of Christ" shall be believed in by these. I find it hard to communicate the very easiest of Gospel truths. One Saturday evening I had a conversation with some Natives, who were bringing trees for my building, that the next day (Sunday) was not for work, as God had given commandment for man to rest; and as He had done so much for us we loved to obey His laws; and they clearly understood they were not to bring trees, and they obeyed. But I heard one of them, when talking

with one of the men, speak of the day as *siku mbaya* (bad day). But while recognizing the difficulties we must not suffer Satan to drag us from our vantage ground; and, realizing the precious fulness of Christ's love, joy, and peace, we shall be kept steadfast, and "abiding in Him" we shall be neither barren nor unfruitful. And God's love in Christ Jesus shall eventually pierce this darkness.

Uyui, January 21, 1881.

My experience with the chief regarding religion has been most unfavourable. On any other topic he is always most amiable and kindly disposed, but on the slightest approach to religion he as a rule, turns round and commences a loud conversation with his men in Kinyamwezi; so that my constant visits have not always been pleasant ones, and I have left many a time with a heavy heart.

But the last time I saw him I had a pleasant surprise. He was out in the fields when I called, but I waited for him, and he seemed very pleased I had done so. After our mutual inquiries after each other, something occurred which gave me an opportunity to speak, and he listened to all I had to say most attentively. I never saw him in such a subdued state before; the subject of the resurrection astounded him, and he was equally attentive on the work of Christ's redemption. At the close I begged him, as I have often done, to send some of his young men and his people would soon follow. He said he would. With the Natives themselves there need be no reserve, and my verandah is quite open to them, where I have some interesting conversations. That recent interview with the chief has cheered me immensely, and, by God's grace, I hope to follow it up. He asked me if he were too old to learn, and made some remark about "Bwana Mtesa" learning to read. I told him no, and it is now for me to devise the best means to get him to learn.

I have here with me Moses Willing, of Mombasa, and he has for some time been teaching my little boy, and despite the little fellow's dulness, he will soon be able to read fluently. We hope now to lengthen our cords, and I am going to give him one or two of my young men, and Moses is very anxious to increase his numbers. One has to deal with them in much love and patience. One of these young men is an *mba*. I generally take him if I go anywhere; consequently, in our walks we have many quiet times together, and I have generally found him to be deeply interested in the truths of the Gospel—something so new to him, that he seems never to be tired of hearing. He is an intelligent fellow, and he comes in with me and I get Kinyamwezi words and phrases from him.

For some time there has been fighting at Pogi (close by) between two rival chiefs, and the one who was beaten was driven here, and he is a noted rain-maker. The manner this young mba related the whole affair, and of the vanquished chief's determination to kill them all by stopping the rain—and as he appeared to stop it they believed him—was most affecting, he was so earnest. But he also listened with equal earnestness when I endeavoured to show him God hears always when we ask through Jesus Christ and Him alone.

The work of giving me Kinyamwezi was very hard at first. To-day I hope to occupy and use the school I built for the first time. Hitherto Moses has been teaching in the verandah, and I trust many from that place will rise up and call the Redeemer blessed.

Uyui, March 14, 1881.

I was very successful in digging my well, which was accomplished with a couple of Zanzibar hatchets, the only instruments I had; but since the heavy [? rains] set in the water has become very salt, unfit for drinking, and very bad to wash with; but Dr. Vanderheunel told me when he was here that the water at his place was much the same, but it came good again. I hope mine will; but even now, as it is, it is a great comfort.

In agriculture I have done nothing except sow some English seeds and *mahogo* (cassava). The latter I did chiefly for cleanliness and to have something green during the dry season. Bananas are my staple food, and having them, all the uncomfortable longing for English vegetables is gone, and they agree with me splendidly. I hope ere this the Committee will have seen that agriculture is not to be carried on so as to gain in a pecuniary way. At the rate we have to pay our men, we cannot

cultivate so cheaply as the Natives. With two young men from Mombasa, who came up with Stokes, I have five living on the premises, and to these I give no cloth for posho, and I can keep them one month in rice for eight yards of calico, and when the corn-mill arrives and I am able to buy mtama for them, it will be much cheaper. I think it will pay to sow wheat, as the price at Unyanyembe is three times as much as it was when we came up country first.

This year there seems every prospect of a good harvest. Indian corn is just coming in, and very fine; really they are a hard-working, peaceable people. I don't think any one can accuse Mayembe Gana of having a ravaging spirit. There are individuals who are thus disposed, but they dare not carry on their pranks in his country or anywhere else. Only a few days ago some of his people, knowing that some Natives of Magingale had taken some ivory to Tabora to sell, got to know when they would be returning and waylaid them in the pori, and succeeded in getting over one hundred cloths. For this they suffered the extreme penalty of the Unyamwezi law, and I saw them being led by my place to execution. They are generally speared. I knew the men well, and often thought they had much of the *warugaruga* (robbers) about them. In going about this country I never used to carry a gun—just a stick. Any of my people who ever accompanied me always used to grumble. At last the chief noticed one day that I had no gun, and he reproved me for it. But I told him if I put my whole trust in God to keep me, and I knew He was willing and able, who was there that could touch me? and what need was there to take weapons unless I was going to the forest? But that was far too weighty an answer for him, and all he could say was, "It is not good."

I am now giving the most and best of my time to the languages, viz., Kiswahili and Kinyamwezi. I knew when I came here that I should have to get Kinyamwezi through the medium of Kiswahili, so that I at first set about perfecting what I knew of the latter, while at the same time I paid every attention to the Natives, so that gradually I became initiated, and it becomes much easier to me now. But I am far from being a linguist; but when all our powers and our whole being are laid at the Master's feet, we not only become a wonder unto many, but what is more, we become a wonder to ourselves.

I have also begun a collection of the Kiba = Kitusi. The Watusi are the great herdsmen of Unyamwezi, and a more covetous, avaricious set of people I never met with. They put the Wanyamwezi in the shade completely. Still I have young Bundallah, a very promising youth and a great help to me, and he is an mba. I trust he may become, in God's time, a faithful ambassador of Christ's love to his fellow-countrymen. The Watusi have their peculiarities, for while the Wanyamwezi will eat nearly everything, especially in the way of animal food, the Watusi eat nothing but ox flesh, and in their own country they live chiefly on milk and beef and banana wine, which they make very intoxicating by adding honey. Here in Unyamwezi they eat grain as others.

In a few days I shall be hearing from Dr. Southon respecting his proposed talk with Mirambo about this chief sending children to be taught; until then I shall not say anything to Mayembe unless I see a good way open to do so. Although Mirambo's advice and request may have a salutary effect on this chief, I by no means put my trust in it. No; our trust must be in Omnipotence. As the work has been begun, so surely will it go on "till Jesus comes." There was a very true statement in the general instructions at the last "Valedictory Dismissal." "The diligence of a missionary in the erection of buildings, in the study of Native literature (we have none here), in efforts, &c.—all this disquiets not the adversary unless it be accompanied with the earnest and abundant proclamation of the glorious Gospel." May we ever keep this thought uppermost in our minds and in our wrestlings with the Master!

Mr. Copplestone's last letter, received in July, is dated April 21st, from the London Missionary Society's station at Urambo, Mirambo's capital, whither he had gone to visit Dr. Southon.

THE MONTH.

ANOTHER Clerical Secretary has been added to the Society's staff by the appointment of the Rev. Robert Lang, M.A., Vicar of Silsoe. Mr. Lang is a son of one of the oldest and most active members of the Committee, Arthur Lang, Esq., and will be remembered by many as captain of the Harrow Eleven some three-and-twenty years ago. This appointment restores the regular Secretariat to the number (five) at which it frequently stood in former years. We are glad to say that Mr. Fenn has returned in much improved health, so that the extreme pressure under which the ever-growing work of the office has been done during the past few months will now, D.V., be relieved.

AND certainly there is every prospect of the work abroad growing and extending. The Committee find, after a careful examination of the liabilities already incurred in respect of the men sent out on the Extension Fund, that this Fund can bear three men more, and they have accordingly, with great joy and thankfulness, determined to add three to the number appointed to go out this year. They are allotted respectively to Persia (see next paragraph), Fuh-Kien, and the Upper Niger. Since this designation was made, important letters have been received from Japan, pointing out the need of strengthening the promising Mission in that country; and it need scarcely be said that East Africa, including the newly occupied fields of Usagara and Unyamuezi—even omitting all reference to Uganda—could absorb any number of men.

In response to requests from friends of the Society, the Committee have directed the publication in a separate form of the article entitled "Retrenchment and Extension," which appeared in our last number; and they have issued with it a circular calling attention to the above-named Missions, and to the opportunity afforded by the Extension and Enlargement Fund for the dedication of special offerings to the work of God over and above the ordinary contributions.

PERSIA has come to the front again, in consequence, not only of the visit of Mr. Bruce to this country, but of the remarkable testimony borne to the good influence of his work by Colonel Charles Stewart, of the Punjab Frontier Force, who has travelled much in Persia and Central Asia. He, with Mr. Bruce, attended the Committee Meeting on July 5th, and described the contrast between the moral condition of Julfa fifteen years ago and now, a contrast which he attributed to the mere presence of the Mission. The Mohammedan Persians, he said, do not now judge Christianity by the corrupt and degraded Armenians and Romanists, but acknowledge the excellence of a religion which hitherto they could only despise. Many of them attend the services in the Mission chapel, and the Moslem boys who had been driven from Mr. Bruce's school by the persistent slanders of the Romish priests have returned, and are in regular attendance. The congregation of Armenians who have been taught the way of God more perfectly continues to give satisfaction. Nevertheless Mr. Bruce professes scarcely to be sowing the seed, scarcely even to be ploughing the soil—much less reaping the harvest—but only to be "gathering out the stones." This, however, he strongly urges, is a legitimate and, in Mussulman lands, a necessary part of missionary work; and the Committee have seen well to adopt his view, and, in humble

dependence upon the Divine leading, to designate a third missionary to Persia (the second being Dr. Hoernle). It should be added that the Bible Society, which is already united with the C.M.S. in the work by its employment of Mr. Bruce as its agent in Persia, is prepared also to share in the expense of maintaining this additional missionary.

No better tribute could be paid to the memory of Henry Martyn, whose centenary has been celebrated this year, than by extending the work of God in the country where he so faithfully preached Christ amid such bitter opposition; and although the Committee have not thought it desirable to open a special Memorial Fund, they feel that the recollection of Martyn's work may well lead some who love his memory to assist the Society's Extension Fund with that object in view.

CANON TRISTRAM has returned from Palestine, and has given the Committee a valuable Report upon the Society's Missions there. Extracts will be given in an early number of the *Intelligencer*.

ON Trinity Sunday, June 12th, the Bishop of Lahore held an ordination at St. Paul's Church, Umballa. Three deacons were admitted to priest's orders, viz., the Rev. C. H. Merk, one of the C.M.S. missionaries sent out last autumn on special contributions; the Rev. Mian Sadiq Masih, the C.M.S. Native itinerant missionary at Batâla; and the Rev. G. A. Lefroy, of the Cambridge Mission at Delhi. The candidates were presented by the Bishop's Examining Chaplain, the Rev. E. Bickersteth of Delhi, who preached the sermon.

THE Bishop of Rupert's Land lately held an Ordination Service in St. John's Cathedral, Winnipeg, when Mr. James Irvine, one of the Society's Native students in St. John's College, Winnipeg, was admitted to deacon's orders, and the Rev. W. A. Burman to priest's orders. Mr. Irvine has been appointed to Lac Seul, in the Fort Francis district, and Mr. Burman returns to his work among the Sioux, a Mission which, although not in immediate connexion with the Society, is subsidized from its funds.

WE have received the printed Report of the fourth annual meeting of the C.M.S. Native Church Council for the North-West Provinces, held at Lucknow in November last. The proceedings began with a service at the Epiphany Church, in which four Native clergymen, the Revs. D. Mohun, Madho Ram, D. Jeremy, and D. Solomon, took part. The last-named preached the sermon, from the words "Thy kingdom come." At the Council meeting, the Rev. B. Davis, Chairman, presided. Reports were received from the Church Committees at the various stations, and questions sent by the different congregations were considered. Papers were read, by Mr. Walter Mohun, delegate from Allahabad, on the Revision of the Urdu Prayer-book; and by Mr. E. Phillips, delegate from Lucknow, on the Pastoral Supervision of Native Churches. The proceedings closed on the second day with a service in church, a social gathering with music and addresses, and a display of fireworks.

THE Bengal C.M.S. Native Church Council, the establishment of which was recorded in our September number last year, met at Calcutta on May 25th and 26th. Sixteen clergy, European and Native, and the lay delegates, took

part. On the first day, the Bishop of Calcutta was present at a public meeting, at which papers were read by the Revs. P. M. Rudra and A. C. Seal. In the evening, the Intercession Service for Missions was used. Next day, being Ascension Day, a sermon was preached by the Rev. Rajkristo Bose at Trinity Church, Mirzapore; after which the business meetings were held in the Lecture Hall of the Cathedral Mission Divinity College.

We have received intelligence from Kagei to Feb. 25th. On that day Mr. O'Flaherty and Mr. Stokes, with the chiefs, left for Uganda. One of the chiefs, Sawaddu, had been sent on first to announce their approach to Mtesa, and to fetch canoes; but whether the canoes they were sailing in had been sent by him is not mentioned. A letter has also been received from Mr. Pearson, dated Rubaga, Jan. 8th, stating that he and Mr. Mackay were leaving Uganda; and possibly the two parties would cross one another on the Lake. The journals of these brethren have also just come to hand, which will enable us to give fuller particulars next month.

In Uganda, matters appear to have been *in statu quo*, except that three Waganda boys, who had been constant pupils of the missionaries, had been "bound up" for "cleaving to Christianity." This is a fact of deep interest, and we shall look anxiously for further details. Persecution is a true sign of successful work.

Mr. Stokes had paid another visit to Lukongeh, the King of Ukerewe, who was very friendly. This island is a promising field for a Mission. So also is Kagei itself, where Mr. Litchfield has established himself. He writes:—

> While Mr. Stokes was away I was employed myself with building a small hut, 15ft. by 9ft., of mud and stone. This is finished now, and ought to stand some years of service; but building is a difficult operation here, there being neither clay, nor suitable trees. I am also commencing the reduction of the language to manuscript: at present my progress is very slow, but I trust to do better in a few months' time. The Natives are all hard at work digging, so I have not many opportunities of collecting information. The men and women dig, the young boys herd the cattle and sheep, the little girls have to mind the babies, and look after the little beehive huts. Certainly the Wasukuma cannot be called an idle people. I only hope they may show equal diligence in learning the things of eternity, and the knowledge of Christ.

Our April number contained the Annual Letter of the Rev. Charles Phillips, Native African missionary at Ode Ondo, in the Yoruba country, in which mention was made of an embassy sent by the King of Ondo to Lagos last August, who were kindly received by the British Governor, and expostulated with regarding the cruel custom of human sacrifices at burials, still observed by the Ondos. This was without immediate result, for after the return of the envoys to Ode Ondo fifteen persons were slaughtered, on the occasion of the death of the Lisa or prime minister, and their corpses thrown into the grave, while two others were buried in it alive. But in December Consul Hewitt proceeded up the lagoons and paid an official visit to the king, remaining at the town eight days; and after much discussion on this and other matters, a treaty was signed which provided for the abolition of human sacrifices. At the Consul's request Mr. Phillips held a thanksgiving service in the mission chapel for the success God had vouchsafed to his efforts. This is an excellent example of the good moral influence

which British representatives abroad may exert, and the support they may indirectly but not less effectively lend to Christian Missions.

So far Mr. Phillips' own report. But a copy has now been sent to the Society of an official letter addressed to the Secretary of the Yoruba Mission, Mr. Wood, which will be read with very great interest and gratification. It is as follows:—

Government House, Lagos, 25th April, 1881.

SIR,—It is with pleasure I have to convey to you the acknowledgments by Consul Hewitt of the services rendered to him on the occasion of his mission on behalf of this Government in November last by the Rev. Mr. Phillips and others at the Mission House at Ode Ondo, who, he says, were most attentive to him, and did their best, and with success, to make his stay there agreeable: that he will remember with pleasure the week he passed beneath that hospitable roof.

Mr. Hewitt adds, that "of Mr. Phillips he cannot speak too highly as a missionary. The Church Missionary Society is indeed to be congratulated on possessing so faithful and so hardworking a servant; his heart is thoroughly in the work in which he is employed, and his earnestness and energy must in time bear good fruit."

I will ask you the favour of conveying, coupled with my own thanks, to the Rev. Mr. Phillips the Consul's thorough and grateful appreciation of the important assistance the former was always so ready and always so good as to render to him.

I have the honour to be, Sir, your most obedient servant,

(Signed) ALFRED MOLONEY,
Acting Administrator.

THE February *Intelligencer* contained an account of a visit paid by the Bishop of Rupert's Land to Fort Francis, in Rainy Lake district, where the Rev. R. Phair has laboured with but little encouragement for seven years. The Indian chiefs told the Bishop that "white man's religion was very good for white man," but that the red man's religion came from the same God, and was best fitted for them. But Mr. Phair writes, on April 7th of the present year, more hopefully. He has baptized six adults of influence among the Indians, and "quite a number" are asking for baptism. "I have good reason," he says, "to hope that the days of anxious waiting are well-nigh at an end."

THE Rev. H. K. Binns, in March last, paid a visit to some Wakamba villages at no great distance from Rabai, and made friends with chiefs and people, who had never seen a white man before. He also visited the Giriama country, and was warmly received by the little Christian communities at both Fulladoyo and Petenguo. There are openings in all directions in this part of East Africa for missionary effort. We are glad to hear that George David, the Frere Town catechist, has been sent to live with the Giriama Christians as their teacher.

ON March 23rd a great gathering of Maori Christians took place near Paihia in the Bay of Islands, to commemorate the signing of the Treaty of Waitangi (by which New Zealand was ceded to Great Britain) in 1840. After the meeting there was a service in the new Memorial Hall, which was crowded by the Natives. Archdeacon Clarke and the Revs. Wiremu Pomare and Wiki Te Paa conducted the service; and the Archdeacon preached, with reference to the memorial stone on which the words of the Treaty were cut, upon Joshua's memorial stones and other pillars, &c., mentioned in Scripture.

BISHOP STUART of Waiapu has a voluntary theological class for Maori lay

readers, which is held weekly at Napier, and is attended by from twelve to eighteen of these useful labourers in the Maori villages. He writes:—

It has been held every Friday since Trinity Sunday, till last week, twenty-three lectures in all. Even in the wet and inclement days of the winter the men came regularly. Few have ever missed. They came from distances of from eight to twelve miles, and entirely at their own charges. Latterly my daughter has taken in hand to improve their singing, as they have generally to lead the hymns in their services. This has interested them very much, and several of the wives have come to the class for the singing lesson. These lay-readers (he says in another letter) are all *unpaid* agents, and always have been in the New Zealand Mission. I drill them in a sermon, an outline of which I prepare with the help of my Maori youth Edmund, who came with us from St. Stephen's, and they each get a copy of the outline, which my daughter prints off in the multigraph. This class doesn't cost a penny to any one but the men themselves, as they pay their own expenses of train hire or ferry boat, and ride their own beasts. In these days of financial deficit this is satisfactory.

In the same letter the Bishop mentions that he can now preach to the Maoris in their own tongue. "It is a great joy to me to be able once again, as in old Indian days, to declare to the people in their own tongue the wonderful works of God, and to have an open door before me to preach the unsearchable riches of Christ."

MR. DUNCAN reports on Metlakahtla as follows:—

Our new houses now number just over one hundred, and sites for several more buildings are taken up. From our village tax (three dollars per man) we have been enabled to improve and extend our roads, and also to commence building a large town-hall, 120 feet by 60 feet. This building is to be purely Indian as to architecture, and to be used for adult Sunday and night schools and for general assemblies. We have long felt the need for such a place.

The Indian Department at Ottawa have not rendered us any assistance of late (through fear of being called upon in like manner to aid all other Mission stations); hence all the burden of secular improvements and aid to builders have been borne by ourselves.

During the past winter we have somewhat improved the organization of the ten companies into which our male population is divided. Each company includes a chief, two Native teachers, two constables, three councilmen, two musicians, and ten volunteer firemen with a captain. The objects of these companies—as I may have explained before—are to unite the Indians for mutual assistance, to keep each member of our community under observation (*surveillance*), and to give opportunities to the majority of our men to be useful to the commonwealth.

I have before notified you respecting the necessity of establishing home industries at our Mission stations. This necessity is now more and more apparent, for we are face to face with circumstances which threaten to draw away many of the Indians from Christian influence and teaching unless work can be found at our Mission stations. I allude to the newly-imported industry of canning salmon. Canneries are increasing in number, and are proving a financial success. Prosperity is drawing around them a mixed population of Indians, Chinese, and whites of various nationalities; and the condition and prospects, morally, of such communities must inevitably prove a severe trial to Mission work, and leave but little hope for the poor Indians, who become charmed into permanently residing at such places. The young especially, of both sexes, are in danger. Our people see and deplore the consequences if some steps are not soon taken: hence they are urging me to start a cannery in connexion with our other secular work. To their great joy I have already taken some preliminary steps by securing sites and discussing plans, and by next autumn we hope to begin in right earnest should it please our Heavenly Father to make our way clear and give us strength and means.

We have made some real progress in

industries during the past year. I purchased some fresh machinery for our saw-mill, which has so much enhanced its usefulness that we have started a furniture manufactory and sash-shop. I have also spent over 100*l.* to further our weaving operations. The weaving business, though still only carried on as a school, is advancing very nicely. The young women are delighted with the industry, and the production of our looms (shawls, cloth, and blankets) has already created a thrill of joy among the Indians wherever the news has spread. We have also a telephone in operation from the village to our saw-mill (about a mile and a half apart), and in addition to its usefulness it is a constant source of wonder and astonishment to all. Our outlay in improvements during the past year amounted to over 300*l.*

The rival and bitter feeling against Metlakahtla engendered amongst the Tsimshean Indians at Fort Simpson is fast subsiding. Many of the people are seeking to come back into brotherly union with our people. Over 200 came to spend a few days with us during our winter festivities. For some time past they have been bringing their troubles by way of appeal for me to settle. One case was of such general interest that a letter was addressed to me in the name of "all the citizens of Fort Simpson," begging for my interposition. It was astonishing how little the litigants thought of the long journey by sea even in the winter weather, so glad were they to get where their difficulties could be settled without mixture of party feeling.

You will rejoice, too, to learn that the tribe of Kithratla Indians are again becoming more amenable to Christian instruction. Some few seem decided for the Christian warfare, while the tribe as a whole seem struggling to free themselves from heathen customs. About seventy of this tribe, with their head chief, came to us before Christmas, and remained over two weeks. On New Year's Day we presented these with a large Bible in the presence of our assembled companies, and the chief on receiving it turned to the people and said, "I have got it. Thank you. I have received the Word of God. We came for this, and we have got it. It is well; it is well."

On the spiritual work of the Mission at Metlakahtla the Rev. W. H. Collison reports. Only two adults were baptized subsequently to the large number of baptisms at the beginning of 1880, mentioned in our August number last year. One of these was a young woman, one of the catechumens, who was admitted to the visible Church on her dying bed, "testifying with her latest breath, her faith in Jesus as the Saviour." The other was an old man, father of the present chief who bears the name of Legaic, and a cripple for many years, who asked to be christened *Job*, "as, like Job, he had been afflicted for his good." There are a good many catechumens under instruction. The whole number of adherents is 900.

ARCHDEACON E. B. CLARKE, the C.M.S. missionary at Waimate, New Zealand, writes:—

I trust that because little is written from this district, you will not think that little is going on. The work has assumed an uneventful character, though not the less real; the leaven is influencing all quarters, and has its effect even upon the scattered European population. The archdeaconry is divided into parochial districts, each under its own minister; and to a clergyman at home the charge of 800 or 1000 souls may not seem a very heavy burden, but it must be remembered that here this population is scattered over an area of sixty or more miles square. These are living in parties of from 150 to 25, several miles apart, so that to visit them every two months entails any amount of travelling. It is in no boastful spirit that I state that, as a rule, neither I nor the two Native clergy near me (by near I mean eleven and fifteen miles) sleep more than one Sunday night in a month at home, and on those days we usually ride from twelve to sixteen miles to some near out-station.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, June 13th, 1881.—General George Hutchinson, C.B., C.S.I., was received by the Committee on his appointment to the post of Lay Secretary to the Society. The Chairman, A. Beattie, Esq., V.P., having addressed him, and General Hutchinson having replied, he was commended in prayer to God by the Rev. Canon Hoare.

Messrs. Turquand, Young, and Co., were appointed professional auditors to the Society, on the recommendation of the Finance Committee.

The Report of the Medical Board on the Society's students about to be presented for ordination was read, stating that the Board thought it due to Mr. Barlow, and to the regimen and discipline of the College, to say that this batch of young men were the very best in health and physical appearance that had ever appeared before them from Islington.

A letter was read from the Bishop of Colombo, dated May 18th, 1881, asking the opinion of the Committee on certain questions likely to arise in connexion with the new Ecclesiastical arrangements in Ceylon, consequent on the withdrawal of State aid, and asking for a reply before the meeting of his representative assembly on July 5th. The Bishop's letter having arrived too late for an answer to reach Ceylon before the date named, the Secretaries were directed to acknowledge its receipt by telegraph, and the letter was referred to the Ecclesiastical Sub-Committee.

The Ecclesiastical Sub-Committee submitted draft of a letter to the Archbishop of Canterbury, in reply to one received from his Grace enclosing a Memorandum from the Society for the Propagation of the Gospel on the subject of the proposed Japan Bishopric. The letter was adopted with some alterations.

The Secretaries having drawn attention to a proposal for a Board of Missions now before the Convocation of Canterbury, the subject was referred to the Ecclesiastical Sub-Committee.

The Rev. H. Evington, having recently returned from Osaka, Japan, was introduced to the Committee, and gave an interesting and encouraging Report of his work.

A grant of 50*l.* was made to the British Syrian Schools and Bible Mission in consideration of the assistance afforded by them in providing Native agents for the Society's Palestine Mission.

Committee of Correspondence, June 21st.—The Secretaries reported the death on the 20th inst. of the Rev. B. Geidt, who had for twenty years faithfully served the Society at Burdwan.

Arthur Mills, Esq., V.P., who had recently returned from a visit to New Zealand, and who had during his visit given careful attention at the Society's request to certain questions concerning the Society's land in that country, and to the work of the New Zealand Mission generally, being present, addressed the Committee, and gave much important information. The hearty thanks of the Committee were tendered to Mr. Mills for the valuable assistance rendered by him.

Mr. J. Jackson, a Lay Missionary of the Society, who had laboured for fourteen years in connexion with the Robert Money School in Bombay, was introduced to the Committee on his return home on furlough, and gave information on the working and prospects of the school.

General Committee, June 17th (Special).—A draft letter to the Bishop of Colombo, in reply to his letter of May 18th, which had been prepared by the

Ecclesiastical [Sub-Committee, was considered and adopted with some alterations.

Committee of Correspondence, June 28th, 1881.—Dr. D. Duncan Main, of the Edinburgh Medical Mission, having offered himself for Medical Mission work in connexion with this Society, was accepted, and appointed to the charge of the Opium Hospital, Hang-Chow.

A letter was read from the Lords Commissioners of the Admiralty, dated June 21st, thanking the Society for help given to sick officers of H.M.S. *Ruby,* at the Society's African Institution in Mahé, Seychelles.

The Committee took into consideration the subject of the locality, on the North-West frontier of British India, of the Beluch Medical Mission. Sir R. Sandeman, Political Agent for Beluchistan, had kindly attended the meeting of the Sub-Committee for the India Missions, and had given the opinion that Chotiali, which is beyond the frontier, and likely to be permanently in British occupation, was the most suitable place for the Mission, but that it was advisable to take no steps until it was clearly ascertained whether the British Government would permanently occupy Chotiali. The Committee directed that their thanks be conveyed to Sir R. Sandeman, and deferred their decision on the subject until the intentions of the Government of India regarding Chotiali should be known.

A grant of Rs. 500 was made towards the erection of a Mission Church at Lahore, to be paid when the remainder of the sum required had been collected.

The Secretaries reported that the Bishop of Sierra Leone had visited Abeokuta in compliance with a request of the Committee, and though all the objects of the visit could not be at present carried into effect, yet it had resulted in very important arrangements for the suppression of domestic slavery in the Mission. The Committee directed that their cordial thanks be conveyed to the Bishop of Sierra Leone for his kindness in connexion with his recent visit to Lagos and Abeokuta.

General Committee (Special), June 30th.—A Special Meeting was held at Exeter Hall to take leave of a large party of labourers about to proceed to their various fields of labour as follows:—*Yoruba,* Rev. J. S. Bradshaw; *East Africa,* Rev. A. D. Shaw; *Punjab,* *Rev. W. Thwaites and Rev. E. Guilford; *North India,* *Rev. J. Brown, Rev. W. A. Ball, Rev. J. W. Hall, Rev. H. Lewis, and Rev. W. Windsor; *South India,* Rev. J. Verso; *Ceylon,* *Rev. E. T. Higgens and Rev. A. J. A. Gollmer; *China,* *Rev. J. R. Wolfe, *Rev. A. E. Moule, Dr. Duncan D. Main, and *Miss Laurence; *North-West America,* Rev. T. H. Canham; *North Pacific,* Rev. W. G. Faulconer. [Those marked thus (*) are returning to the mission-field; the others going out for the first time.] The Instructions were read by the Hon. Clerical Secretary, and the Missionaries, having acknowledged them, were addressed by the Rev. F. F. Goe, and commended in prayer to the favour and protection of God by the Rev. U. Davies.

Committee of Correspondence, July 5th.—Mr. Thomas Phillips, B.A., of Trinity College, Dublin, who had previously been engaged in professional work at Hereford, and had offered himself to the Society, was accepted for missionary work, and the Secretaries were directed to take steps with a view to his ordination.

The Committee had an interview with the Rev. Robert Bruce, lately returned from Persia, and had also the advantage of the presence of Colonel Stewart, who had travelled extensively in that country, and of Mr. Watt, the

Agent of the Bible Society. Mr. Bruce having given a full account of the progress of the work in Persia, Colonel Stewart, who had recently visited Julfa, spoke of the remarkable outward improvement he noticed in the place since his first visit fifteen years ago, which improvement he traced to the influence of the Society's Mission there. He spoke also of the openings which it appeared to him existed for the extension of missionary work in Persia, and of Bible circulation in the country. Mr. Watt also bore testimony as to what he had seen in Julfa, and mentioned from his own experience proofs of the power of the Gospel among the Mohammedans of that country. The Committee expressed cordial thanks to Colonel Stewart and Mr. Watt for their information, and were of opinion, after hearing their statements, that there is a call for further missionary extension in Persia, and agreed to suggest to the General Committee the desirableness of making known this call in connexion with the Society's Extension Fund.

The Rev. A. Lewis having returned home for a short period from the Society's Mission to the Beluchis, gave an interesting account of the pioneering work done by it since 1878. Mr. Lewis represented strongly the importance of a permanent settlement at a central station being fixed upon by the Committee at an early date.

The Rev. J. Sheldon, Missionary at Karachi for twenty-seven years, having recently returned home, had an interview with the Committee, and received from them a cordial reception. Mr. Sheldon gave the Committee much cheering information on the varied work at Karachi, and spoke of the happy results arising from his connexion with the English congregation at that place, and of the position gained generally in favour of Christianity in Sindh.

The Rev. H. A. Bren, B.A., of Wadham College, Oxford, son of the Rev. R. Bren, formerly a missionary of the Society in Ceylon, and now of the Preparatory Institution at Reading, was accepted for missionary work.

Letters were read from the Bishop of Lahore and the Rev. R. Clark, drawing attention to the injury likely to fall on the Punjab Mission by the reductions in the last estimate under the item "schools;" and it being shown that the recent arrangements made with the Rev. F. H. Baring would relieve the Society's funds in the Punjab by Rs. 1560, on account of Batala schools, the Committee agreed that the amount disallowed in the estimate for "Punjab schools" be replaced; the attention of the Local Committee being called to the Society's principle of limiting as much as possible the employment of non-Christian teachers.

Committee of Funds, July 5th.—The Rev. G. Furness Smith was appointed Association Secretary for the Midland district, in succession to the Rev. E. R. Mason.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for continued progress in Fuh-Kien (p. 465). Prayer for the missionaries there, the converts, the Native agents, and for means to extend the work.

Thanksgiving for good testimony regarding the Persia Mission (p. 502). Prayer for wisdom in the conduct of the work, for the establishment of religious liberty, and for the outpouring of the enlightening grace of God on the Mussulman population.

Thanksgiving for the good influence of the Native Mission at Ode Ondo (p. 504). Prayer for the reopening of the whole Yoruba country.

Prayer for Central Africa (p. 504), the North India Church Councils (p. 503), New Zealand (p. 505), Metlakahtla (p. 506).

Prayer for the missionaries about to sail to the various Missions.

Prayer for the new Clerical Secretary (p. 502).

NOTES OF THE MONTH.

ORDINATIONS.

At a Special Ordination held by the Bishop of London at St. Paul's Cathedral on June 29, Messrs. J. W. Balding, William Alfred Ball, James S. Bradshaw, William Gower Faulconer, Edward Guilford, H. Lewis, John Martin, Archibald D. Shaw, and Walter Windsor, all students of the Church Missionary College, Islington, were admitted to Deacons' Orders, and the Rev. A. J. A. Gollmer to Priest's Orders.

Punjab.—At an Ordination by the Bishop of Lahore at Umballa on June 12, the Rev. C. H. Merk and the Rev. Sadiq Masih (Native) were admitted to Priests' Orders.

China.—The Rev. J. B. Ost was admitted to Priest's Orders by the Bishop of Mid-China on May 5.

N.-W. America.—Mr. James Irvine (Country-born) was admitted to Deacon's Orders by the Bishop of Rupert's Land on June 5.

RETURN HOME OF MISSIONARIES.

East Africa.—Mr. J. W. and Mrs. Handford left Zanzibar for England *vid* the Cape of Good Hope on April 4, and arrived at Southampton on July 9.

Persia.—The Rev. R. and Mrs. Bruce left Persia on April 15, and arrived in England on June 17.

Punjab.—The Rev. J. and Mrs. Sheldon left Karachi on May 16, and arrived at Liverpool on June 21.

South India.—The Rev. A. H. Arden left Madras on May 24, and arrived in England on June 29.

DEPARTURE OF MISSIONARIES.

N.-W. America.—The Rev. W. D. and Mrs. Reeve and Mr. J. W. Garton left Liverpool on May 12, and the Rev. T. H. Canham on July 15, all *en route* to Athabasca.

North Pacific.—The Rev. W. G. and Mrs. Faulconer left Liverpool on July 8 for Victoria, British Columbia.

Contribution List.

In the following list of receipts from June 11th to July 9th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Barford and Roxton	14	5	2
Leighton Buzzard	2	12	0
Berkshire: Letcombe Regis	1	18	8
Windsor Park: Royal Chapel	4	12	6
Buckinghamshire: Datchet	13	7	0
Gerard's Cross	7	15	8
Hazlemere	1	18	6
High Wycombe	9	9	0
Twyford	2	10	0
Cornwall: Flushing and Mylor	5	0	0
Cumberland: Aikton	5	12	2
Keswick: St. John's	6	18	1
Martindale		10	0
Derbyshire: Pinxton	2	7	10
Devonshire: Devon and Exeter	100	0	0
Membury Church	5	9	9
Dorsetshire: Compton Valence	13	3	0
Corfe Mullen	4	18	10
Hinton: St. Mary's	1	16	0
Parkstone: St. Peter's	4	5	0
Durham: Gateshead	63	14	10
Gloucestershire: Cheltenham	600	0	0
Hampshire: Burton: St. Luke's	4	7	3
Christchurch	21	17	9
Fawley	6	15	0
Hatherden	2	11	0
Mudeford	4	10	3
Petersfield District	12	1	7
Southampton, &c.	60	0	0
Isle of Wight: Calbourne		19	6
West Cowes: Holy Trinity	27	3	9
Channel Islands: Guernsey	30	0	0
Herefordshire:			
City and County of Hereford	100	0	0
Blakemore		4	4
Preston-on-Wye		5	6
Hertfordshire: Boxmoor	26	5	6
Kent: Blackheath	67	14	3
Bromley	49	11	9
Deptford: St. John's	20	0	0
Erith: St. John Baptist	12	6	3
Lancashire: Cupernuvay		6	6
Gressingham	1	8	2
Mawdesley	2	10	0
Leicestershire: Horninghold	1	4	0
Lincolnshire: Cadney and Howsham	1	17	0
Killingholme	2	0	0
Sleaford	2	16	2
Middlesex: City of London:			
All Hallow's-the-Great-and-Less		10	0
St. Peter's, Cornhill	2	15	9
Bloomsbury: St. George's	65	4	0
Brunswick Chapel, Upper Berkeley St.	10	0	0
Clerkenwell: St. Peter's Martyrs' Memorial	6	6	2
Harrow Weald	8	9	0
Hornsey: St. Mary's	6	17	9
Hoxton: St. John's	2	5	0

Kilburn: Holy Trinity	16	1	0
Juvenile	8	13	0
North Bow: St. Stephen's	4	19	8
Notting Hill: St. John's	5	10	0
St. Marylebone: Parish Church	12	7	10
St. Pancras: Parish Church	37	14	2
Stepney: Christ Church	3	4	10
Trent	10	10	0
Nottinghamshire: Nottingham, &c.	300	0	0
Oxfordshire: Banbury, &c.	16	16	0
Stanton: St. John's	3	10	10
Rutlandshire: Uppingham	25	0	0
Shropshire: Selattyn	8	3	0
Sheriffhales	9	9	0
Smethcott	2	10	9
The Clive	5	10	0
Somersetshire: Cleeve	1	11	0
Wellington	11	14	8
Staffordshire: Burton-on-Trent	11	9	5
Chebsey	7	18	3
Maer	5	12	0
Wolverhampton: St. George's	5	8	6
Suffolk: Aldeburgh		16	0
Occold	1	5	10
Saxmundham	16	9	10
Surrey: Clapham Park: All Saints'	12	4	8
Kew	13	1	5
Lambeth: St. Mary's	2	5	0
Mickleham	16	0	0
Peckham: St. Mark's	6	10	0
Penge: Holy Trinity	19	2	6
Richmond	53	2	3
Wandsworth	66	0	0
Wimbledon	160	0	0
Sussex: Ashington, &c.	4	9	2
Chiddingley	1	0	0
Crowborough	9	1	0
Lower Beeding	11	18	0
Stedham and Heyshott	6	0	0
Warwickshire: Bourton-on-Dunsmore	12	0	3
Brailes	7	12	10
Sandwell Hall, near Birmingham	2	11	10
Westmoreland: Appleby			2
Burton	3	18	6
Wiltshire: Chippenham	40	0	0
Trowbridge	48	0	0
Worcestershire: Evesham	22	16	8
Lower Sapey	2	2	2
Yorkshire: Brafferton	22	14	6
Burmeston	14	3	3
Hanging Heaton	10	12	0
Healey	2	12	0
Holderness	12	0	0

ASSOCIATIONS IN WALES.

Glamorganshire: Penarth	6	19	0

IRELAND.

Hibernian Auxiliary	650	0	0

BENEFACTIONS.

A Lady, by the Rev. W. F. Lanfear, in lieu of Legacy	100	0	0
A. Q.	5	0	0
Brooke, Sir Wm. de Capell, Bart.	10	0	0
Brown, Mr. Henry, Whitechapel	5	0	0
Buttanshaw, Rev. J., Bath	50	0	0
Cooper, W., Esq., Sydenham Hill	25	0	0
L.	5	0	0
M. E. Ll.	5	0	0
M. G. B.	5	5	0
Prov. iii. 9	5	0	0
Robson, Mrs. Ann	5	0	0
Sale of Ladies' Work at St. John's, Blackheath, by H. Morris, Esq.	33	1	8
Sale of Work at Beckenham, by Misses Wilson and Misses Roberts	40	0	0
Smith, J. Henry, Esq., Croydon	50	0	0
Thankoffering for Minute on Sunday Travelling	5	0	0
Thankoffering from F.	50	0	0
W. E. W.	40	0	0

COLLECTIONS.

Ardwell, Wigtonshire, by M. J. S.	2	5	0
Austin, Miss Ellen Edith, Miss. Box	3	0	0
Chorlton House Academy, Young Ladies, by Miss S. Webb	2	0	0
Million Pence Fund:			
Mrs. Barrett	3	0	0
Mrs. Church		15	0
Miss Dobbin	2	2	0
Mrs. M. Punnett	7	10	0
Norton, Master Charles, Miss. Box		12	6
Portman, Master Seymour, Miss. Box	1	0	0
Proceeds of the O. W. H. E. R. S., by Mary Howard		13	6
St. Bartholomew's, Gray's Inn Road, Sunday-schools, by Rev. R. J. Bird	1	2	2
St. Hilda's Church Sunday-schools, by G. Medcraft, Esq.	3	0	0
"Toddie" Missionary Box	1	1	0

LEGACIES.

Brookhouse, late Miss M. A.: Exors. and Extrix., George Toller, Esq., and George Toller, Jun., Esq., and Miss E. H. Brookhouse	100	0	0
Payne, late Miss Ann: Exors., Mr. W. Payne and Mr. S. Payne	5	0	0
Stennett, late Mrs. Eliza, Brighton	100	0	0

FOREIGN CONTRIBUTIONS.

Tasmania	14	8	0

FUND FOR THE SUPPORT OF A MEDICAL MISSIONARY IN PERSIA.

Cowgate Medical Missions' Children's Church, by John Lowe, Esq., M.D.	5	6	6

EXTENSION FUND.

Friend, by C. L. W.	20	0	0
Prevost, Admiral	100	0	0

HENRY WRIGHT MEMORIAL FUND.

Hoare, Joseph, Esq.	25	0	0
L.	5	0	0
Quarterman, Rev. J. K. Woolwich	5	0	0
St. Margaret's Juvenile Association, Brighton	19	4	9
Wood, Mrs. John, Cadogan Place	10	0	0

VICTORIA NYANZA FUND.

Friend	10	0	0

The Secretaries thankfully acknowledge the receipt of the following parcels for the Missions:—

St Peter's Mothers' Meeting, Cheltenham, per Miss L. Goodhart, for Mrs. Alexander, Kikore.
Harold's Cross Working Party, per Mrs. Wallace, Rathmines, Dublin, for the Agra-parah Orphanage.
Zion Church Sunday-school, per Mrs. Stephens, Rathgar, co. Dublin, for Mrs. Droese, Bhagulpore.
Working Party held at the house of Mrs. Leigh-Lye, Bath, for Rev. D. Wood, Colombo, Ceylon.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

SEPTEMBER, 1881.

UNSETTLEMENT.

The New Dispensation. Calcutta, March to May, 1881.

A Lecture to the Educated Natives of the Punjab on the Duties of the Natives of India with regard to Religion. By the Rev. Nehemiah (Nelkunth) Goreh. Allahabad, 1881.

WHEN missionaries first gained access to India they found the native population "mad upon their idols." Hindus had their different sects, and their schools of philosophy in which hyperacute intelligences bewildered themselves in endless vagaries of speculation. But all indiscriminately conformed to rude and cruel modes of worship, often of a sanguinary character, marked by disgusting austerities and foul rites. These degrading superstitions were indulged in freely by all without the slightest consciousness of their humiliating character, nor was there the faintest attempt to disguise the most hideous features of them even from their European rulers. No gloss or explanation was attempted of these religious abominations. The customary practice of them had been inherited from their forefathers. Merit attached to the most shameful things. If any native thought arose concerning them, the feeling would have been that India was a country filled with devout worshippers of the gods, scrupulous in the discharge of the duties requisite to be paid to them. Dr. Duff has left upon record a graphic description of the horrible scenes which he witnessed on his arrival in Calcutta, "not," as he remarks, "among barbarous hordes that roam over deserts untrodden by the foot of civilized man, or wander by the tangled margin of rivers unknown to song. No; but among the existing remnants of the most ancient civilization on the face of the globe! in the very midst of hundreds and thousands of professing Christians! in the heart of the metropolis of the richest, the fairest, and the mightiest province of the British empire! and under the very eye of the vice-regal representative of the Protestant sovereign of these realms!" Such was Hinduism in its external manifestations and in its profound insensibility to evil until a very recent period. Such we believe it to be still in its empire over the ignorant and unenlightened masses of the people, though it cannot now develope itself as freely as it used to do before through the interference of English law and English police.

Upon all this scene of horrors throughout the length and breadth of the country the religious indifference that swayed the Englishmen of those days looked on with apathy, almost with complacency. When

Christian voices were raised against the undissembled horrors that abounded they were at first treated as exaggerations, as misrepresentations. Then excuses were found for them. Then the absolute necessity of unlimited religious toleration was insisted upon. Then there was an attempt to persuade Englishmen at home that Hindustan was a reproduction of "Arcadia." But the time came when explicit and circumstantial details could no longer be resisted. It was found to be impossible to explain away or maintain abominations revolting to humanity and decency, even though sanctioned by the prescription of ages. Gradually by one salutary enactment after another, urged by the irresistible force of enlightened opinion, the foulest evils were suppressed or withdrawn from the public gaze. They have passed away from public parade into the regions of history. When practised it is by stealth and with fear and trembling at the consequences of discovery. Those who now visit India and witness them no longer are slow to credit the fact that a very short period has elapsed since these evils were rife and matter of public notoriety. Even at the risk of interfering with "religious convictions" the British Government slowly and reluctantly, but firmly and effectually, suppressed horrors in British India not much superior to what may be witnessed in Dahomey. We distinctly affirm that this result proceeded from the uplifted voices of Christian missionaries which could not be stilled till their just complaints were attended to. There are not a few Indian officials who still owe them a lingering grudge for their persistent and successful efforts, while again there are others who would willingly take the whole credit of improvement to themselves, or to their predecessors, as though they had not been impelled *ab extra*. The question, however, is not now of much moment. It is not so much a matter of importance by whom what has been done was accomplished. When the Ganges rolls from its source to the ocean unpolluted by murder, Christian England will be content.

We allude to all this because the change which has been wrought has operated a change in missionary addresses and missionary publications. It was necessary to deal with existing evils, and as they were of a gross and horrible character they were exposed in appropriate and necessary terms. Those who look back upon missionary periodicals of past years will find them teeming with dreadful accounts of cruelty and licentiousness. Why? Because this was then the prevalent manifestation of heathenism in India, as it still is in some other parts of the world. There has been a diminution of these details, because there has been a diminution of, at least, the outward exhibition of them. A further reason is that although Hinduism for the most part in its essence remains unchanged, and although the witness is true which avers that, if British rule were withdrawn, all that we have suppressed would spring to life again, still under the influence of partial enlightenment, and of shame at that which is now manifestly held to be shameful by the ruling powers, there is an altered tone perceptible. There is an attempt to substitute what we may term the abstract for the concrete. The rude idolatry indulged in freely half a

century ago has been in some degree abandoned, and is as far as possible explained away. Some old and untenable outworks have been surrendered. There is a retreat upon the main citadel. As a new position has been taken, and new weapons have been adopted by those who are the foremost defenders of Hinduism, new methods of attack have become indispensable. There must be corresponding change in the accounts of the superstitions and of the erroneous beliefs and practices which are now being substituted, if possible, for what confessedly can no longer be palliated. In this extremity the Vedas, which European inquisitiveness has with some difficulty unearthed, and which European scholarship has made accessible to the Hindu, have been a most wonderful boon. Unceasing attempts are made out of them to vamp up some sort of a system which shall be more plausible and more respectable in the eyes of the world than the foolish and revolting absurdities formerly accepted as religion.

In this changed attitude of Hinduism must be found the apology, if necessary, for the introduction of new matter into our pages. We do not write with a view to enlighten Indian readers, but to give the Church at home some conception of the altered state of affairs. It will often not be easy to make what we have to say perfectly clear for the simple reason that a good deal of it is unintelligible in itself, and probably does not contain anything very definite to those who speculate in it. Generally it may be affirmed that Satan has suggested new devices to arrest the progress of Christianity. Pure Hinduism, pure Mohammedanism do not commend themselves to those who are in any degree or by any means emancipated from the slavery of the past. Many still resolutely uphold them, but the more enlightened votaries do not attempt to apologize for them. It is with them as it is with Romanism. What is calculated for the meridians of Italy or Spain or the more profound superstition of Ireland or a Spanish republic has to be largely modified not to be subject to contempt and ridicule in England. In its naked deformity it could not and would not be propounded except in very select circles, still less defended from public animadversion. There is among multitudes in India extreme reluctance to depart from the old faith and the ancient practice. Consequently there is much division among Hindus just now as to what is and what is not their religion. But the noisy party which forces itself upon public attention is the new party, not numerous in themselves, still less so as considered with reference to the mass of the population. English newspapers are filled with their sayings and doings. Learned men in the West have attributed importance to them. They may therefore in a certain sense just now be looked upon as the self-elected representatives of modern Hinduism. It must never, however, be forgotten that there is behind the stolid mass of antiquated Hinduism, which views them with suspicion and alarm. This mass is so powerful that in order to avoid becoming complete outcasts, a style of self-devotion which would be most unpalatable, concessions are frequently made by the new party wholly at variance with the high-sounding pretensions of their philosophy. It would be a misnomer to term it the new religion, although it osten-

tatiously prefers the claim to be considered in that light. With these prefatory remarks we proceed to give some account of what is termed Brahmoism, for which some convenient materials have been supplied to us. We will endeavour to explain it as far as possible in the language of its own adherents, as also in its most recent development, omitting as unimportant the history of its short past. Just as Positivism has from a philosophical system assumed the form of a ridiculous religion, so has Brahmoism. Nevertheless, there are the two aspects of the thing, which may be commingled but yet held in separation. It is quite possible that there are theoretical Brahmoists who are not mixed up with many of the gross absurdities which will be recounted. It is only common justice to many intelligent Hindus to allow this, and to call attention to it.

At the very outset we are met with a difficulty. A periodical whose name is at the head of this article entitles itself *The New Dispensation*. The term is used, we presume, as it has been in connexion with great religious movements. Thus we speak of the Jewish Dispensation which came to God's ancient people through Moses; the Christian Dispensation which was communicated to all the world through our Lord Jesus Christ. In the manifesto of those Brahmoists whose journal we deem this paper to be, there is not the slightest mention of any one as the founder or prophet of the movement, although it would be quite possible to make a shrewd guess.* This may be the result of extreme and most unusual modesty on the part of the real originator. But for anything that appears, the movement might have emanated from Professor Max Müller; from some Western as well as from some Eastern luminary. If there has been any revelation there is no intimation of specific individuals to whom it has been made. If there is inspiration, we do not know who has been inspired. If claims are preferred upon the consciences of men, we know not by whose authority they are put forward. We hear a good deal about apostles, but there is complete silence as to any one from whom they derive their commission, unless indeed we are to accept the statement in a charge to the apostles—"You and I are sent forth by Jesus, Sakya Muni, Chaitanya, and other great prophets," probably including the late Mr. Carlyle, who is or was clearly much thought of in Calcutta, although somewhat at a discount now in England. The proof, is however, wanting of the commission. We suppose, however, we must take it all for granted. We must be content to assume that there is a founder; that he has had a revelation; that he is inspired; and that he has authority to send forth apostles. The introductory paragraph of the periodical is as follows:—

> Glory to God, the Supreme Spirit.
> Unto all the Prophets and all the Saints of ancient and modern times our reverent and grateful loyalty.
> To all the Churches in the East and the West our respectful greetings.

* In an appendix to this article, which we would like to make a source of sufficient information on the subject, we furnish from the Calcutta Report of the C.M.S. (1880) a lengthened account of the different sections of Brahmoists, with their respective creeds.

To all good men and true, apostles, missionaries, philanthropists, and men of science our cordial salutation.

To the Press, a great and sanctifying power, our respect and gratitude.

To all, Europeans and Indians, interested in truth our request is,—Give us your prayers and good wishes, your friendly counsel and fraternal help.

Our comment upon this is, Who are *our?* Who are *us?*

We have then submitted the creed of the "New Dispensation"—

One God, one Scripture, one Church.

Eternal Progress of the Soul.

Communion of Prophets and Saints.

Fatherhood and Motherhood of God; Brotherhood of man and Sisterhood of woman.

Harmony of Knowledge and Holiness, Love and Work, Yoga and Asceticism in their highest development.

Loyalty to Sovereign.

We feel here a difficulty as to the "One Scripture." What is it? Is it new or old? The sovereign is, we presume, Queen Victoria, but we may be mistaken. We are evidently not the only persons who are puzzled as to the precise nature and meaning of the "New Dispensation;" others have been at a loss to know whether it really is new or whether it is a mere mingle-mangle of what is old. For it has been thought necessary to explain how far and in what sense the "New Dispensation" is new. The explanation is as follows:—

Is not "seeing" the Spirit-God new? Is not "hearing" His spirit-whisper new? Is not the worship of the Supreme Spirit as Mother new? Are not interviews with Moses and Socrates new? Are not pilgrimages to Faraday and Carlyle new? Is not the vow of taking no thought for the morrow, amid nineteenth-century civilization, new? Is not Yoga, which is always conscious of duality, new? Is not the doctrine "I and my brother are one" new? Is not the golden rule, "Do unto others more than you would have them do to you," new? Is not the absorption of prophets and saints new? Is not the chain of logical sequence which binds all dispensations new? Is it not new to regard the Hindu devotees of the New Dispensation as apostles and spiritual descendants of Christ and Paul? Is not the eclecticism new, which blends together in perfect harmony the deepest communion, the most advanced philosophy, the most enthusiastic philanthropy, the sweetest love, the strictest asceticism? Is not the science of religion new, which connects the prayers and prophecies, the asceticism and inspiration of all religions by common laws and universal principles? Is it not new to combine Catholic, Protestant, Baptist, and Methodist in Christ, and Christ, Moses, and Socrates in God? Is it not new to be an ascetic householder, a mystical scientist, a wise enthusiast, an inspired worker?

At this point we discover that the "New Dispensation" is only new in certain singular manifestations. It is not in its main features a fresh revelation, an inspiration; hardly is it even an evolution out of the brains of one or more individuals. It is mainly an eclecticism, a combination—shall we say a jumble—of previous revelations, aspirations and guesses after truth. The absurdities unquestionably are new, especially in the mode of their development, but the rest is a confused conglomeration of truth and error gathered out of the past. The chief novelty is that "God is our mother." Rome has supplied this deficiency in Christian theology by the blasphemous ascription of unfounded and unwarranted powers to the Blessed Virgin Mary. The

"New Dispensation," still more audacious, has solved the difficulty as follows:—

Even the most enlightened men have their prejudices. What is it but a prejudice to object to the application of the term "Mother" to God? We can view it in no other light. It is quite as good, or quite as bad, to address Him as our Father as to speak of Him as our Mother. We are not advocates of anthropomorphism, and we must therefore take exception to both these words, if they are meant to apply to Godhead our notions of earthly parents. The Supreme Lord is neither Father nor Mother. There is no sex in the spirit. It is as absurd therefore to speak of a masculine as of a feminine divinity. Yet we all address God as our Father. For we do so metaphorically. We *compare* His love to that of the earthly father. As the father takes care of us and feeds us and provides for our wants, so the Merciful Lord loves and sustains us and supplies all our wants, temporal and spiritual. The analogy is perfect and unexceptionable so far as it goes. The only obvious difference is that the earthly father is finite, while the Heavenly Father is infinite in loving-kindness. Another metaphor, equally good and apt, likens God to the mother. As the mother is tender-hearted and indulgent, even more so than the father, and fondles and caresses and suckles the child, day and night, with intense affection, unwearied watchfulness and untiring forbearance, so the Lord is sweet and tender, "long-suffering and of great mercy." Why then shall we hesitate to admit the analogy here? If God is father-like, He is surely mother-like too. If He has the stern love of the father, He possesses also the tender compassion of the mother. Then let us rejoice that our God is both Father and Mother, the perfection of paternal love and the perfection of maternal tenderness.

The sacramental ceremony of the "New Dispensation" has the merit of some novelty. In it especial reference is made to our Lord Jesus Christ rather than to Moses or Socrates. Why we do not see unless from a spirit of emulation and the difficulty of finding an analogous ceremony in other religions. There might seem to be some propriety in the distribution of rice as native food, but it is not easy to conceive how in conformity with the passage read it could have been broken. The new sacramental ceremony is thus described:—

Jesus! Is the sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy eucharist? Wilt Thou cut us off because we are rice-eaters and teetotalers? That cannot be. Spirit of Jesus! That cannot be. Both unto Europe and Asia Thou hast said,—eat My flesh and drink My blood. Therefore the Hindu shall eat Thy flesh in rice and drink Thy blood in pure water, so that the Scripture might be fulfilled in this land.

On Sunday, the 6th March, the ceremony of adapting the sacrament to Hindu life was performed, with due solemnity, in accordance with the principle above set forth. The Hindu apostles of Christ gathered after prayer in the dinner hall, and sat upon the floor upon bare ground. Upon a silver plate was rice, and in a small goblet was water, and there were flowers and leaves around both. The minister read the following verses from Luke xxii:—

"And He took bread and gave thanks, and brake it, and gave unto them, saying. This is My body which is given for you. This do in remembrance of Me.

"Likewise also the cup after supper, saying, This cup is the new testament in My blood which is shed for you."

A prayer was then offered, asking the Lord to bless the sacramental rice and water:—

Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may upon entering our system be assimilated to it as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink Thou

hast placed before us. Invigorate us with Christ-force and nourish us with saintly life.

The Lord blessed the rice and He blessed the water.

And these were then served in small quantities to those around, and men ate and drank reverently, and the women and children also ate and drank, and they blessed God, the God of prophets and saints.

Elsewhere we are told that the "rice ceremony" means "absorption."

The following hymn, which is prominently put forward, will serve as a far better commentary on the "New Dispensation" than anything we can pretend to supply:—

Chanting the name of Hari the saints in heaven dance, my Gouranga dances amid a band of devotees; how beautiful his eyes which shower love!

Jesus dances, Moses dances with hands upraised; Devarshi Narad dances playing on the harp.

Old King David dances, and with him Janak and Yudhisthir.

The great Yogi Mahadeo dances in joy, and with him dances John, accompanied by his disciples.

Nanak and Prohlad dance, dances Nitya-nanda, and in their midst dance Paul and Mahomed.

Dhruba dances, Suk dances, dances Haridas, and in their company dance all the servants of the Lord. Sankar and Wasudeb dance, Ram and Sakhya Muni, Yogis, devotees, ascetics, workers, and wise men.

Dadu and Confucius dance, Kabir and Toolsy; Hindus and Mussulmans dance, on their lips the smile of love.

The sinner dances, the saint dances, the poor and the rich dance together, the women sing "glory, glory," with sweet voices.

Renouncing the pride of caste and rank, the Brahmin and the Chandal dance, embracing each other.

Surrounded by saints in the centre is Sri Hari, the Lord of all, and all dance unitedly with hands round each other's neck.

And in this holy company dance the believers in the New Dispensation, killing the distance of space and time.

The fishes dance in the sea, and the fowls in the air, and the trees and plants dance, their branches sporting with the wind.

The Bible and the Vedas dance together with the Bhagavat; the Puran and the Koran dance join'd in love.

The scientist and the ascetic and the poet dance, inebriated with the new wine of the New Dispensation.

The world below and the world above dance, chanting the name of Hari, as they hear the sweet gospel of the New Dispensation.

Another ceremony playing an important part in the "New Dispensation" is the "flag ceremony." The object of this is stated to be to show that it has "a conquering mission," that it has to contend with evil, and "the throne of Jehovah is to be established." The idea seems to be borrowed from the programme of the Salvation army. It is thus described:—

Upon a small table, covered with scarlet cloth, were arranged the four principal Scriptures of the world—the Rig Veda, the Lalita Vistara, the Bible, the Koran. In front of this stood the banner of the New Dispensation. On the silver-plated pole thereof was suspended the bugle of the Expedition Army. What the minister said, standing before the banner, was in substance as follows:—

Behold the flag of the New Dispensation! The silk flag is crimson with the blood of martyrs. It is the flag of the Great King of Heaven and Earth, the One Supreme Lord. Victory flies round His holy banner. His Almighty arm will crush all evil and annihilate sin and sensuality. Behold the spirits of all the prophets and saints of heaven assembled overhead, a holy confraternity, in whose union is the harmony of faith and hope and joy. And at the foot of the holy standard are the Scriptures of the Hindus, the Buddhists, the Christians and the Mohammedans, the sacred repositories of the wisdom of ages, and the inspiration of saints, our light and our guide. Four scriptures are here united in blessed harmony under the shade of this flag. Here are knit together in international

fellowship four great continents, Europe, Asia, Africa, and America. Here you see the meeting place of the east, the west, the north, and the south; of the young and the old, of men and women, of the rich and the poor, of the wise and the unlearned. Here is the harmony of the mind and the heart, the soul and the will, of knowledge and love, devotion and duty. Glory unto God in the highest! Honour to all prophets and saints in heaven, and to all Scriptures on earth! Unto the New Dispensation victory, victory, victory!

In this solemn spectacle the spiritual eye saw the living symbol of Christ's Kingdom of Heaven. The *Khalsa* of Guru Nanak's Church, with its *Jhanda* or banner, and the *Granth Saheb* was seen there. So also were the victorious flags of Chaitanya's martial procession embodied in the ceremony. The whole thing was a grand symbol of royalty—the Heavenly King enthroned—and foreshadowed His future kingdom on earth. The true believers, one after another, marched towards the flag of the Holy King, touched it, kissed it, and then reverently bowed before God, gave Him their allegiance and homage, and prayed "Thy kingdom come."

The ordinary occupations of the devotees, when off duty, we presume, are set forth thus:—

If you go to the Lily Cottage any evening you will probably see a dozen devotees seated on a piece of carpet on the floor, and one or two asleep or half-asleep. There is an animated conversation, which now and then seems to flag, but warms up again, and lasts till midnight. And what do you think are the topics under discussion? Our early days—Female emancipation—Luther's spiritual decline—Asceticism—Chaitanya—No money received by the missionaries the last two days—Paul's livelihood—Gladstone felling trees—How to promote cash sale of our books—Loyalty to the Queen—Cooking one's own food—Mofusil Brahmos and their wants—We ought to learn Hindi—Our progress during the last two years—Father Lafont's learning—Social condition of the Madrasis—England-going Hindus—Social morals, &c. What a strange medley of subjects! And yet such conversation has gone on from day to day for twenty years!

In the midst of so much conformity with Western ideas and practices, we cannot wonder that "sisterhoods" find a place in the "New Dispensation." Recently eleven Hindu ladies have been initiated into different Holy Orders. In some respects they are more sensible than those prevailing in corresponding Christian institutions. In the first place they are only temporary. In the next place the vows are vows of "meditation, abstemiousness, study of character, charity, kindness to lower animals, nursing of children, cleanliness, and sanitation." Many Christian sisterhooods are very defective in the last two points. There is again apparently no seclusion involved. The duties are as follows:—

Chanting of 108 Divine Names, and Homage to Saints and Prophets.
Morning Readings . . . . . Rig Veda texts.
Mid-day Readings . . . . . Bhagvat.
Evening Readings . . . . . Bible.
Giving water and *sherbet* to devotees.
Cooking her own food.
Covering the head with a piece of cloth while in the Temple.
Solitary meditation, and singing, with the accompaniment of the *Ektara*, Songs of the New Dispensation, and other hymns.
Short family prayer with the children.
Hearing Life of Chaitanya.

The younger girls and those who are unmarried had suitable vows administered to them.

The adaptation of the Cross is thus explained:—

The cross is man's figure with hands out-stretched. Put any man into this position, and you have a man-cross. Let us consider this position, and see what it means. It means the human body fastened and motionless. It means the man whose hands are nailed and cannot therefore hold the things of the world, the man whose feet are nailed and are therefore incapable of moving in the paths of sin and carnality. It means *yoga* posture, humanity dead, yet alive. Every man standing above the world, whose senses are dead unto the flesh, whose carnal nature has been wholly subdued by communion, who speaks not, moves not, and is not tempted by temptations, such a man is like a cross. The old man in us must die upon the cross, nailed by communion and *yoga*. Have you thought of Christ, the Prince of Martyrs and Yogis? Then think of Buddha. He is dead, a motionless, statue-like figure representing crucified humanity, slain self, vanquished senses. Then turn to the picture of the great Hindu yogi, Siva, lying on the ground, dead and senseless, with the feet of Shakti, Divine Force, standing upon him. The whole thing looks like an inverted cross. Here is an allegorical representation teaching us how the true devotee must be a complete carcase at the feet of the Almighty. It is the cross, it is the cross everywhere, reminding us of the necessity of crucifixion and new life.

The ceremony of washing the feet is retained in the "New Dispensation," literally as in Romanism, but with additional features which will be perceptible going beyond the performances of the Pope of Rome. At present, at any rate, there is more reality in the Hindu than in the Romish ceremony. It was introduced on the occasion of the admission of the Apostles to their functions. It is thus described:—

The first ceremony which was gone through, after they had all assembled outside the Sanctuary, was the washing of feet. One after another they came to the place where there was a low wooden seat, and sat upon it. The Pratipalac, who looks after their daily food, bowed, and washed the feet of the Apostles as they sat with their feet stretched upon a basin, while the Upadhaya wiped them with a towel. They then went solemnly into the Sanctuary, and took their seats. The minister bowed before the basin, then raising his head he drank out of it, and invoked God's blessing that he might become a worthy servant. He then took his seat on the Vedi. Christ's solemn charge to His Apostles was then read, and the first portion of the service was gone through and hymns chanted; after which the Upadhaya stood up, and received the Medal of the New Dispensation. He then as chief priest administered the vow. He presented to the minister a Medal, which he reverently accepted and wore on his person. Then followed the presentation of a stick and a scrip, both national symbols of mendicancy. Dressed in *gairic*, with head shaved, the Servant of the Apostles humbly received these, and asked for alms. Thereupon rice and vegetables were put into the small bag, which he held in his hand as a mendicant. The ceremony, which was impressive, and moved many to tears, was the beginning of thirty days of mendicancy, during which the Servant of the Apostles was pledged to live exclusively upon alms, in the shape of rice, dal, salt, oil, vegetables, fruits, &c., with which kind friends might favour him. A few more Medals were then presented, and there was laying on of hands in each case, indicative of Apostolical Succession. The ceremony concluded with a charge to the Apostles, prayers, and benediction.

Among other institutions desired is that of "Scripture reading" during meals. Mantras are held to be very valuable. It is said:—

What are *mantras?* Sacred words that help devotion. In this sense we believe in mantras and their efficacy. "Thou art before me, O God," is our communion mantra, and we repeat it several times that we may realize Divine presence. And we have found it useful. So great is our faith in these and similar other sacred words, that we are prepared unhesitatingly to recommend them to others as potent helps to devotion. If you simply sit quiet you will find it very hard to be immersed in God. But say repeatedly, "God is here," "God is here,"

repeat it over and over again, and within a few minutes you are lost in the ocean of Infinite Presence. The word saves us, for the word is with power.

Probable blessing is ascribed to money for Mission Funds being "touched and received by the Lord in the sanctuary" before it is spent. Collecting money for the Church by bills, possibly because they may be dishonoured, is contrary to the spirit of the "New Dispensation." Its members have learned something from the Oxford Mission, for the latter do not "use the punkha; no, not even when the weather is frightfully hot." This is held to be a good example to the Bengalis. A practice of itinerant hymn-singing through the streets has been resorted to. This is not quite a novelty, having been long the custom with the poorer Vaishnavas when begging. In response to "the minister's" invitation, some of the congregation formed themselves into small groups of "Dispensation minstrels," and sang the name of Hari in the streets.

More than twenty persons gathered in the evening, among whom were half a dozen boys. Besides the *ektara*, the *khole* and the *karthal* there was a big lantern with the party. Passing through the Upper Circular Road, and Carey's Church Lane they came into College Square, and there taking their seats in front of a gentleman's house began to sing with great enthusiasm. The owners of the neighbouring house most importunately requested our friends to extend to them the favour. The party sang two Sankirtan hymns standing. Then seats were courteously offered and thankfully accepted. The number of hearers now rose to about a hundred, and the street presented quite an imposing spectacle. The singing Apostle and his brethren returned at 10 p.m., rejoicing that the Lord had vouchsafed such abundant success to their first street-singing expedition. Let the city ring with the name of the Lord!

We do not profess to have given an exhaustive description of the recent proceedings of the "New Dispensation" in its present aspect, but probably enough has been stated to enable our readers to form a lively idea of it. In Calcutta some of the Natives have ridiculed what has occurred; others apparently have withdrawn from the body, but we do not know to what extent. We must again repeat in common fairness to Brahmoism that all who are in some measure disposed to entertain the general principles are not responsible for the extravagancies we have been describing. It may now be convenient to dismiss the "New Dispensation" with its absurd attempts to constitute a Church, and its presumptuous claims which find very limited acceptance. We will endeavour to deal with the feelings and aspirations which have produced as a partial exponent this hybrid and monstrous absurdity. They deserve respect and Christian sympathy. In the midst of all there is a "feeling about after God if haply they might find Him." No one who has in any degree felt the love of Christ can look upon the spectacle of his fellow-men in this condition without earnest desire and prayer for their true enlightenment.

What then is the condition of India now morally and religiously? It is a state of "unsettlement." Years ago, and it should be carefully noted, before Government education had had time to tell, so far back as 1860, the condition of Hinduism was thus described:—

First (it was said) there are the Hindus of the old school, proud, bigoted, and

hating the light; they hold on to the gods and the ways of their ancestors, caring little whether they are true or false. Some of these are ready to battle with us whenever they meet us; others hold aloof. Secondly, there is a large class of all castes, whose confidence in their false gods is much shaken, though they are not yet ready to abandon them. They see the glaring monstrosities of their false systems, and the superiority of a pure religion like Christianity. But to break away from these errors, and be numbered with outcasts, seems a dreadful thing to them. Thirdly, there are great numbers in this city, and in many of the villages around us, where our native helpers reside, who have entirely lost their faith in Hinduism. Many educated young men belong to this class. Some of them have a kind of Deism as a substitute for the system they have lost; others are wavering between this and blank atheism. But many of this third class receive the truths of the Bible so candidly, and seem so fully convinced of them, that we feel they are not far from the kingdom of God. We are receiving converts yearly from this class, but there is not among them any such general interest or movement towards Christianity as we should call a revival of religion. Worldly motives operate to keep them from following their own convictions; but when the times of refreshing shall come from the presence of the Lord, we may hope for large accessions from those who occupy such a position.*

A Native professor at Bombay then admitted, "Hinduism is sick unto death. I am fully persuaded that it must fall. Still while hope remains let us minister to it as best we can." Since then Government education has been telling; it has raised up an educated class in certain localities, though if we might adopt a metaphor from agriculture, it has hardly scratched the soil among the masses. The "unsettlement" has therefore become very great. There are multitudes who know not what to cling to or to whom to look. It is an appalling subject for contemplation to think that they should be the result of secular education among a people after their own fashion religious. How difficult they feel it to do without a religion of some sort may be gathered from what we have been narrating. It is hard to imagine what would have been the outcome if the labours of Christian missionaries had not disseminated even amongst those unwilling to accept Christianity something which has had a moderating, if not an enlightening, influence. But how or whence was a religion to be educed for those who have lost all faith in the creed of their fathers? There is much talk about the Vedas; but it is abundantly manifest that it is not to them, or to them only partially, that Hindus have had recourse. They have been willing to pick out notions, or rather to adopt notions picked out for them, which might have a semblance of wisdom. But to form a creed it has been found necessary to dovetail into a system described as "eclecticism and spiritualism" ideas of all sorts gathered from all quarters, so as to compose from these incoherent materials some sort of religion for the future. A new religion could only come through a new Mediator with fresh inspiration, further miraculous power, and additional revelation. The pretences in this direction have been of the very feeblest kind. Even Brahmoists, at any rate the more intelligent of them, must be more than sceptical of any such authority in "the minister." The religious state of educated Natives now is ably portrayed in the following passage from the Rev. Nehemiah Goreh's Lec-

* *Ten Years' Missionary Labour in India.* By Joseph Mullens, D.D. London: Nisbet, 1863.

ture. Much as we differ from him in many of the views he has recently adopted, there is truth in these utterances:—

English education is now spreading everywhere throughout the length and breadth of this our great country, India. And you all like it of course; for you perceive the great and manifold advantages which accrue to us all by it. But there is one result of English education which you should also take into your consideration. It is this, that all who receive a high English education in our country are no longer able to believe in their own respective religions, whether they be Hindús, or Musalmáns, or Parsees, or Sikhs, or of any other religion. When they receive a high English education they lose their faith in their own respective religions. Mind, I do not blame them for this, for they cannot help it; for these religions cannot stand before the light of modern European learning, and, when our countrymen get that light, they cannot help losing their faith in those religions. Such is the case I know in Calcutta, Bombay, Poona, and everywhere in those parts of India where I have been, and I have no doubt that such must be the case in these parts also. But I must tell you what I mean by believing in a religion. It is to believe that such a religion is given by God. That it possesses a *Divine authority*, and therefore an *infallible, unerring authority*. That its commands are the commands of God. That those commands are to be obeyed not simply because they appear to us reasonable, but because they are God's commands. So a true believer in Hindúism, or Mohammedanism, believes in the precepts of the Vedas, Smritís, and Puránas, or the Qurán, not simply because they appear to him reasonable, but because he believes them to be commands of God. For a Hindú believes the Vedas to be the very utterance of Almighty God Himself, and the Smritís and Puránas as derived from the Vedas by Rishís who were possessed of supernatural knowledge, and that therefore they too possess a Divine Authority. So a true Musalmán believes that the Qurán is the very word of God, and what it teaches must be accepted, not simply because it accords with his reason, but because it is the very teaching of God. It is in this way that the genuine Hindús and Musalmáns, and Parsees and Sikhs believe in their respective religions. And this I call believing in a religion. I say all this because I know that there are some among the educated Natives who deceive themselves in thinking that they also believe in their religions. But when you examine them what does their so-called belief turn out to be? Do they believe that the Vedas or the Bhagavadgitá is the very infallible word of God Himself, or that Krishna is the incarnation of the Supreme Being, as is plainly taught in the Bhagavadgitá? No; they never believe anything of the kind. What then do they mean when they say, as an educated Bengalee said to me, that he was a staunch believer in Hindúism? They simply mean this, that they accept such statements in the Hindú books as appear to them good and reasonable. But is this believing in Hindúism? Why, I also accept such things in Hindú books: am I therefore a believer in Hindú religion? No, no. This is not believing in a religion. To believe in Hindúism or Mohammedanism, or any other religion is to believe that those religions possess a Divine Authority. To believe in Hindúism is to believe that the Vedas are the infallible word of God Himself, and the Smritís and the Puránas are derived from the Vedas by the Rishís who were possessed of supernatural and divinely given knowledge, and therefore their statements and precepts are of divine and infallible authority. And I say, that such of our countrymen as receive a high English education are no longer able to believe in this way in the books of their respective religions. And unless they believe in them in this way they cannot be called believers in those religions. So then the real fact is this, that through English education our countrymen are becoming men without any religion at all.

Perhaps you will point out to me the Brahmo Samáj and Árya Samáj and say that they refute my assertion. For it is true that a large number of educated Natives have adopted the opinions which go by the name of Brahmoism, and I am told that there are some well-educated Natives, who have joined what is called the Árya Samáj. But I must tell you, that by religion I mean not something which is devised by our own reason, but something which has come to us, or is supposed to have come to us, from God, and is therefore external to and above our reason.

When our reason or mind accepts it, then indeed it becomes internal to our reason or mind, but it has to come to us from without, and has not sprung out of our reason or mind. And because we believe it to have come from God, therefore it possesses, in our view, a divine authority, and is able to command us and rule over us. This I call a religion. Brahmoism is not such, and therefore I cannot call it a religion. It has not come to them from a superior authority, but they have framed it for themselves by their own reason. I know that the Brahmos do not think so. They think that they have an inspiration of God within their hearts and they have learnt their system from it, and not devised it by their reason. Well, I have a great deal to say upon this, but it will take all my time if I were to turn to that subject now. But I appeal to such of you now as are not Brahmos. Can you believe this assertion of the Brahmos that their belief is not based upon their own reason but upon something quite external to it which they call inspiration of God? Why should they alone have that inspiration and why not I and you also have it? And if they, and I, and you, all have this inspiration, why do we differ from each other in our views?

[* However, the true basis of their system is their own reason, though they may try to persuade themselves that it is not so. They, at least the generality among them, cannot but feel it in their innermost consciousness.]

Neither can I spare time to the discussion of Árya Samáj now, but I will only tell you that the foundation on which it is built is the weakest of all. It professes to be built on the Vedas but it is not the true Veda on which it is built, but something imaginary. There is not the least doubt that the *Suktas* of the Rigveda Sanhita contain prayers, not to the Supreme Being, but to Agni, Váyu, Súrya, and other things believed to be gods by the Hindús. But the founder of the Árya Samáj is trying to persuade people by putting an utterly false interpretation on those *Suktas*, that they contain prayer to the true God, and is building upon these false interpretations his Árya Samájism. This is certainly not believing in Hindúism, but rejecting it. So there is another person risen among the Musalmáns, Maulví Saiyad Ahmad, who also not being any longer able to believe in Mohammedanism on account of the English education which he has received, is now inventing a new Mohammedanism. I was astonished to hear the other day from my learned friend the Rev. Imád-ud-dín that by putting false interpretations on the passages of the Qurán he boldly rejects things which the Qurán most plainly teaches, such as the working of miracles by Prophets, the miraculous birth of Christ from the Virgin, the efficacy of prayer, and so forth. Surely this is not believing in the Qurán or Mohammedanism, but rejecting it.

However, I cannot, as I said, afford time now to enter into the discussion of Brahmoism, Árya Samájism, or Saiyad Ahmadism, but I think that I could satisfactorily show you that they cannot be called religions. Nor will they continue long, you may be quite sure. You will see them pass into quite other phases in one or two generations. Well then, gentlemen, this is a fact that our countrymen are fast becoming a people without any religion at all, through English education. But, dear sirs, this is a most deplorable state into which any man or any nation could fall.

Brahmoism then in its concrete form, as exhibited in Calcutta, is in no sense a religion. It is a specimen of patchwork which is exhibited with great pretensions. There is some sort of retention of the idea of a God. In this fact there is a certain amount of consideration. It is said that nature abhors a vacuum. Certainly, the Hindus, notwithstanding the abundant distribution among them of European infidel publications, and the confusing teaching to which they have been recently subjected, do not see their way to the reception of Agnosticism or materialism as a creed. In this they are to a certain extent above the level of some of the professors who have taught them. The religious

* The portions in square brackets were not read in delivering the lecture.

yearnings of the people require more than has been furnished to them by the mischievous zeal of vulgar infidelity in Europe and America, or by the speculations of philosophy in Government institutions. Just as Indian jugglery surpasses the performances of European wizards, so the dreams of Hindu searchers out-Herod English and German metaphysics. It would be difficult to present a new thing of this description to the Hindu dreamer. Hence it has been found necessary to indent upon Christianity if anything in the shape of a creed is to be offered. How futile such efforts are when the attempt is made to amalgamate gold, silver, copper, brass, clay, may be gathered even from what we have placed before our readers in the present article. The Brahmoist may at the utmost be said to have reached the standpoint of Unitarianism, of which his system, if it can be so termed, presents a most queer development. The more intelligent among the Hindus were in this condition before, so that in reality they cannot be said to have made any substantial progress. The rest had a superstitious confidence in their ancestral belief, which is now rudely shaken. We quite agree with Mr. Goreh that the present attempt at consolidation is a thing which has no root in the mind or in the heart. It will be "as the grass upon the house-tops, which withereth afore it groweth up: wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom."

The next point for consideration ought to be, is this new movement, or rather unsettlement of mind, which for convenience' sake we term Brahmoism, to be considered favourable to the reception of Christianity? Of this, at present at any rate, we have great doubts. We rather look upon it as a fresh device of Satan, by means of which unstable souls may be beguiled. We cannot view it as a sort of half-way house to Christianity, but rather as an attempt at substitution for it. Notwithstanding many "great swelling words of vanity," there is really degradation of the Lord Jesus Christ, so that instead of His being put forward as the Saviour of fallen man, there being no salvation in any other, He is only one amongst many inferior beings. There is rather a kind of patronage of Him than belief in Him. Now such notions can only be held to be more antagonistic to devout faith than the ignorant and unenlightened carnality of the human heart. The full-blown system is therefore only a mischievous delusion. As it is in this sense "new" that it is only of yesterday, there has not been opportunity yet for those who have been ensnared by it to prove its nothingness. This must necessarily be a work of some time and of bitter experience. It will bring misery and heart-ache to individuals. It may be esteemed a fortunate thing that hitherto it has made no substantial progress, and is not affecting the community generally. There have been already defections and breaches, while there has been nothing which can be viewed as a popular movement. The lecturers or Apostles can gather audiences who listen to them, but the propagandism otherwise produces little or no result. However, beyond those mixed up with Calcutta Brahmoism, who would fain set themselves up as somebodies, there are many unsettled minds not expressly identified with any particular system, but disposed, as the fruit of miscellaneous learning, to endeavour to find good in almost

everything and everybody making pretensions. Their case is indeed much to be commiserated. They are "like clouds without water carried about of winds." Even about these in their present condition we are not very sanguine. The following is Mr. Goreh's estimate of them :—

> But generally speaking our educated countrymen altogether neglect their duty in this respect. Generally speaking they have given their minds entirely to this world, and the pleasures of this world. What will increase money, what will bring promotions in rank, what will increase comforts for themselves, for their children, that is the object of their thoughts, of their care. But O what is this world: O what is this world which we see round about us? It is a dream! It will become nothing, literally nothing, one day, and that day is coming with a giant's stride. It will then become nothing, just as a dream becomes nothing as soon as you are awake. But God remaineth for ever and ever. And O, if you will gain Him, He will be your friend, your happiness, your joy, yea, your unspeakable, inconceivable happiness and joy *for evermore*. Education ought to make men wise and prudent. Is it wise, is it prudent, to seek the shadowy pleasures of this world—pleasures which only remain for a few days and then utterly vanish away—and to lose that everlasting joy and glory which is with God, which will never be taken away from those who will be so happy, so wise, as to endeavour and earn it?

Even the "New Dispensation" has a word of warning on this point, for which so far it deserves credit. "A flood of dissipation, fornication, adultery, sensuality, and lewdness is imminent. Half a century hence a scene of wild voluptuousness and immorality! Heaven avert the catastrophe!" This is stated to be the direct result of the "dire scepticism riding rampant through the land and teaching men to laugh at God and morality. The educated classes have been freed from superstition and caste on the one hand, and the obligations of religion on the other." We may ask in the language of Jehu, "But who slew all these?" The only true reparation that can be made to India is the direct and unceasing dissemination of pure and unadulterated Christianity. In the Word of God we have a tree whose leaves are for the healing of the nations. Missionaries will need abundant tact in dealing with those who are under Brahmoistic influence when they come in their way. We trust, however, that they will abstain from idle logomachies and "oppositions of science falsely so-called." These vain janglings are likely to be of little avail. It is of course indispensable that they should "be ready always to give an answer to every man that asketh them the reason of the hope that is in them with meekness and fear." This, however, rather points to the conclusion that it is the business of the believer to explain the grounds of his own confidence than to controvert the scepticism of those who have none. Those who have felt the plague of their own hearts and have found healing for it, by explaining how they themselves have found peace and comfort, can hope effectually to minister to minds similarly diseased. The Corinthians were, in many essential points, a fair counterpart of the Bengalees now. St. Paul, careless about the wise, about the scribes, about the disputers of this world, neither knew nor preached anything among them save Jesus Christ and Him crucified.

This leads us to some consideration of the attitude of the missionaries generally towards the "New Dispensation." In its very early stages, before it burst forth into startling absurdity, there was a strong dis-

position, not precisely to fraternize with it, but to draw nigh and endeavour to lead it in a right direction. It was not superciliously ignored, but dealt with tenderly and hopefully. This continued for a considerable period. But when it was manifest beyond a doubt what the true nature of the system was, it was, we think, with sound judgment refrained from. By participation in it strength was lent to a thing which was clearly not of God, and which could not tend to the glory of God or the salvation of souls, inasmuch as it directly involved the degradation of the person and offices of the Lord Jesus Christ. We believe the only sympathy now extended is by the Oxford Mission and the Cowley Fathers. They have addressed themselves to the difficult task of trying to bring these extravagancies to a sound mind. We read in *The New Dispensation* that

> The members of the Oxford Mission were invited to a native dinner at Lily Cottage, last night, and what transpired was most interesting, and suggested important reflections. The Christian humility and ascetic simplicity of our brethren touched everybody present, and the cordial and free interchange of sentiments which characterized the whole proceedings left little doubt in the mind as to the possibility of hearty social intercourse between the East and the West. Father O'Neill and the Oxford brethren took their seats upon a piece of carpet on the floor, and rice, paretta, and curries were served on "undivided plantain leaf." There were also varieties of fruits and sweetmeats, and the indispensable curd. It was a suggestive scene,—the West and the East meeting at dinner, and exchanging their sympathies as if they were one in heart and kinsmen in God's household. The distinctions of caste and nationality gave way before the genuine impulses of brotherly love. After dinner there was native music.

So far has this endeavour at accommodation extended that we are told in another place that

> The Oxford Mission has given a practical reply to India's question,—Who is Christ? One of the members of the Mission has been found to put on occasionally the *dhuti* as an under garment, instead of tight English trousers. He has not denationalized himself, for in all other respects, he is in habits and manners a perfect Englishman. That is as it should be. But he has shown himself above the prejudice which sees in native life and Asiatic character nothing but abomination. Nay more. The Christian apostles of the nineteenth century need not be ashamed of the loose garment used by Asiatic nations, which Jesus Himself honoured and sanctified by personal use. India rejoices in an Asiatic Christ, and would be glad to see Him presented to all eastern nations as such. If there is any one among Christ's numerous ambassadors in the land, who both in regard to the simplicity of His teachings and the simplicity, almost amounting to poverty, of His eastern life, can stand forward and say—I am not ashamed of Christ, Him shall we honour. Surely there is no merit in putting on Asiatic dress. But when one does it for Christ's sake, we must honour him.

We do not for one moment suppose that the member of the Oxford Mission who divested himself of his European costume really meant the absurdity imputed to him. It is only an instance of the danger incurred by inexperience in native thoughts and ways. Probably by the time the Mission has been as many years in India as it has been months it will find itself embarked in a different course of action.

The true root of the evil which renders Brahmoism in any shape or form useless as a means of regenerating India in any measure or degree, is its distinct unwillingness to recognize man's true relations to God. This was noticed by Professor Monier Williams in his visit to

the meeting place of the Prarthana Samaj in Bombay. The prayers were chiefly "invocations of the Supreme Being, with praise and adoration of His attributes, but without confession of guilt." We are far from affirming that they were offered in the murderous spirit of Cain, which spirit probably he was unconscious of when he brought his offerings. Nevertheless, as his gifts were "without confession of guilt," so are those of the Brahmoist. In this particular they are identical. There is the same deficiency noticeable in the specimens of prayers used in the "Sanctuary" as furnished in the "New Dispensation." In one of them the congregation are represented as saying to God, "Father, we have prayer and love, we have virtue and piety, we have faith and asceticism." It is not said how they came by them, but they ask for "miraculous faith and extraordinary zeal." In another "prayer" the Lord of the poor is told, "Thy servants have advanced in spirituality and prayer." We have only to contrast these pretensions with the account St. Paul gives of himself even after his conversion, in his Epistle to the Romans, in order to see how completely unconscious Brahmoism is of what man really is in the sight of God. Until this veil is taken away from the heart spiritual progress is impossible. There may be the use of Scriptural phrases, there may be allusions more or less profane to the Lord Jesus Christ, but the whole system is devoid of the first elements of truth and reality. Till there is heartfelt consciousness of sin, and craving for an adequate atonement, man is wanting in the first germs of spiritual life. He does not assume his proper place before the throne of God. He sets out from the wrong starting-point; until he retraces his steps, and discovers it, he is not likely to reach the true goal.

We fail, therefore, to discover in Brahmoism, whether held as a system, or in solution, any sort of remedy for the spiritual evils which are afflicting India. We do not see how any beneficial result could arise from attempting to discover what points of union there may possibly anywhere be between it and genuine Christianity. In common faithfulness it is essential to show that it and Christianity are two wholly distinct systems, having completely different premisses, and leading to most different conclusions. What conceivable result could there have been from St. Peter or St. James endeavouring to find out in what points they agreed with Saul of Tarsus, until after he had been stricken down on the road to Damascus by the revelation of Jesus Christ flashing in upon his soul that he was the chief of sinners? We conceive, therefore, that the missionaries who stand aloof from Brahmoism, as distinguished from individual Brahmoists, are acting wisely, and in strict conformity with the practice of the first Apostles of Christianity. It is their business, in such a case as this, "to separate the disciples," not to confound them. Odium may thus be incurred. There may be the risk of much misinterpretation as to motives and reasons, but if necessary these must be borne as a portion of the cross of Christ. It is our conviction that Brahmoism as a system, if left alone, will perish of itself. It is a mistake to supply it with factitious vitality by investing it with an importance to which

it has no claim. This must be left to those who, like Professor Max Müller, are far more interested in Brahmoism than Christian missionaries can pretend to be. "Cheering words from the West" must come from those whose interest in the Vedas is paramount. A manual of worship concocted out of the Veda, the Upanishads, the Bible, the Kuran, and the Zendavista, may present great attractions to those who set a high value upon all sorts of learning without much reference to the intrinsic qualities of each particular specimen as the means of leading souls to God. Certainly St. Paul never dreamt of preparing a corresponding manual out of the dialogues of Plato, the Talmud, the Bible, and any additional monuments of human learning which he happened to be acquainted with. It was not by such confusion that he would have striven to teach his congregations how to offer to God acceptable service. Neither Hindu speculation nor Western philosophy are likely to produce regeneration, whether separately or as now in combination. More is necessary. There must be the action of the Holy Ghost sent down from heaven. This is capable of converting Brahmoists, and bringing them really and truly to the feet of the Lord Jesus Christ; it is so with all otherwise ignorant of salvation. This is the gift of God in answer to the prayer of His believing people. This is what is now needful for the dry and thirsty lands of India, where no water is. Cheering indications have already been vouchsafed. The Report of our Calcutta Missionary Association tells us:—

> India has not, indeed, been evangelized, but real ground has been gained, from which, if we are true to our cause, we can never again be driven by all the powers of darkness combined. Our converts are not indeed numerous, when viewed in relation to the millions of India, but they are not few, when considered in relation to the nature and amount of the agency already employed, and the peculiar strength and variety of the numerous obstacles that had to be overcome. We can even point to not a few of the priests of Hinduism, who are now obedient to the faith, and engaged in faithfully preaching it to their fellow-countrymen. The stupendous fabric of Brahminism, while it presents to the Gospel the most formidable resistance, has now begun to exhibit symptoms of weakness, even in its strongest holds. The infidel can no longer point to Hinduism as invulnerable to all the attacks of the Gospel, but we can point to the breaches already made in its walls. We are now called on, by these indications of Providence, to continue the conflict with redoubled energy and hope. The victories we have already gained have prepared us for engaging in this arduous struggle, with a degree of confidence and vigour of which we have never been capable before, while we have now many able and zealous allies to support us, who were not in the field when our efforts commenced.

K.

Appendix.

The following is an account of the different sections into which Brahmoism is split up, extracted from the Annual Report of the Calcutta Church Missionary Association, for the year 1880:—

> There are many Brahmo Somajes throughout the country (as many, we believe, as 130), which differ from one another according as they admit more or less of Christianity into their respective constitutions. But, generally, the mofussil Somajes take their cue from the metropolitan movement, where now three societies are at work, each comprising able and earnest men. The three Calcutta Somajes are:—
>
> (1.) The *Adi*, or Original Brahmo Somaj, which is presided over by Babu Debendra Nath Tagore.

(2.) The *Bháratbarsya*, or the Brahmo Somaj of India, which quite recently assumed a new name, viz., the *New Dispensation*, of which Babu Keshub Chandra Sen is the leading spirit; and

(3.) The *Sádhárun*, or Universal Brahmo Somaj, which is a society based on constitutional principles, of which the present leaders are Babu Siva Náth Shástri, M.A., of the Calcutta University, and Babu Anunda Mohun Bose, a Barrister.

The mutual relation of these three Somajes is expounded by one of themselves in the following extract from the *Brahmo Public Opinion*, an organ of the Sadharan Somaj, dated 23rd December, 1880:—

"The points of difference between these three sections of the Brahmo Community are not yet quite clear to many minds. We shall briefly state those points of difference as we have understood them. The causes that led to the rupture of the Progressive party with the parent Somaj in 1866 were three: (1) Difference on the question of practical social reform, (2) difference in the idea of the mission and character of the movement itself, (3) difference in the idea of Church government and Church organization. The immediate cause that divided the elder and younger members of the Somaj, was the question of the Brahminical thread; but the real cause underlying this dissension was the distrust and want of confidence with which the venerable chief of the Parent Somaj viewed the progress of new and radical ideas of social and religious reform introduced by the younger party. This distrust was created by the rapid strides the younger party were making in the path of social reform. They objected to men having the badges of their caste officiating as ministers; they levelled their attacks against caste and idolatry, and openly encouraged inter-marriages. The older members, who did not think it prudent, nor consistent with the true interests of the Somaj, to go so far, began to question the wisdom of trusting themselves to the guidance of these go-ahead reformers. With the above cause was mixed up another question of a deeper and more spiritual nature. As a matter of fact the venerable chief of the Adi Brahmo Somaj had principally drawn his religious lessons from the *Upanishads*. These books were hallowed to his mind by many precious associations. He almost doted upon them. The *Brahma Dharma*, the work on theism, the best monument of his genius and spirituality, is entirely based on texts from these books and other Hindu Shastras. Led by his instincts and education, Babu Debendra Nath Tagore wanted to maintain the thoroughly Hindu character of the movement, which its founder gave it, and which in the midst of important changes of doctrine and practice it still retained. But the younger party, led by Babu Keshub Chunder Sen, who principally drew his inspirations from the Bible, and who had previously received a sound Western training, were panting for a freer and manlier spirit. They were eager to give the movement a catholic and universal character. This was the second point of difference. The third related to the modes of Church government. Babu D. N. Tagore, as the sole trustee of the Adi Somaj, exercised supreme control over the management of the Adi Somaj. He could confer or revoke any power or position in the Church at his will. Whether in the ordering of the ceremonies, or in the appointment of ministers, his voice and authority were final. The party of Babu K. C. Sen wanted to make the Adi Somaj a regular Church based on representative principles. Those who still vividly recollect Babu K. C. Sen's lecture on 'Struggles after Religious Independence,' delivered on the eve of the impending rupture, know very well the sentiments that then impelled him, and the charges he laid at the door of the older members. Babu D. N. Tagore was also held up in the pages of the *Indian Mirror* as a despot, who tyrannically ruled the Somaj, and his principles were described as too narrow and confined. Unfortunately the venerable patriarch of the Brahmo Somaj has never opened his lips, and the other side of the question remains untold.

"Now let us turn to the history of the second schism. We have seen how the party of Babu K. C. Sen broke off from the Parent Somaj, and with what principles. We do think, and we state it for justice' sake, that it was Babu K. C. Sen, who from the beginning strove to give Brahmoism a really catholic and eclectic character. He got a collection of texts from the scriptures of all nations, to be published for the use of the New Somaj, which will stand as a monument of the broad and catholic spirit that actuated him at that time.

But latterly he began to introduce two doctrines, which caused considerable distrust in the minds of not a few of the members of his Church. The first is the doctrine of the *New* or *Special Dispensation*, and the second of *Adesh*. . . . . The Sadharan Brahmo Somaj is at one with the Parent Somaj on this point. Both of them view with considerable misgiving the introduction of these pernicious doctrines. . . . . There is one more point of serious difference. Babu K. C. Sen's church has no constitution. It is a spiritual autocracy. It has no rules, no committee, no representation, no vote, no consultation of members, no popular check upon the leader. Whatever he does is the law for the body. He alone has the power to order the ceremonies, to decide about the liturgy, to elect or discharge missionaries, in fact, to do everything in the name of the Somaj. Here we have the example of one who was once the advocate of religious independence in the Brahmo Somaj, who, when opposing Babu D. N. Tagore, strenuously appealed to all the principles of popular representation and a spiritual commonwealth, who cried down with his powerful eloquence the system of one man ruling the Church as mentioned above, but who in his own case has made the whole Church to centre upon himself, and has as strenuously opposed every effort after a constitutional organization! Added to these were various other causes, such as the introduction of ascetic practices, the preponderance of mysticism, the habitual depreciation of independence against authority in matters of faith; the peculiar importance attached to the doctrine of prophets; all of which were silently operating for a long time, before the open violation of Brahmic principles at the Kuch Behar marriage, and the audacious defence put on after it, gave occasion for a separate and independent organization! What other course could such members as thought the purity of their principles to be in danger, have taken, when they found the only legitimate means of restraining such tendencies, or at least of saving the character of the Church, the one afforded by constitutional Church government, denied them? Those who regard the Sadharan Brahmo Somaj as springing from personal causes, have entirely misunderstood the history of the whole movement, or have relied too much on the statements of one side. If there had been no other consideration to show the erroneous character of their statement, the fact that the majority of Brahmos, as avowed by the *Mirror* itself, have left the party of Babu K. C. Sen, would be sufficient to prove that the movement could not have possibly originated from personal motives."

Latterly, these three Somajes have each put forth a sort of doctrinal standard or creed, and as these documents are interesting in many respects, we reproduce them for the information of our readers.

The creed of the *Adi Somaj* proceeds on the assumption that the Hindus require no foreign element to guide or instruct them either in religion or morals. It runs thus:—

"In conformity with the precepts of our ancient religion, contained in the Holy Vedanta, though disregarded by the generality of moderns, we look up to *One Being* as the animating and regulating principle of the whole collective body of the universe, and as the origin of all individual souls, which, in a manner somewhat similar, vivify and govern their particular bodies, and we reject idolatry in every form and under whatsoever veil of sophistry it may be practised, either in adoration of an artificial, a natural, or an imaginary object. The Divine homage which we offer consists in the practice of Dáya, or benevolence, towards each other, and not in a fanciful faith, or in certain motions of the feet, legs, arms, head, eyes, or other bodily organs, in a pulpit or before a temple. Among other objects in our solemn devotion we frequently offer up our humble thanks to God for the blessings of British rule in India, and sincerely pray that it may continue in its beneficent operation for centuries to come."

Next we give the creed of the Keshubites, or the members of the *Bhárathersya Somaj*. Considering that of all the Brahmos they have been the loudest in declaiming against "a book of revelation" and a "dogmatic religion," and that they refused to put on any other yoke except the simple creed of the "fatherhood of God and the brotherhood of man," it is a matter of no small surprise and amusement that now they have inflicted on themselves not less than "forty stripes save one." Evidently we have here a close imitation of the number of the Articles of

the Church of England, but as Keshub's thirty-nine articles do not actually represent so many different doctrines, and some of them are only repetitions of others, we shall only quote the most characteristic ones, which run thus:—

"1. I believe that God is, that He is a Spirit, and that He is One without a second.

"2. I believe God is a personal and living God, with the infinite attributes of wisdom, love, holiness, power, glory, and peace.

"3. I believe God is present in us and with us. He directs all the functions of our body and mind according to fixed laws. He watches over all our thoughts and actions. His spirit surrounds us, and fills us, and is the cause and centre of all our forces.

"6. I believe in the double nature of man, namely, in his body and in his spirit. His body is perishable, but his soul is immortal.

"7. I believe the immortality of the soul means eternal progress in goodness and godliness.

"9. I believe every man to be responsible for his deeds and thoughts.

"10. I believe that inward as well as outward sin brings its own punishment both in this life, and in the life to come. The punishment of sin is the degeneracy and anguish of mind, and sometimes bodily afflictions also which produce the anguish of mind.

"11. I similarly believe that righteousness brings its reward of internal peace both here and hereafter.

"12. Sin is the wilful violation of God's laws, both material, moral, and spiritual.

"13. Righteousness is conscious and wilful obedience rendered unto God in the trials, occupations, and temptations of life.

"14. I do neither believe in a material heaven, nor in a material hell; but I believe heaven and hell to be the states and relations of a man's being, according to the merits of his life, both here and hereafter.

"16. I believe in the existence and Divine authority of conscience, which lays down for us the dictates and prohibitions of God.

"19. I believe in the mission of prophets and great religious teachers, through the lustre and power of whose teachings and examples we learn about salvation and spiritual life.

"20. I believe Jesus Christ to be the chief of all prophets and teachers.

"21. I believe in the efficacy of studying the scriptures of all nations, and I believe in the special efficacy of studying the Bible and the Hindu scriptures.

"22. I believe that, according to the needs and tendencies of mankind at different times, and in different countries, the Providence of God introduces and carries out particular dispensations, or phases of religion, with the object of delivering nations and individuals from sin and misery, and of enlightening them with truth, holiness, and peace.

"23. I believe that the institution of the Brahmo Somaj, and its progressive developments in principle, as well as in life and events, constitutes such a dispensation.

"24. I believe theism to be the dispensation of the age. It will include all previous dispensations. It will harmonize with every form of scientific and philosophical truth. The forms and the modes of the development of theism will differ in different countries and communities; but its spirit will be the same everywhere. And I fully believe that theism will be the religion of the future.

"25. I believe in the inspiration and truth-teaching power of some of the leaders of the Brahmo Somaj, and eminently of Keshub Chunder Sen. Some of the most cherished and glorious truths respecting the nature of God and man, I have learnt from him, and from them. But I do not believe that any Brahmo leader or teacher is, or has been infallibly inspired, or that any one of them has, at all times, and in equal measure, commanded the gift of inspiration.

"27. I believe the position and mission of women in the theistic church to be very high, and unless and until men have learnt thoroughly to purify their

hearts in regard to women, and to honour them, theism will not take root in this land.

"28. I believe in the solemn duty of the communion of the spirit of man with the spirit of God, the standing face to face to behold the perfections of God. This is worship.

"29. I believe in the holy duty of communion with the spirits of holy men, both living and departed. This is the brotherhood of man.

"30. I believe in the duty and utmost efficacy of prayer for all spiritual benefits.

"36. I believe in the sacred and solemn duty of propagating my own faith, and converting men to the religion of the Brahmo Somaj.

"38. I believe in the sacred duty of cultivating and encouraging the independence of thought, will, and convictions. Everything that tends to enslave man's nature is an evil. I also believe in the great duty of subordinating individual opinions, habits, and inclinations to the general welfare of the community.

"39. I believe in the ultimate triumph of good over every form of evil, of truth over every form of falsehood, and of the true faith over every form of unbelief. So help me God!"

The Creed of the *Sádhárán Somaj* is as follows. It was rehearsed on the occasion of the ceremony of the consecration of their Prayer Hall, 22nd January, 1881:—

"We dedicate this Hall to the worship of the One True God. From this day its doors shall be open to all classes of people without distinction of caste or social position. Men or women, old or young, wise or ignorant, rich or poor, all classes will meet here as brethren to worship Him, who is the author of our salvation. Excepting this most Holy Being, no created being or thing shall be worshipped here; nor shall Divine honours be paid to any man, or woman as God, or equal to God, or an incarnation of God, or as specially appointed by God. It shall be ever borne in mind in this Hall, that the great mission of Brahmoism is to promote spiritual freedom amongst men and to enable them to establish direct relationship with God, and the sermons, discourses, and prayers of this place shall be so moulded as to help that spirit. It shall ever be its aim and endeavour to enable all who hunger after righteousness to know God who is the Life of our life, and to worship Him direct.

"The catholicity of Brahmoism shall also be preserved here. No book or man shall ever be acknowledged as infallible and the only way to salvation; nevertheless, due respect shall be paid to all scriptures and the good and great of all ages and countries. In the sermons, discourses, and prayers used in this Hall no scripture, or sect or founder of a sect, shall ever be ridiculed, reviled or spoken of contemptuously. With due respect, untruth shall be exposed and truth vindicated. No man or class of men shall be here regarded as the elect, or favourites of God, and the rest of mankind as lost to that favour. Anything calculated to compromise this catholic spirit shall never be countenanced.

"The spirituality of our doctrine shall be carefully maintained. Flowers, spices, burnt offerings, candles, and other material accompaniments of worship shall never be used, and care shall be taken to avoid everything tending to degenerate religion to mere parade and lifeless forms.

"It shall be the object of all our preachings and discourses in this place, to teach men and women to love God, to seek piety, to hate sin, to grow in devotion and spirituality, to promote purity amongst men and women, to uproot all social evils, and to encourage virtuous deeds. Anything that will directly or indirectly encourage idolatry, engender superstition, rob spiritual freedom, lower conscience, or corrupt morals, shall never be countenanced. May this Hall ever remain a refuge and resting-place for all the weary sojourners of this world! May the sinner find consolation and hope in this Hall; may the weak be strengthened, and may all who hunger and thirst find food and drink for their souls! With this hope and prayer we dedicate this Hall in the name of the One True God. May He help and guide us! Amen."

A YEAR'S WORK IN THE PUNJAB.

Report of the Rev. Rowland Bateman for 1880.

AN itinerant missionary should be free from all ties to time and place. He should have no duties in Mission stations in the cold weather, neither should he nor any one else be liable to suffer if his letters are undelivered or unanswered. Such qualifications have been gradually slipping away from me of late years, and now I can lay claim to none of them. Nor have I been sufficiently long at any one of my stations to enable me to write a report which would cover the year under review. I will, therefore, follow my journal wherever it takes me, in the hope that I shall puzzle my readers at least not more than is my wont.

The first few days of 1880 were spent in Amritsar. The Church Council was just over. It left very pleasant memories behind it, inasmuch as, in addition to its own immediate interests, it had afforded an opportunity for the leading members of the Presbyterian Churches to meet our own delegates in prayer and conference concerning things pertaining to the Kingdom of God.

Native Christian Weddings.

My first expedition, as a married man, was to Klarkabad, in charge of brides from the Secundra Orphanage for three of my Zamindars. We had to start before daybreak, so there was some excuse for two out of the three girls missing the train, but woeful was the condition of the two disappointed bridegrooms who had come to escort them to their village. However, they were all six happily married next day. As there was every prospect of the Amritsar Boys' Orphanage being removed to Klarkabad, I decided at once to begin the side aisle of the church, which I had not expected to require for several years, and while using the main building for service to defer its dedication till the whole was complete.

After a few days spent in Amritsar in preparing the Church Council Report for the press, we set off for Narowal. The day of our arrival was fixed for the first Christian wedding which had ever taken place there. Both bride and bridegroom were converts of the town: he, the boy H——, whom I took to England in 1875, and she lately a pupil of Mrs. Reuther in Amritsar. As both had many Mohammedan relations, the event caused considerable interest outside the Christian circle. The interest was a kindly one, and the Mohammedan father shared the expenses of his Christian son's marriage. Additional *éclat* was given by the presence, with his wife, of a European officer who has been the good genius of Narowal for many years. He had stood by us in our difficulties, and it was a great pleasure to all that he should happen to be present at the nuptials of a young convert whose very life he had helped to save. The marriage was to take place in the evening. An hour before the appointed time we went to the bride's home. It was a large house surrounding a courtyard in which men and cattle were collected. The women were above. And above them again, in a little room on the roof was the bride, dressed in pretty native style, with one or two of her special friends. My wife climbed up to her, and I left with the men to make everything straight in the church. A large congregation of heathen, quite outnumbering the Christians, was collected there. As soon as all was in order, and the bridegroom in his place, the bell was rung, and the bridal procession started. Except in its length it was not an imposing one, for the alleys are so narrow that "Indian file" is the only practicable way of getting along. After the ceremony, we all went to the Native pastor's house, where sweetmeats were handed round to the women within doors, and to the men in the verandah and in the compound. We stayed there till it was dark enough for a display of fireworks, when we returned to the bride's home, and all got up on to the house-top, heathen and Mohammedan covering the roofs of the adjacent houses. Countless rockets, fire balloons, and the like had been provided by the bridegroom. A very tedious display to Europeans was over all too soon for the bulk of the spectators. Then came the feast. It was given in a long, narrow room on the second floor; the walls were made of mud, and in them were niches for candles. A white cloth was stretched down the middle of the room, and all the Christians, great and small, sat on either side. Stools were provided for

the two European ladies; every one else sat on the ground. Knives and forks were supplied to the Europeans; the other guests adopted simpler implements for feeding. Huge dishes of palao, followed by first-rate curry and rice, and a dish very much like super-excellent rice pudding, were served. There was no difference of opinion on this part of the entertainment, nor as to the nature of the wedding-cakes, which closed the repast. After prayer, the bride and bridegroom went away to my little house in the city, and the guests dispersed. The next day was Sunday, and we had a large party at the Lord's Table.

Preaching in the Villages.

The attitude of the townspeople during this visit was more friendly than usual; but in the villages the preaching was not encouraging. At Dera Nanak, however, on our way towards Batala, a large audience listened attentively till I and my young companion were quite hoarse from preaching.

In the following Sunday, between services, I accompanied Mr. Baring and his pupils to the bazaar in Batala. The singing of Christian hymns to Native tunes is very attractive, and sometimes one of the elder boys, sometimes the missionary himself, finds an excellent and suggestive opportunity for addressing the crowd which is gathered around. The people of Batala are not fond of listening; disputation is more to their taste, though they are much better in this respect than they were ten years ago. Noisy disputants are always present, and when it does not seem desirable to argue with them peace is restored by singing another hymn.

From Batala we went to Chhelowal, and pitched our tent close to the hut of the Christian faqir whose story I told last year. I was very anxious to begin his well, though at that time sufficient funds were not forthcoming. In the early morning I worked at it with him. Water was very scarce, and yet labour of this sort called for abundant washing. All the bath water was economized by the faqir for the benefit of his young trees, and considerable progress was made. While here, and later on our return journey to Amritsar, I had the benefit of Padri Sadiq's help in preaching, but except in one village, Sada Rang, we did not meet with much encouragement. We all crossed the Beas to spend Sunday with the brethren of the Presbyterian Mission at Ghorawaha. There has been a sad case of relapse into Mohammedanism by one of the leading Christians there. Poor man, when he came to see me he said repeatedly, "Pray for me, I am very weak, and very unhappy." He is a Rajput of very proud family, and cannot bear the humiliation of marrying his daughters to men of lower class than himself. They are still Mohammedans, and their betrothed husbands refused to come forward, because the father was a Christian, and to this despicable pressure our brother (he begged me still to call him so) has yielded. A Native pastor has been appointed to Ghorawaha. We were entertained at his house, and after service returned to our camp four miles away.

Klarkabad Church—Baptisms.

Marching back through Amritsar we reached Klarkabad about the end of February. The aisle of the church was getting on. I employed some time in painting texts in Punjabi and Hindustani on the walls. It is wonderful what progress the building made during the hours I was so employed. An engineer told me as his experience that just twenty times as much work was done while he was looking at his workmen as could be got out of them after he had turned his back. During this time there were sixteen catechumens preparing for baptism. Some of them had been rejected last year, and some were new inquirers. They were baptized in the tank in the manner described last year, and are all now engaged in husbandry.

Alexandra School.

April was spent in Amritsar, except when, on two or three occasions, the difficulty of putting a lightning conductor on to the spire of Klarkabad church obliged me to go down there. During this time I had the opportunity of giving daily Scriptural instruction in the Alexandra Girls' School, and found it a very happy task. The girls are bright and intelligent, and took manifest interest in the subject. Most of the instruction is given in English, and I could not help observing that the Persian teacher was treated by his

pupils very much as the French or German master is often treated in English schools. Their Gulistan was to their English Reader what our Fenelon was to Thucydides, and the hour devoted to its study was one of comparative relaxation, if not of actual recreation. Nor is it easy to remedy this. Government scholarships for Persian and Arabic, under the pseudonym of "High vernacular," go a-begging, while great sacrifices are made by very poor people to obtain a smattering of English. This is the tendency of the time, and Christian parents do not discourage it in their children.

On the first of May we went to Batala, and spent ten days with Miss Tucker, who was cheerily bracing herself to face the hot weather alone. Some of Mr. Baring's boys were ready to go to the bazaar almost every evening, and their appearance was evidently welcomed by some of the Hindu inhabitants. I went to Chhelowal, and spent a night on the roof of my friend's hut, in company with a dozen fowls of all sizes, including unfortunately a crowing cock, which had been put up there so as to be out of the way of the wolves. It was a great pleasure to find that water had been reached, and to drink a cup of it in that desolate spot at the hands of the sturdy faqir. The trees were flourishing, and already gave a welcome shade.

An Incident at Nurpur.

The next point to make was Kangra, seven days' march away. One night we were driven back by a hailstorm. Such balls of ice as I had heard of but never seen before; literally as big as pigeon's eggs, and shot from the sky with such force that they half buried themselves in the earth where they fell. In a stream we had to cross a mule fell down, and the dirty water made sad havoc of our wardrobe and library. At Nurpur, where we halted on Sunday, we were joined in worship by the family of the head-master of the Government school, an old friend of the lamented Gordon. I cannot help thinking that it is to his quiet Christian influence in the town that I may attribute the fact that I was better received and better heard there than ever before. Anyhow, so it was, and I was much cheered. As an illustration of the improvement to which I allude I will mention an incident. A Mohammedan who had been listening for some minutes interrupted me by saying, "You are saved by faith in Jesus, are you?" "Yes, we are." "By faith only?" "Yes; by faith only." "By faith in *Jesus* only?" "Yes; by faith in *Him* alone." "Now," said he, addressing the crowd, "oh, true believers, listen to this. The way of salvation offered to you by the Padri is by faith in one prophet, Jesus alone. We believe in Him, and in all the other prophets besides. Christians are saved by faith, and not by works. We have infinitely more ground of faith than they have, and good works into the bargain to stand upon. Don't listen to the deceiver; repeat the Kalima, the whole of you, and leave the miscreant; our way is much safer and better than his."

Judging from previous experience of Nurpur, this appeal would have been followed by a triumphant shout of, "There is no God but God, and Mohammed is the prophet of God," on which the crowd would have dispersed, while boys clapped their hands in derision, and shopkeepers grinned satisfaction across the street. But it was not so on this occasion. I shouted, "Hear the reply before you repeat your Kalima." They did so, and a few verses from St. James soon showed them that my opponent had been condemning what he only partially understood. Preaching then went on as before. Such toleration was a delightful novelty in Nurpur.

Kangra—A jogi faqir.

Of the condition of the people of Kangra, I reported last year. There was no more and no less encouragement when I returned. Their gods are stones, and they that make them are like unto them.

While at Nurpur I had met with a jogi faqir dressed in the garb of a devotee. He was just coming out of a wretched temple, and, to my surprise, addressed me in good English. He seemed as earnest as he was intelligent, and thinking him a phenomenon, I asked him to visit me in Kangra.

Soon after my arrival at Kangra the jogi phenomenon appeared. We had several long conversations, in which he maintained that by what he called "jog practice" the highest aims of Chris-

tianity might easily be distanced. Man, he said, might not only subdue, but eliminate self. It was a small matter that we should be made "partakers of the Divine nature," when it was possible to become part of the Deity ourselves. He declared that it was only ignorance and prejudice that prevented my seeing and believing this, so I offered to collect all the English-speaking population, Christian, Mohammedan, and Hindu, and to give him the use of the Mission schoolroom for a lecture in which he should make it all plain. He agreed, and we all sat and listened for an hour and a half to an extraordinary display of learned nonsense. He said that from personal experience he could attest that food could be entirely dispensed with, and that, when enjoying the benefits of the jog practice, the secrets of the past, present, and future were alike disclosed. At the close he sent a hat round for funds to publish the lecture. It happened to be the last Wednesday in May, so I offered to defray all expenses myself if he would tell me within forty-eight hours who won the Derby which was being run in England that day. A Native gentleman caused great merriment by adding that he was a poor man with a large family, but would do the same if the lecturer would teach him and his children to live even on one meal a week. So the collection was voted unnecessary, and this graduate of the Madras University left Kangra in straitened circumstances.

Early in June we went to Dharmsala, where, with the kind help of several ladies of the station, Mrs. Bateman held a bazaar for the sale of fancy goods made and sent out for the Kangra Mission by ladies at home. Over 700 rupees were raised, and the Mission financed for the year. Most heartily do we thank the donors, not only for the pecuniary aid thus afforded, but for saving us the anxiety and worry which an empty exchequer entails.

I found the Dharmsala Mission School in good order, and there was some slight encouragement in the bazaar preaching. But the most interesting event that happened there was the baptism of a young Hindu, who followed me from Kangra to receive it. His story shall be given at some length presently, as it illustrates two interesting points in Mission work. First, how after many days the seed of God's word bears fruit; and secondly, to what trials converts from heathenism are exposed.

I took advantage of being in Amritsar to run down to Klarkabad; or rather, the necessity for going there was a main reason for my coming to the trial referred to below, for it seemed monstrous that I should be summoned so far on the representation of an irresponsible person for crimes alleged to have been committed in another district; and but for this, and my desire to avoid all appearance of shirking inquiry, I should have resisted. I found several inquirers in Klarkabad, but delayed their baptism for two months as they were not fully instructed.

Controversial Lectures at Batala.

On my way to and from Amritsar I stayed a day or two at Batala. There was great depression there, consequent on the news that Mr. Baring was not likely to return. The boys too were in a further difficulty, caused by the advent of a Maulavi from Dehli, who found his vocation in stopping their preaching. He was very fluent, well up in Mohammedan objections to Christianity, and, boasting that he had silenced Padri Imad-ud-din in Amritsar, was bold to ridicule and revile such young exponents of our faith as he found in Batala. Mr. Singha, the head-master of the boarding-school, offered to carry on a written controversy with him, but wisely refused public discussion unless a neutral umpire were appointed with full powers to regulate the speakers, both as to time and subject. When I went to the bazaar he attacked me at once. I refused to discuss with him as he had declined the challenge of Mr. Singha. He denied that he had done so, but on production of his own letter he admitted it without a blush, and said that only bazaar discussion had any charm for the common people, whom he wished to enlighten, and (he might have added) on whose alms he was living. I told the people that we preached Christ to them, because we believed that He was the Way, the Truth, and the Life for sinners, and accepted Him ourselves on that ground; but that we must receive with gratitude the efforts of the Maulavi, and if he could show us a more excellent way we would follow it.

The next day we announced a public

lecture, under the presidency of a Hindu magistrate, wherein our *primâ facie* reasons for remaining Christians would be stated. A large audience collected in spite of the rain. Our opponents numbered twenty to our one. A Christian Munshi read a lecture to an orderly assemblage, the heads of which were:

1. Required *for* a prophet: evidence by—

a. Prophecy.
b. Miracles.
or *c.* Character.

2. Required *from* a prophet:—

a. Supply of present need of the soul.
b. Hope for the future.
c. Agreement with previous revelation.

Our faith in Christ, common to the whole body of prophets, satisfies, as we believe, all these requirements.

Till, then, the new teacher can show—

(*a.*) That Christ fails in 1 or 2;

(*b.*) That Mohammed satisfies both, we cannot listen to his invitation to renounce the first and accept the second.

The Maulavi gave a lecture in reply after I had left Batala. He confined himself to hostile criticism of Padris and the Christian Scriptures, but did not really take up the challenge thrown down in the first lecture. He soon left the town, and the result of the whole thing was that many Bibles and portions of Scripture were sold or borrowed, and the boys' preaching went on as well, or better, than before.

Pundit Narain Das.

Another anxiety was caused by the apparently mortal illness of the wife of Pundit Narain Das. Readers of previous reports may remember that this learned man, after receiving baptism from Mr. Clark in Amritsar some years ago, was led away by Aryan teachers, and even lectured against the faith which once he had professed. His metaphorical account of his conduct, given at the time, is interesting. He told me that he thought he had discerned in Christianity a deep well in which he could cool his whole body, but when he went down into it to be baptized, he found it only ankle-deep, and left it in disappointment and disgust. It was a surprise, therefore, when I heard that to the Christian churches in Batala, Amritsar, and Gurdaspur he had sent requests for prayer on behalf of his sick wife, and further, that in prospect of her death, he had instructed and baptized her himself. The pool of Aryanism, at any rate, had not refreshed him, and he has, we trust, returned to drink and to wash, not in Christianity, but in Christ. I reached his village a little before midnight. He at once took me to his wife's bedside, and showed great anxiety that she should be further instructed. She has been restored to health, but has not yet been received into the congregation. The Pundit is very anxious for the re-establishment of a Christian school in his village, and his request has been backed by many of his neighbours.

Miss Tucker.

While in Batala, the wife of a Christian Munshi was presented for baptism by Miss Tucker, who had been preparing her. Her little child was baptized at the same time. I seldom looked upon a happier face than that of the father and husband as he stood by and saw the dear ones whom he had left for conscience' sake following him into the fold of Christ.

I had the great privilege of taking Miss Tucker, A. L. O. E., back with me to Kangra. Her holiday was all too short. She found, as all lady workers had found before, that the Zenanas were fast closed against her there; but she sat on the wall of the Mission compound in the early morning, and spoke to the pilgrim women who resorted to the idol temple close by. During July, in Kangra, a new phase of work arose from the presence of a number of Christian drummers in the fort. Most of them were Roman Catholics, and though they would not come to church, most of them attended a week-day service in a Native Christian's house. There was an inquirer, too, a Punjabi woman, in whose instruction Miss Tucker greatly helped. She was baptized, and shortly afterwards married to one of the drummers. This was our second wedding in Kangra, for we had already married the young man whose baptism from the school by the Bishop I reported last year, to the daughter of a catechist and mistress of the infant school. We had our annual inspection by the Government examiner, after which prizes, distributed by Miss Tucker, sweetmeats, and races, follow-

ing on a very fair report, made everybody happy. Fifty rupees were placed at my disposal by a magistrate of Kangra to be distributed in prizes, after competitive examination in Scripture, among students of the Mission and Government schools in the district. Some of the Government school boys acquitted themselves admirably, though their subjects were studied out of school hours. An attack was made on the officer in question by one of the vernacular papers, on the ground that he was violating neutrality. Would such malcontents be prepared to say that a Government officer must in no case subscribe to funds administered by missionaries? If so, the burden imposed by the Queen's proclamation would be such as no Christian man could bear.

The Rev. Daud Singh.

At the end of August I was summoned to Klarkabad by the severe illness of the aged pastor, the Rev. Daud Singh, and by a case of serious insubordination which had occurred there. *En route* I took A. L. O. E. to her solitary post at Batala. I found the old man lying on his bed. In reply to my inquiries, he said, "Taiyar hun, taiyar hun:" literally, "I am ready, I am ready." But the words convey idiomatically much more than that; they mean, "I am vigorous, I am ready to depart." No note of helplessness or of discouragement did he utter, but simply the "aye, aye, sir," of a sailor ordered to weigh anchor once more. More than thirty years ago a missionary had given him a table of church lessons and a calendar down to 1880. He had used it ever since, and had the impression that his time of service would close when the well-worn paper had done its work. I am happy to say, however, that he is now using the Churchman's Almanack for 1881. The catechumens whom I left in July had been baptized by the old man's son-in-law, the Rev. Imam Shah, of Peshawar, and several new ones were coming forward.

Hoshyarpur—Kullu.

On my return to Kangra through Hoshyarpur, where I visited my old friends of the American Presbyterian Mission, I met an inquirer at Dehra, who openly professed his faith in Christ, and seemed to suffer some persecution in consequence. I got him to come to Dharmsala, but was not sufficiently satisfied about him to give him baptism, and now I have lost sight of him; I hope only for a time.

I received much kindness and help from the Rev. A. W. Irwin, chaplain of Dharmsala, who since I have left has visited the Mission [at Kangra, and administered the sacraments there; also from Mr. Tucker, who, beside carrying on a Sunday-school and taking services in my absence, helped me with his magic-lantern to collect and teach the people in the bazaar.

In the middle of October I went up with my gun and a tent for a week's trip in the high hills, camping just under the snow at the height of 9000 feet. There is no such restorative as this, and I came back fresh and strong for the winter campaign in the plains.

Frequent visits to the plains had prevented my going to Kullu, where a Mission started by Mr. Baring is now temporarily under the Native Church Council. It is manned by a single catechist, Munshi Mohan Lal, from whose letters I often learn of work done and openings for further labour. The Rev. Mian Sadiq visited Kullu in May, as deputation from the Council, to offer help and sympathy to the lonely evangelist. Mohan Lal has lately been translating the first two Gospels into the Kullu dialect. His work, however, must be revised by a more experienced linguist before it is sent to press. One of the old Narowal boy-converts is Munshi in a tea-garden ten miles from Kangra. When visiting him and his family, I found that he had been much cheered and strengthened by letters written from Europe by his old teacher, Mr. Hooper, late, alas! of Lahore Divinity School. Lonely Native Christians very much prize such counsel and sympathy as can be conveyed to them by post.

We finally left Kangra at the end of October, taking with us one of the catechists, who will, I think, find a more open field in the plains. He is a good worker, and has for years been engaged on a very stony soil. On our way down we spent a week in Batala. I had promised Mr. Baring that as long as I was in the country, I would take the oversight of his school; but owing to my nomad habits, I have been only nomin-

ally able to perform this service. I regret it the less as the head-master, Mr. Singha, is remarkably fitted for the responsible and sacred duties which are included in the English ideal of a Christian head-mastership.

The Well at Chhelowal.

During our visit, a holiday was given on the occasion of the opening of the Chhelowal well. I gave an account of the commencement of this well in my last report; and in answer to my appeal I received funds from Mr. Baden Powell, and Miss Harvey, of Hampstead, sufficient to purchase a stout pair of bullocks as well as such costly gear as will enable the Christian faqir to use the well for irrigation, and so will provide him with a competency. We had a solemn and very joyous service for the dedication of the well to the honour of Almighty God. At this many heathen were present, and were told by the Rev. Mian Sadiq, Miss Tucker, and the elder boys of the joy with which they might draw water out of the wells of salvation.

The Viceroy at Amritsar.

From Batala we went to Klarkabad, and thence back to Amritsar to prepare for the reception of the Viceroy. One cannot but be struck by the contrast shown between the numbers and position of the Native Christian community now and what they were ten years ago. The two pictures excite devout gratitude for the past, and joyful expectation for the future of Christianity in this land. The reception of their address, and Lord Ripon's vigorous reply to it, gave a pleasing evidence that Christian Punjabis are no longer an insignificant body.

Secret Believers—Christian English Soldiers.

We left Amritsar the same day for Narowal. On the way I visited a town where there has long been inquiry, but where preaching has been neglected for several years. I was disappointed at the carelessness of my audience, and especially at the silence of one of the inquirers, a dyer, when a test question was put to him in the bazaar. Before I left the town, however, he took me to his house, and, throwing his indigo arms round me, said, almost with tears, "Alas, I am not lion enough to say what I believe in public." Not a few of ourselves might make a similar confession.

In Narowal I made a careful examination of the Mission school, which showed me that the late withdrawal of the Government grant-in-aid, whether technically right or wrong, had been a very harsh blow.

Last year I asked the prayers of my readers for a youth whose spirit had been broken by the hard usage he had received when, as a boy, he had been forced to renounce his profession of Christianity. Those who have been praying will be glad to learn that he now avows his confidence in the Redeemer, and that though, like the dyer, he only speaks to me in private, he is seeking an opportunity for full emancipation from Mohammedanism.

Returning towards Batala we saw the solitary shopkeeper of Talwandi, the fire of whose Christian faith burns brighter in proportion to the hatred and persecution which he encounters. In Batala we met two English soldiers just returned from Kandahar. They were visiting Miss Tucker, and gave capital addresses to the boys. Several times I have found English soldiers thus strengthening their young Native brethren and avowing themselves their comrades in arms.

Festivities—Rev. R. Clark's return.

We next marched towards Klarkabad. Stages too long for much preaching, and the bad roads involved us in much discomfort and our chattels in destruction. Klarkabad was *en fête*. A deputation of Native Christians was expected to welcome the founder of the settlement, the Rev. Robert Clark, back to the Punjab. I don't know who of us all was the happiest when he gave Rs. 100 to the orphanage as a "thank-offering from a missionary permitted to return to his work." Moreover, we had the satisfaction of seeing a marked improvement in his health during the few days which he spent in our jungly sanitarium. I spent Christmas Eve and part of Christmas Day in Batala. Miss Tucker had gathered round her about sixty of her Christian neighbours to join in the solemnities and festivities of the season. Some thirty communicants gathered round the Lord's Table. In the afternoon prizes were given to the boys who had won them, and a ca-

pacious bran-tub was not empty till a present for every visitor had been exhumed from it. In the evening I returned to Amritsar for the meeting of the Church Council there. An account of this meeting, rendered a specially happy one by the return of the chairman, Mr. Clark, and by a visit from the Rev. E. H. Bickersteth, of Hampstead, is published in a separate form. Our first year of married life ended appropriately, as it had begun, with the wedding of one of our boys to a nice girl from Mrs. Reuther's school.

A Young Convert's Story.

I promised above a detailed account of the conversion of a young Hindu in whom I have been deeply interested for many years. My first introduction to him was on the cricket-field in 1869, when he was a very small boy. I was struck by the pluck he showed in standing close up when boys three times his size were in, and I put him the question to which he refers in his story. I thought the account of his conversion would possess more interest if he wrote it himself, and I subjoin what I have just (March, 1881) received from him. It is as follows:—

"I thank God that from my childhood I was fond of religion. I remember that when I was a boy somebody asked me what religion I belonged to. I replied, 'I am a little, little Christian.' I was a babe then in Christianity, and was daily growing when my eldest brother confessed Christ and was baptized. His public confession made a great stir in the city of Amritsar, and our family suffered very much from it. When I saw the pitiable state of my parents and relatives I thought that Christianity must be a very bad religion, and I hated it from that time. I was taken away from the Mission school and put into the Government school. There I met some bad companions, and my religious thoughts were much corrupted. I remained nearly three years in the Government school. I then returned to the Mission school, and passed my entrance examination from there.

"In the meanwhile, Pundit Dayanand Saraswati, the founder of the Arya Samaj, came to Amritsar, and delivered a series of lectures. He shattered my remaining belief in the Christian religion. I myself began to speak against it. Soon after that I went to study in the Government college at Lahore, and remained there for two years. There the little philosophy I learned, and the society of irreligious friends, inclined me towards atheism. When awaiting the result of my law examination I spent my leisure in reading Rasselas. I was very much surprised to learn that no real pleasure could be found in this world. Thoughts like his took possession of my mind, and I cried out, 'All is vanity.'

"I passed my law examination with credit, and had a mind to enter into the world. I was betrothed about this time, but no happiness could I find. Conviction of the nothingness of this transitory world had taken firm root in my heart, and I felt worse and worse day by day.

"I could no longer study in the college, so I left and came to my native city in the hope of finding relief, but in vain. I was like a madman. My brothers showed me to many doctors and Native hakims, but none could cure me of the disease I had. At last I went up towards the hills. I passed a few days in Kangra. There many times I determined to put an end to my life by throwing myself down a cliff. I was not afraid of committing suicide, for, being an Aryan, I believed in the transmigration of souls.

"I met Mr. F. Tucker at Dharmsala. When he learnt from me what was passing in my mind he was delighted, and said, 'I will pray to God for you. May He make you more and more unsatisfied with the world.' I murmured in my heart, feeling angry with him. However, he took me to his house, and gave me Baxter's *Call to the Unconverted*, and *Now or never*. He asked me to come and see him now and then: but I determined not to do so, and accordingly returned to Kangra and began to practise as a lawyer. I tried all means to make myself happy, but to no purpose.

"In the meantime I met Babu Hira Lal Banerjea, the head-master of the Mission school, and was obliged to discuss religious subjects with him. After great struggles, I was convinced of the falsehood of Aryanism, but not yet of the truth of Christianity. I had still many objections against the Holy Bible. But one night, as I was returning to my

house, after discussion with him, such a light as I cannot describe shone into my heart, and I seemed to hear a voice saying to me, 'Child, thou hast no bodily ailment; thy disease is spiritual, and Christ is thy physician.' At that time I was truly converted. I was so happy and joyful after it as I had never been before in [my whole life. I could not contain myself, but leaped for joy, and sang, and shouted 'I am cured, I am cured.'

"I told Mr. Banerjea what had happened. He was very much encouraged, and began to teach me more and more of the doctrines of Christianity. That internal evidence, however, was sufficient for me. I could not but accept Christ as my Saviour and confess Him publicly. Accordingly I went to Dharmsala, and was baptized on the 6th of June. In my faith I am supremely happy. In loving Christ is the secret of my joy. The world would make me a man of sorrows, but my beloved Saviour makes me unspeakably happy in the sweet faith He has vouchsafed to me."

The Young Convert's Trials.

I will supplement his own story, which tells only of spiritual trial and victory, by relating the troubles of another kind to which he was exposed.

The convert, whom I will call A, has two brothers, both of them lawyers in Amritsar. B, the eldest, is a Christian. C, the second, a bitter enemy of Christianity. As soon as the news of A's baptism reached Amritsar, great was the distress of his Hindu friends, and great the indignation of the Aryan community. C started off at once for Kangra, and there, arming himself with a letter from the Native judge, came on to Dharmsala. The judge's letter was handed by a servant to A while he was helping me to explain Mr. Tucker's magic lantern slides in the bazaar at night. It asked him to meet him immediately at a house in Dharmsala, as he (the judge) wanted to speak to him on an important case. I had received warning from Amritsar of C's expedition, so suspecting mischief, Mr. Tucker and I accompanied A to the house indicated. C was there. The judge, shabby fellow, was twelve miles away at Kangra. C tried all he could by persuasion, argument, tears, and taunts to persuade A to accompany him to Amritsar, promising not to interfere with his new faith, but on the contrary, to study Christianity himself under his guidance. This went on till two in the morning. The greater part of the time the brothers had been alone together, but at that hour, seeing A quite worn out, and C very much the worse for the stimulant he had been taking, I sent A to bed and stopped for two hours more with C. It was lamentable to hear one who had been a favourite pupil of mine own in his boyhood roaring and raving like a wild bull in a net, and cursing all that I held sacred. By 4 a.m. he was quiet, and we both retired to rest. Next day I kept out of the way altogether, so as to give each party a fair chance. A, I heard, had decided not to accompany his brother, but had mysteriously disappeared himself. This was on Saturday. I was engaged to take morning service in the English church next day, or I should have started off to scour the country in search of him. I was in such trouble about him that I knew not how I should get through the service. My relief may be imagined when, coming out of the vestry, I saw his joyous face in the congregation. He had gone off the evening before to find rest and solace alone in the mountains, but as night came on he saw the English church far down below him, and went to sleep in one of the out-houses there.

A few days later, B sent us word that C had filed a suit against me, charging me with having baptized and with forcibly restraining a lunatic, and praying for the custody of the said lunatic, and powers to administer Rs. 2000, alleged to belong to him. My first impulse was to resist the summons, but as I had other business in the plains, and my resistance would have been misconstrued, I decided to appear with A in court. So providing myself with one certificate from the doctor in Kangra as to A's health of body and mind during the period of the alleged lunacy, and with another, most reluctantly given by the Native judge there, to the effect that he had during the same period practised as a pleader in his court, we started off together. Meanwhile C had set off for the hills, again intending to bring us back in triumph to justice. But as A was suffering from constant fever, and fearing lest the excitement of meeting his angry brother, added to the heat

and weariness of the journey, should be too much for him, I gave C the slip. When we arrived at court, at the appointed hour, we found a large and excited crowd of Hindus and Aryans. Both inside and outside of the court they tried to hustle A away from me and my friend Mr. Rodgers, who was helping us. Failing this, they crowded round him and tried to excite him to some display of lunacy. C behaved very badly to both of his brothers. Shaking his fist in my face, just in front of the judge, he told me, both in English and Punjabi that he would pull my beard and break my head. The judge took no notice of all this. He went on writing I know not what, did not acknowledge my bow, or offer a chair—uniformly accorded to English gentlemen by magistrates in India. After about fifteen minutes of noise and confusion, the case came on. Nothing like an inquiry took place, but the judge said he would hear it two days later, and that meanwhile each party might appoint an assessor to assist him, the judge. The order was then given to clear the court. In vain I tried to speak. The judge silenced me at once. Then a scene of great disorder ensued. The Hindus would not leave the court, though some of the Aryans did so, and we fearing violence would not leave our seats. The police were then ordered to clear the court, and most of the Hindus left. As soon as we rose we were hustled by the remainder; a scarf was thrown round A's neck, and they were dragging him off. In this they would have succeeded but for the physical efforts of Mr. Rodgers. The judge still took no notice, and it was not till Mr. Rodgers and I had repeatedly demanded protection for the alleged lunatic that he gave us a police guard from the court to our carriage close by. The whole proceedings were so disgracefully unfair that I reported them to the Deputy-Commissioner. He called for the file, and promised to hear the case himself. When it was transferred to his court, C withdrew his case. Subsequently C relieved his feelings further by striking his elder brother B on each cheek with his shoe, and by knocking off his turban within the precincts of the court. A grosser insult could hardly have been offered. However, B took it so quietly as to give the Christians decidedly the best of the struggle at the bar of public opinion. The story shows what serious odds of different sorts a convert has still to contend against in India, even where his opponents belong to the "educated and enlightened classes," and his judge is an Englishman.

CANON TRISTRAM'S REPORT ON THE PALESTINE MISSION.

[CANON TRISTRAM'S valuable Report of his recent visitation of the Society's Mission in Palestine has already been alluded to. It was of course written for the information of the Committee; but considerable portions give information which will deeply interest the Society's friends, and these portions are subjoined.]

OUR work in Palestine is a real and a vast one. I have visited thirty-five stations and out-stations, and I say without hesitation that the C.M.S. is saturating the villages with Gospel knowledge; and the result, under God's blessing, must one day be vast. We are reaching the Moslem youth of both sexes, and are doing a mighty work, "not by might, nor by power"; and if ever there was a time when we must hold on, and go on, it is now.

JAFFA.

The circumstances of Jaffa are quite exceptional in Palestine. As the port of entry for Jerusalem, there is a large and increasing mixed population, and probably there are few places where direct missionary work among the Moslems is more difficult or less encouraging. But the various missionary agencies are extensive, and especially the educational agencies, in

which the C.M.S. is very far in the rear. There are the very large, I may say splendid, schools for girls, by Miss Arnot (Presbyterian), in which, too, there are very many boarders, and which supply all that is required for female education. Then there are, in the north suburb of the town, the American Episcopal schools of Mrs. Ward, which amply supply what is required for boys in that quarter. The German colony has its own institutions. Near Miss Arnot's school, on the south side, is the admirable hospital conducted by the Mildmay Deaconesses. Near this is the boys' school of the C.M.S. in the right place. Mr. Hall lives in an inconvenient house inside the walls, the schools being outside. Between Miss Arnot's school buildings and the present rented school is the ground recently purchased by the Society, a prudent and wise purchase. I think a house for the missionary, and schools, which could be utilized for Sunday services in Arabic, are all that are immediately required. Mr. Hall has his English service once a Sunday at the American Mission schools, north of Jaffa, where also he has a Sunday prayer meeting. The *personel* of the Mission consists of Mr. Hall, a catechist, and two schoolmasters.

Lydda pleased me much. The schoolmaster is an excellent man, and teaches well. The children, over 100 in number, are well trained. There are many Moslem boys, and their bright ready answering in Scripture was most gratifying. The mistress is also one of the best I have seen. She is from the Lebanon. Her school is full, her teaching lively and energetic, and her pupils (over 100) are in large proportion Moslems.

At *Ramleh* we have at present but a small boys' school—about forty-five; but an old and inefficient master, who has many connexions in the place, has been recently discharged, and his partisans have done all they can to withdraw children. The new master is an able one from the Preparandi class, and will, I am sure, soon fill his school. The site is a valuable one, freehold, and given by Bishop Gobat to the C.M.S. The girls' school is also satisfactory, with an industrious mistress. Both here and at Lydda the Latins oppose us in every way. I wish we could have our own premises at Lydda, as at Ramleh. We have in each place a neat burial-ground, and catechist's services.

At *Abud* we have a most promising school, under a new master from Jerusalem. This promises to be soon a very important station. I am convinced that these schools in the Plain of Sharon are doing a real and important missionary work.

Gaza.

Gaza is one of the most important stations we possess, and here we have more direct aggressive work against Mohammedanism than anywhere else in Palestine. I spent four days at Gaza, including Sunday. Both Mr. and Mrs. Schapira are devoted missionaries, with the true spirit of self-sacrifice, and are labouring most cheerfully and unweariedly in this the most lonely and isolated station in the country, without any human sympathy and help. They never see a European, and, with the exception of a telegraph clerk, are the only Protestant Europeans in this population of 12,000 souls. It is marvellous how, in a short time, they have won the confidence and respect of the most fanatical Moslem population in Palestine, where formerly a Christian could scarcely show himself in Frank dress. They have four schools—Moslem boys, Moslem girls, Christian boys, and Christian girls—in different parts of the town. The mistresses (sisters) are trained from Beyrout, and are excellent teachers and pious young women. Nothing could exceed the readiness and quickness of the Moslem girls in

their Scripture answers. The Moslem boys' master is an able young man, one who may in time prove worthy of the Native pastorate. The Christian schoolmaster is an older and less efficient man, but quite as good as could be expected for his salary. Owing to the fanatical feeling of the place, it is impossible to educate Moslems and Christians together, as the boys of one religion dare not go into the quarter of the others. The difficulties of last year are over for the present, and we have over 200 children under instruction. The Greeks have seven boys in their school, and no girls' school. The Latins have set up rival schools, but have three boys and five girls only; yet there are three priests and a master planted here. One of them, being remonstrated with by Mr. Schapira on only coming where we had been working, replied, "Our object is not to convert the Moslems, but to thwart your heresy." The Greeks do not show a bitter feeling, and the Greek archdeacon called on me, and spoke in a kindly tone of our work, though he said it emptied his school. The Sunday services are hearty, and both Greeks and Moslems attend and listen. There is morning service, and a catechetical lecture in the afternoon. Of course the children make up the bulk of the congregation as yet, but it is a wonderful step to have induced the attendance of the Moslems.

The great lever of Mr. Schapira's success is the dispensary, which I earnestly implore the Society to aid. It is the only medical appliance in Gaza, and relieves untold suffering. There is no doctor in the place. Mr. Schapira pays much out of his own stipend for medicines. He has a dispenser, a young man, son of a wealthy Romanist, who joined our Church, and has been turned to the doors. Mr. Schapira has received him into his house, and feeds him; but he works without a salary. I trust the C.M.S. will supply drugs, and a small salary for a dispenser. The Moslem boys' school is held under the dispensary, and Mr. Schapira has also established, in an adjoining room, a reading-room (!) with books and papers, which is frequented by Moslems, who are at liberty to take away a tract. This gives him many opportunities, as I saw, of religious conversation with inquirers.

There is great need for additional aid to the Gaza Mission. Mrs. Schapira, herself a missionary, is threatened with blindness, and ought at once to be sent under medical care to save her eyesight. Yet it is marvellous what she does among the Moslem women, in spite of her difficulties and her sickly children.

There is one extension I am very anxious to see carried out in connexion with the Gaza Mission, and that is a school at Mejdel, close to the ruins of Askalon, a large and important place, and the weekly market and rendezvous of all Philistia. There is an earnest desire for a school there; and under Mr. Schapira's supervision it would, I am convinced, be an important missionary agency.

I may add that the Turkish Governor of Gaza, who has proved himself a warm friend of our schools, asked me to call on him, and we had a long conversation on the Mission. He spoke in the highest terms of the dispensary, and of Mr. Schapira's influence over the inhabitants.

Salt.

I will next take Es Salt, our other most important outlying Mission. Here we spent nearly five days, including Sunday, and I had the great advantage of Mr. Bickersteth's company in this visit. I cannot speak in too high terms of Mr. Jamal, who has proved himself the right man in the right place, and is the one Native pastor who has shown he can stand alone.

It would be a great mistake to supersede him, or to place a European over him here. No one else could do the work as he does it, and he has got a good staff round him. There is no other such complete organization in Palestine; but it is sadly cramped from want of funds. It is remarkable that the *Kölnische Zeitung*, the Jesuit organ, lately admitted that the Protestants have defeated them at Salt, and are carrying all before them. The buildings, freehold, are admirably situated in the heart of this growing and important place of 10,000 inhabitants, and were purchased or built by Bishop Gobat. The church is a neat building in the centre, and filled on Sundays with a crowded and generally crammed congregation of over 200, or 250, and must soon be enlarged or rebuilt. There is also daily service at 7 a.m., with an exposition, to which many come. There were twenty-eight men one morning when I was there. On the Sunday we were there, a stormy day, with rain in torrents, there were thirty-seven Native communicants, besides our party. There is also a prayer meeting and gathering for Bible reading and instruction in a private house every evening in the week. The school is a mixed one, eighty-five children in attendance, a large proportion Moslem, and among them three Bedouin boys of the Abbha tribe from the Ghor, sent to board here for school—of course Moslems, and thorough wild Arabs. There is a room attached to the church used as a communicants' meeting-room, and there seems to be much earnest spiritual life among the people. Mr. Jamal is generally occupied for several hours in each day in meeting inquirers at his house, or in the communicants' room. The whole religious life at Salt brought to mind the picture of the Primitive Church in the days of its first love. The people are very poor (it is difficult to realize the *increasing* poverty of the fellahin in this country), but they are raising over 10*l.* a year for church expenses, &c.

I had an opportunity of seeing Mr. Bahnam's work as Bedouin missionary. He is going among the tribes, is welcomed in their tents, and has won them at least to listen and to inquire into Christianity.

The Turkish Governor of Salt, an intelligent man, takes much interest in the schools, visits them, and often calls on Mr. Jamal. He called on me, and expressed his gratitude to the Society for doing so much for the people's good.

But there is much more to be done at Salt, and if the tide be not taken at the flood the opportunity may never be given us again.

First. There is *immediate* need of a girls' school. Moslem girls cannot be got to a school with boys after they are more than infants, and it is of the first importance that they should be taught needlework and housework. Without a girls' school we are without our most potent lever against Islam.

Second. A *Native* Bible-woman is needed. This we hope the Female Education Society will provide at Mr. Bickersteth's instance.

Third. A Bible and book depôt. I know a suitable man in Salt. It would only cost the rent, and not his salary.

Fourth. If Mr. Bahnam's Mission is to be of permanent use, or any real work among the Bedouins, there must be a boarding-school, or boarders received from the Bedouins, who cannot be taught in any other way. If Mr. Jamal's house were enlarged, he could receive a dozen, who might stay for six months at a time.

Fifth. It is much to be wished that a medical missionary could be established here. There is only an ignorant Turkish quack for this large place. The congregation would pay 12*l.* a year, and if the Society could grant 36*l.*, the fees from Native patients would yield a maintenance.

and Mr. Wolters' work convinces me that the Committee may have confidence in them in all things.

I now proceed to the out-stations of Jerusalem, all of which I have visited once or oftener.

Beit Sahur (beyond Bethlehem).—Only a boys' school here. There were fifteen scholars on the books, the school having gone down. The building is fairly commodious. I believe the master has the character of a pious man, of good repute but Oriental indolence. His school is slovenly.

Ramallah.—A hearty and vigorous Mission, with a church just opened, built in a conspicuous place at the entrance of the village, at a cost of 180*l.* (!). It stands in the midst of a vineyard, the property also of the C.M.S. Forty-two families here are in membership with the Mission. The catechist, Mr. Nyland, with his wife and family, lives in the house, which also contains the girls' school. There were thirty-five girls present, with one mistress, well-trained, and a bright vigorous school. We pay 15*l.* for the rent of house and school combined. The rent of the boys' school is 10*l.* There were sixty-seven boys present when I visited it. The master is a good teacher, and a zealous man in his work, as well as taking every opportunity of advancing the knowledge of the Gospel among his neighbours.

Our average congregation is over 100. I slept a night at the schoolmaster's house here, as Mr. Nyland's has only two rooms, and was present at a most interesting gathering—a Bible reading and general gathering in the large girls' school, at 9 p.m.—to meet Mr. Zeller and to hear his exhortation. The subject was 1 Thess. iii., and admirably Mr. Zeller seemed to adapt it. The Greek priest of the village also attended, took his Testament, and studied with the others. Over fifty adult men were there, though notice had only been given that afternoon that we should stay the night; no women or children were there. The men were grouped on the ground round the walls, and many questions were asked both by members and by Greeks. The schoolmaster and Mr. Nyland also spoke, and both of them led in prayer.

Mr. Nyland is in an anomalous position. He is of the humbler class of missionary, but has done good and great work—few men more; and I trust the Society may recommend his ordination, with a view to the oversight of the out-stations of Ramallah, Jifna, Bir ez Zeit, and Taiyibeh, to which I hope that Bireh and Kefr Malek will soon be added.

Ramallah is the head-quarters of the Society of Friends Mission. Yacoob esh Hishmeh, their superintendent, is a Native, and lives here. He has two masters and two mistresses, at much larger salaries than we give our master and mistress. I looked into the schools; there were eighteen girls and thirty-five boys present.

Jifna (the ancient Gophna).—This is an entirely Christian village. Our schoolroom is rented at 3*l.* 15*s.* a year, and the master's salary is 1*l.* 15*s.* a month. There were twenty-five children present, mixed boys and girls. It is a well-ordered and satisfactory school. Mr. Nyland and the Ramallah schoolmaster have services here alternately every Sunday. Hishmeh has two Quaker schools here in opposition to us, with fifteen boys and seven girls. The Greek priest encourages our school, and was present at my examination.

Bir ez Zeit.—Here we have a school with two masters, rented from the head-master, who receives 24*l.* a year, the second master 16*l.* per annum There were thirty-two boys present, several of them Moslems, and a large increase is expected. The Greek priest is friendly, and attended our exami-

nation. There was much opposition for some time here, especially from the Moslems and one faction of the Greeks. The master's life was attempted, and his son was murdered; but he persevered, and has now won the village. He is a pious man, earnest, but not a trained teacher. It was necessary to have a second master taken from the opposite faction of the village, so that the children of both should attend. There are many earnest inquirers here, and services every Sunday alternately by Mr. Nyland and the Ramallah schoolmaster. Hishmeh has unsuccessfully attempted a school here.

Taiyibeh (Ophrah, or Ephraim, whither our Lord retired).—This is an exclusively Christian village. The school-house is a spacious building, and belongs to the master, a convert from Romanism, whose father is sheikh of the village, and who is a man of influence and position in the place. Nasir Odeh is the son of a Protestant peasant here. We pay 5*l.* 15*s.* a year for the school, 22*l.* to the master, and 12*l.* 10*s.* to the second master. Mr. Nyland has a service here on alternate Sundays, and the master gathers the people on the other Sundays. We had an interesting address and prayer meeting here by Mr. Zeller. The teaching is not good; the boys read well, and are grounded in arithmetic, but are not taught to think. The day-school needs stricter inspection, but it is far from Ramallah, being our most outlying station, four hours from the nearest village, and we could not change our master. The Greek priest attended our inspection and meeting, and fosters the school.

I had a deputation from *Kefr Malek*, a village north of Taiyibeh, where we once had a school, but which we gave up when Hishmeh established a rival school, which he soon abandoned. There are forty Christians and 700 Moslems in the place, and both combine in inviting help for a school. It is much to be wished that we could re-establish a school.

Bireh, wholly Moslem, is now without a school. We left when Hishmeh set up a rival school. He only kept it on for three months after we left, and then abandoned it. The Jesuits have stepped in and just commenced a school.

Nablous.

This, in Mr. Fallscheer's hands, is one of the most remarkable and encouraging Missions in Palestine. The energy and devotion of our missionary are unwearied, and great has been the success with which God has blessed him. Nablous is, like Gaza, a stronghold of Moslem fanaticism, and here our Mission is, as at Gaza, a directly aggressive one on Mohammedanism. The new church has just been finished, and is a marvel of economy and comeliness combined. It stands on a good-sized plot of ground, bought by Bishop Gobat, and handed over by him to the C.M.S., in the most commanding and conspicuous position, just outside the west gate of the city. The church is an ecclesiastical-looking building, with an open portico reached by a flight of steps, over which a bell is being placed, presented by German friends of the Mission. It is capable of containing 200 people. Under it are an airy and spacious boys' school, a girls' school, and a smaller room for communicants' meetings. Two ancient cisterns have been discovered in the grounds, which have been repaired, and are of great value, supplying water for the whole year's consumption. And all this has been done for 1000*l.* Mr. Fallscheer has been his own clerk of the works, and to him all is owing. I earnestly hope the Committee will at once grant the 200*l.* still deficient. The saving of the rent of our two schools will soon recoup the grant. There is also a little bit of land which cuts into the square now in the market, which ought immediately to be secured. I believe it might be

had for 30*l.* or 35*l.* It would afford space for a missionary's house. Mr. Fallscheer lives in the city, not far off, in a miserable house, quite unsuited, but the only one to be had. He is happy and contented in his work. I spent two nights in his house, and I believe the Society has few more devoted or efficient missionaries on its staff. Like Mr. Schapira and Mr. Jamal, he is the right man in the right place. He has a Bible and book depôt, kept by an old man, a convert. Many Moslems, and especially Turkish officers, come in to read and inquire. I had a call in my tent from a captain, a Moslem of course, who is an inquirer through his visits to this depôt, and a diligent reader of his Bible. The congregation averages over 120 adults —men.

At the girls' school, where we have two capital mistresses, in most miserable little rooms, which by this time are changed for the room under the church, there were forty-three present when I visited, fourteen of them Moslems. The boys' school is equally good, and well taught. There were forty-two boys present when I examined, of whom eight were Moslems, and six Samaritans, the rest Greeks. There are many more, both boys and girls, on the books. I paid three visits to Nablous, and cannot speak too warmly of every part of the work there.

Raphidieh.—Here we have two rooms rented at 5*l.* 5*s.* At 7 a.m. the schools opened with thirty children, nearly all boys, and chiefly Christians. The subject I took was our Lord at Bethany; and no children could have answered better. The reading and writing are not good, but the Scripture knowledge is excellent. There is a regular congregation here.

Zebabdeh.—A vigorous out-station. Unfortunately I was there only on a Saturday holiday.

Jiref el Jebil.—A small village in a secluded nook of Mount Ephraim. There are very few Christians. The school-house is a dilapidated building, the freehold of the C.M.S. There were only sixteen boys present out of nearly thirty on the books, but field-work was going on. The master has 24*l.*, no house. He is not efficient, but his son, now at the Preparandi, is to take his place. There is a very worthy and pious, but not very learned catechist here, an old Greek priest, known all round as our "Hourri," who goes through the neighbouring villages evangelizing as our catechist. He has been working here for fifteen years; first under Bishop Gobat. He is a very simple uneducated man, but the root of the matter is in him. I was much interested in him.

Nazareth.

Nazareth, with its out-stations, is, next to Jerusalem, our most important Mission. It is now passing through the trials of the stage of a second generation, with its crop of nominal Christians, the children of our early converts. The church is a noble building—built for less than half the cost of St. Paul's, Jerusalem—and the Mission-house opposite is excellent and suitable. The Sunday congregation had fallen off to seventy adults, owing to the schism stirred up and fostered still by S— B—. It is much mixed with Plymouthism, which has been assiduously propagated in Nazareth. I am thankful to say that a reunion has now been effected, the malcontents have returned, and for the last six weeks I hear the church is full at every service, and the prayer meetings largely attended by all. There is every kind of requisite organization here, in which *Mrs.* Huber, as well as Mr. Huber, takes a most active part.

I cannot speak too highly of the boys' school, which is indebted largely

to the peculiar skill and aptitude of the head-master, who is by far the best teacher in Palestine. The school, in arrangement, method, teaching, and results, would bear comparison with the best national schools in England. The recent enlargements of the building are excellent, and economically planned. The school, ⌊-shaped, has four arched openings, with curtains, if required. There are 130 boys with one master, and three pupil-teachers. Most of the boys pay one or two piastres, 2*d.* or 4*d.* a month, unless excused from poverty, as the sons of widows, and orphans. It is the first school of ours in which payments have been introduced. There are nineteen Protestants, eighteen Greek Catholics, eighty-four Greeks, two Maronites, two Moslems, one Copt, and four Latins at present. Twelve Latins have this month been removed through the influence of the Jesuits, and there are very few Moslems in Nazareth. I was delighted with the examination of the boys. The master's house is over the school. We have a small girls' school and infants' school for day scholars, with ninety girls, managed under Mrs. Huber's superintendence, and chiefly maintained by the help of her German friends.

The noble Institution under Miss Dickson renders further *female* education by us unnecessary. Miss Dickson has fifty girls boarded, and accommodation for fifty more is just completed. There is no female institution in Palestine to compare with it. It is much to be desired that the C.M.S. should have a similar higher grade school here for youths. There is abundant material, and the north requires such a school as the Diocesan School at Jerusalem. I trust the friends of the C.M.S. will soon enable us to accomplish this, and thus, among other things, our Protestant girls would find Protestant husbands, instead of being married to Greeks, as at present. Miss Dickson works thoroughly at one with our Mission.

Out-stations.—*Shefamar.*—Here we have our own premises, and a neat and simple church, school, and catechist's house. It is a place for a Native pastor under supervision. We have no girls' school, and the Latin nuns monopolize the female education. There were fifty boys on the books, and thirty-four present the day I was there. The master, from Nazareth, wants zeal and energy, as well as system. Fourteen boys read well (John, ch. iv.), but answered very poorly; they are not taught to think. There were eight Protestants, six Druses, and four Moslems present, the rest Greek Catholics. There are four other schools in Shefamar—a Latin, a Greek, a Greek Catholic, and a Moslem; but all have been started since ours, and in rivalry, and will probably, except the Latin, prove spasmodic efforts. There is reason to believe our numbers will very largely increase. (I ought to have stated that the arithmetic teaching is excellent.) There are two services on Sunday, and two Bible-classes weekly. Thirty to forty adults attend the services. There are eighteen male and eight female communicants.

Reineh.—Here we have a vigorous out-station, and a pious and able master, elder brother of the Shefamar master, and far more efficient. Twenty-three boys were present out of twenty-five—nine Protestants, twelve Greeks, two Moslems; ten more Moslems are coming when field-workis over. Our premises are freehold. The Jesuits have signally failed in their efforts here, and their new church and convent are closed. At Seffurieh, also, they have a new building, but not a single adherent.

Yafa.—A hired house, at 1*l.* 10*s.* a year. Eleven Protestants and four Moslems present at examination, out of thirty on the books. The Latins have a large new building, and no adherents. The school and congregation are small, but encouraging.

Medjedel.—We have freehold premises, and good catechist's house. The school roof has fallen in, and it must be entirely rebuilt. This is a very encouraging station. Our catechist is a Greek priest—a convert to our Church, and a pious, earnest man. His boy is in training at Jerusalem.

Cana, or Kefr Kenna.—The master, who is also catechist, with a salary of 24*l.*, is an excellent man. Our school is a miserable place, a hired house; but we have a piece of vacant land, freehold, where we hope the Committee will soon sanction the building of a school. There were only twelve boys there, all Protestants but one, a Moslem. It is known that the Greek school will soon be closed, and we shall have the whole education of the village. The master holds services on Sundays, and two Bible-classes in the week, and often preaches in the neighbourhood, and holds discussions with the Moslems. He is an admirable Native agent.

Caiffa and *Acre.*—I did not get to these places. We have only a school, and no other Mission agency at Acre.

El Husn.—This is a Mission among the Bedouins of Gilead, in Ajlun, with a Native itinerating evangelist. I often heard of him from the Bedouins, whose camps he visits, but I was not able to see his work, nor could a traveller inspect or judge of this kind of Mission; but I believe, from all I can ascertain, that it is a very efficient Mission.

The Hauran.—Owing to the war, the Turkish troops would not allow any travellers to pass. I could not therefore inspect these Mission schools. Mr. Bellamy, our superintending missionary for the Hauran, has been for the same reason shut out from his work, but he has resided at Nazareth and thrown himself zealously into Mission work there, co-operating with Mr. Huber in every way. I should strongly urge the Committee to place Mr. Bellamy at the Midan, the Druze suburb of Damascus, for Hauran work. There is a great work to be done there, and I know of no one who could grapple with the difficulties of the east side like Mr. Bellamy, who did such good work at Es Salt.

I have thus gone through all the Mission. I believe I have visited and examined thirty-eight schools, many of them in the most outlying villages, and I am convinced that the Society is saturating Palestine with Gospel teaching, and that there never was a time when it was more indispensable to maintain every station in the fullest efficiency. Rome is making stupendous efforts, and spending thousands. It is believed that the Marquis of Bute, after his recent visit, gave a cheque for 50,000*l.* to the Palestine Jesuit Mission. Without examining the outlying villages it is impossible really to grasp the extent and importance of the Society's work.

Beyrout, 11*th May*, 1881. H. B. TRISTRAM.

THE USAGARA MISSION: MAMBOIA.

THE establishment of a new station at Mamboia, as an offshoot from Mpwapwa, was recorded in the *Intelligencer* of December last, and Mr. J. T. Last's first letters from that place were presented. In August last year Mr. Last went down to Zanzibar to meet the lady who had gone out from England to be married to him. The marriage ceremony was performed by Bishop Steere, whose kindness in the matter Mr. Last warmly acknowledges. Mr. and Mrs. Last then returned to Mamboia in November. An interesting journal has been received, giving an account of the journey to and from the coast. Most of

the villages passed on the route have been mentioned more than once in our earlier accounts of the Central Africa Missions; but some of Mr. Last's notices are of considerable interest, and for these we must find space. It will help to a due understanding of them if we first give a brief summary of the tribes found between Mpwapwa and the coast, with most of whom Mr. Last came into contact during his two journeys.

Following the route eastward from Mpwapwa to the coast, the following tribes are found:—to the south, the Wasagara; to the north, the Wakwafi or Wakamba (supposed to be the same people). The route then passes through the territory of the Wakaguru (people of Kaguru) and Wanguru (people of Nguru), among whom are some settlements of Wakamba from Ukambani, a country far to the north, visited by Dr. Krapf, and the language of which was one of those included in his *Vocabulary of Six African Languages*. Then come the Waseguhha (people of Useguhha); and then the mixed race of the coast known as Wasuahili. In addition to these, villages of Wanyamuezi are met with here and there, the result, no doubt, of the wandering habits of the people of Unyamuezi (which is 300 miles further west). The porters of the now numerous caravans are mostly of this tribe. Except the Wakwafi, whose language Krapf considers to belong to a totally different family—a view confirmed by the missionaries now in the country,—all these tribes appear to be allied, and their languages more or less connected.

Mr. Last left Mamboia on Aug. 6th. The march of the first few days is described in the following extracts from his journal. It will be noticed that while at the village of Mangubungubu he witnessed the curious Native ceremony of making "blood-brotherhood:"—

Friday, Aug. 6.—This morning I started for Nyangala, a mountain about three hours' journey from Mamboia. Descending into the valley the path goes over a long stretch of rolling country, then enters a valley well covered on either side with many thousands of bamboo, growing twenty, thirty and forty feet long. Passing from this valley the path ascends a hill, goes along its crest for some distance, then descends into another valley, which is well cultivated. Therein the road goes up the valley to the south side of Nyangala. The country is all inhabited more or less; about half-way between Mamboia and Nyangala is the district of Umba, where a good number of large tembes and villages of round huts are perched about the hills. The Natives are all quiet and obliging in their way, always being ready to allow strangers to make use of the *kipenu*, or outer circle of their round houses, as a sleeping place, and also to lend cooking utensils, water pots, &c. This is very accommodating to travellers, for though the leader may be able to carry what utensils he may need for himself, still his porters and servants cannot carry for themselves, so they are thus greatly befriended. There are many villages of round huts in the valley and on little hillocks at the foot of Nyangala. The Natives, a mixture of Wasagara and Wakaguru, are a quiet agricultural people, happy in their way and quite indifferent to the affairs of people who live outside their little world. The scenery around Nyangala is very beautiful, especially on the south side, where quite at the foot of the rock is a lake 300 or more yards across, and from it a magnificent belt of forest trees ascends up a gully to the top of the mountain, something more than 5000 ft. above sea level. The mountain gorges are very grand all round the rock, studded as they are with fine straight-trunked timber trees. The timber of these trees would be highly prized at home, being a fine-grained pink wood (if exposed to air turning dark brown), rather harder than good deal, and probably very suitable for cabinet-making.

Aug. 7.—Went on over a very rough road to Kideti. This is a very fine and populous district; the chief of which, by name Kindenya, lives in a large village on the crest of a little hill. Being known

at this place, I soon had a house put at my disposal and was comfortable. This is a very clean place, inhabited chiefly by Makuas, who have settled all about this district, cultivating in the wet season and going to Usandawi in the dry season to hunt elephants. All these Makuas are more civilized than the surrounding tribes, but far more cruel. Some little time before I came they had burnt three of their women, suspecting them of witchcraft because they were not able to kill the beasts they had fired at when out hunting. It seems to be a a law with the Makuas, that if, when out hunting, the animal should give them much trouble or they should miss catching or killing him, it is a sure sign that the hunter's wife is either untrue to him or else she has bewitched him He goes home consults his *nganga*, book or sticks, or whatever he may have as such, and almost invariably finds a verdict against the woman. She is then ordered out into the forest to collect firewood; when enough has been collected she is taken and bound, then placed on some of it, the rest being piled over, the light is then put and she has quickly ceased to exist in this world.

Aug. 10.—Went on to Mang'ubung'ubu. This was a long journey of about three and a half hours, through a plain, level country abounding with game—especially large herds of *nyumbu* (nyumbu is the Swahili word for mule, but these animals are rather a large kind of antelope, with pretty, short, twisted horns). There are lions, giraffes, a great variety of antelopes and gazelles, and many other beasts; hyenas abound everywhere. As I was passing in the spring-time, I saw the carcase of a big giraffe which had been pulled down by a lion. The lion had only taken the viscera and entrails out and left all the carcase. Some Wanyamwezi, who were going to the coast, as soon as they saw, or rather smelt it, went at it, and quickly cut it all up and carried it to the next resting-place where they made large fires and roasted it, in order to preserve it a little longer, if possible.

Most of this level country is very beautiful, being in appearance much like an English park at home. In some parts there are fine clumps of evergreen trees, and all the spaces between a short level grass as if cut. In others, the trees are clean and as if planted neatly out to please the eye. In the distance you may see a few acres of short bush; on the other side you may see a fine clean piece of grass without either a tree or a bush.

Just before reaching Mang'ubung'ubu, we had to pass through about one and a half miles of a very coarse grass, called mideti. This grass grows from twelve to eighteen feet high, and has a stem about an inch or sometimes an inch and a half in diameter. It is very difficult and tiring to pass through, for every piece lying across the path you must either get over or under; it is too thick to break and they are too thickly matted together to be moved. This large forest of grass is generally set fire to when dry, but only the loose leaves are burned, the stalks are too hard, and only give way to a prevalent damp-rot.

This village of Mang'ubung'ubu is a very old and dilapidated place. The Natives are a mixture of Wasagara and Wanguru. They take no care to keep the village in order, as they intend leaving the spot and building a fresh one. The country all round is very fertile, and a river flows at a little distance, so that a site for twenty villages could be quickly chosen if needed. In the afternoon, whilst I was in the village, I witnessed the ceremony of making brotherhood between a coast-man and a Native. A mat about eight feet long was placed outside on the ground, and the two applicants for brotherhood were seated one at each end, each having his man behind him. A small puncture was then made in the arm of each, and a few drops of blood extracted; these were mixed and partaken of by both men. A sword and knife were then produced; the man who stood behind the coast-man took these in his hand, placed the bare sword on the coast-man's head, and began scraping the knife up and down the blade; at the same time he asked the Native candidate for brotherhood a number of questions, in the answers to which the Native pledged himself to help the coast-man by every means in his power, and under all circumstances to treat him as a brother, before all others. This side of the questioning lasted about twenty minutes. Then the Native ,who stood behind the village applicant took the sword and knife, and having placed the sword on the vil-

lager's head and begun scraping, he went through the same questioning with the coast-man, who in his turn pledged himself to help the Native by every means in his power, and to advance his interest in every way he could. This promise he kept, probably, until he saw a good chance of benefiting himself, and then his so-called brother might go to the wall.

The whole system of making brotherhood seems to be one of selfishness, for I suppose it is seldom or never that two men will enter into brotherhood simply through the esteem or respect they may have for each other; but rather, both hope to gain an advantage, and the sharper of the two comes off successful. When the brotherhood is made between a coast-man and a Native, the former is generally the winner if there is anything to win, as in addition to his craftiness, which is deeper than that of the Native, he often has much force behind him which secures him from harm.

Aug. 11.—Went to Kwa Mchiropa. This is a short journey of about one and a half hours. Leaving the village, where we rested for a time, we went through the gardens and came to the foot of a small hill about 200 feet high and a mile long; then passing through a narrow defile, we came out into a plain stretching out to the Nguru mountains, at the foot of some of which the villages of Kwa Mchiropa lie. This plain is nearly all cultivated by people living either on the Nguru mountains themselves or on little hillocks rising up just at the feet of the mountains. All the people of this district are hard-workers, and bring under cultivation large tracts, so that these villagers not only have all they need for themselves but are able to supply all the districts round about in time of need. The land itself is very good, producing very fine crops. I have nowhere seen such fine crops as at this place. On leaving Kwa Mpani for Mchiropa's, we came into the coast road leading to Zanzibar *vid* Saadani. This we are obliged to travel till a little way past Kwa Mchiropa, then the roads *vid* Saadani and Bagamoyo branch off, one slightly to the north, the other trending towards the south.

One morning the start was delayed by Mr. Last finding one of his men missing. The cause of the desertion was a curious one:—

Aug. 13.—Just as I was about starting I found one of my men missing. This was Uledi, the Mnyamwezi. I made inquiries, but there were none who knew anything about him. I had then to delay my start and send men off to seek for the lost one, and in the meanwhile I learnt that he had discovered that the omens for travelling were not so favourable as he could have wished, and therefore he had decamped. One of the people of the caravan told me that he had worn for a long time a very small horn, used by him as his *nganga*, or medicine. This he had for the last three or four days placed, after the nganga manner, in the road which he would have to travel on the morrow. His nganga led him to believe that if he found the horn in the road in the morning the journey would be successful, but if it should be gone, or eaten by a hyena, he would reach Zanzibar safely but would never return again. It happened that for several mornings he found the horn as he left it, but this time when he came to look, it was gone; and he had such faith in his nganga, that he thought the best thing he could do would be to decamp; and this he did effectually, for I have not heard anything about him from that day to this. The messengers soon returned and reported that they could not learn anything about the missing Uledi, so we had to go on hoping he would overtake us at the next place.

The Wami crossed, the route lay through two villages which had been devastated by fire, and the people scattered, the result of a family feud between two chiefs. Leaving these behind, they came to Mbayuni, the beginning of the Useguhha country, where, although the Natives "are more independent and quarrelsome than the Wasagara and Wakaguru," and given to robbing small caravans, Mr. Last was treated courteously. The next village passed through was Mbaho, the largest Mr. Last had yet seen in Africa:—

Aug. 17.—It was parted off into divisions, had large squares in which the evening gossips met together, with good clean sheds for cattle, and a black-

smith's shop within the gates. The people were friendly and kind in letting us have houses, and whatever we wanted. This would, probably, make a good station for missionary work. There is a large town in which the missionary could reside, and a country all around thickly populated. There is plenty of land for the clearing, and water can be got by digging a well. If the people are asked if they would like a white man to live with them, of course they say "yes," for it adds much to their status and power amongst their neighbours. They have, in fact, but little idea of spiritual or future benefit, they only think of what they may gain from the white man for present purposes. Still, as these openings lead the way to better things, it is well not to pass them by unheeded.

After a brief stay at the village of Kwa Mkoma, the last in the Pongwe district, and the last in which the Waseguhha tribe are found on the road to Bagamoyo, Mr. Last entered the district of Ukwere, closely joined to and connected with Udoa, where the people are "notorious for their propensity for eating human flesh." The Wakwere have better shaped features than surrounding tribes. "Two girls were as fair as many sun-burnt country girls to be seen at home, with pleasant faces of a near approach to the European." One of the villages passed through in this district was Lusako, where—

Aug. 20.—The people are very industrious, being much engaged in making mats and baskets from the fronds of a palm called mkindo. The people cut the young shoots of the mkindo before they spread out into leaves. The leaves are shredded from the frond stalk and put in the sun to dry and bleach. This done, the people split them into very narrow shreds about the sixteenth of an inch wide. These are then plaited together into mats, baskets, &c., and taken to Bagamoyo for sale. All the people of the place are Mohammedans, and call themselves Wangwana, or gentlemen. All the country about here is of a poor, dry, hot soil, and produces but small crops, after much hard work.

Mr. Last reached Zanzibar on Aug. 26th, and left again for the interior, with his wife, on Oct. 26th. On Nov. 20th they reached Mamboia. The chief's village is on a hill 800 feet high, and there the station has been established. At the foot of the hill there is a Wanyamwezi settlement, and also a small "fort" put up by the Sultan of Zanzibar's soldiers last year. On reaching this place, Mr. and Mrs. Last were met by a large concourse of people, who accompanied them up the hill to their home:—

The news soon spread about that I had reached the fort and brought Mrs. Last with me. My own people came down from the station to welcome us. The Natives, men, women, and children, were in a great state of excitement; they all came down from the mountain to escort us home. Could you have seen and heard the shouts, laughing, dancing, and leaping, you would have needed no other proof that we were held in no light esteem by them. They all seemed to have cast off all care and were resolved to give us a hearty good welcome, which they did. Some preceded, some followed us, until we reached home, then, after having heard the news of the coast and the road, they retired and left us to put the place in a little order. Our first act on the place was to thank God for His goodness in bringing us safely home.

The next day, Sunday, was indeed a day of rest, and we all needed it much. After the service in Swahili, at which our own and twelve of Bishop Steere's people attended, and a number of Natives, we spent the rest of the day in quiet, thankful rest, which refreshed both body and spirit.

Three months later, in March of this year, Mr. Last reviews the work and prospects of the Mission:—

As soon as the men had rested a few days, and were fit for work, I set about clearing a spot where I might build a house which would do for both church

and school. The ground cleared, I set out the foundations for a building about thirty feet in diameter. At the entrance I built a little porch about ten feet by eight. This place is useful not only as a means of entrance, but also people, soldiers and Natives who do not care to join in the services, can stand there and listen. I was fortunate enough to get the church so far completed as to open it on Christmas Day, of which I will say more by-and-by.

My gardening has been very successful. Native crops, Indian corn, millet, rice, and beans are looking well. We are now enjoying lettuces, onions, radishes, new potatoes, and French beans. I have a good large bed of potatoes, of which, when seasoned, I hope to send the brethren at Mpwapwa a few. I have a good number of cabbage plants planted out; some are looking very well, but I am not quite sure whether they will succeed or not. I am rather afraid the sun is too hot for them between the rains. Turnips and carrots grow well; I have a few of the former, and had some of the latter last year, which grew very well. I am trying to raise some seed, but I cannot yet tell whether I shall be successful. I think we shall have to look to home for a year or two to come before we can supply ourselves with seed.

The missionary work done since I returned has been of two kinds, the services and teaching on the place, and visiting in the villages. I have just begun a system of visiting by which I shall visit the villages in turn: those on the hills one day, and those in the valleys on the next, varying the visits so as to go to different places every day until all have been visited. I have always met with unvaried kindness at the hands of the Natives while visiting them, and they will always listen to what I say to them; but this must not be taken as a proof that they are in any way interested in what I say. I do not think they are, and it will not be so until the Holy Spirit convince them of sin, and show them their need of a Saviour. As they have no idea of the purity of God, nor of that righteousness which is essential to a person becoming a member of His kingdom, they can scarcely entertain the idea that they are sinners, or in an unfit state to be accepted by God. They have no literature, nor any traditions likely to lead their minds to discern a higher state of righteousness than that which is before them every day, viz., the life and conduct of their fellow-creatures; and so, when it is told them that they are sinners in the sight of God, they do not see the truth of the assertion, but comparing themselves with their fellow-men, they come to the conclusion that there is not much wrong about them. The first great work, to my mind, is to teach these people their real state, of course I mean to *teach* them, the Holy Spirit alone can convince them. When they know in their hearts they are sinners, then will be the proper time to set before them fully the good news of the Gospel of Jesus Christ. I do not mean that all the teaching of the Gospel is to be laid aside until there is a conviction of sin, but that the first great work must be to teach the people their state by nature, then when convinced of sin, they must be taught the necessity of repentance and seeking free pardon through the merits of our Saviour. This will be a work of time, care, and patience; for in the first place these people are naturally very selfish, they live for the day, and seek only that which is likely to be of present material use. To this we must add the fact that they have been, in a certain sense, educated to this mode of thinking and acting, for they themselves, and probably their forefathers for hundreds of years before them, have never acted or thought in a different manner. All who have had anything to do with Native races know how difficult it is to make any change (however much it may be for the better) in long-established modes of thought or action. To all this we must add the idea of the gross ignorance there is in the Native mind concerning God and His attributes and also the future state.

I have been able to learn but little concerning the superstitions of the people, but there is a word which the Natives use when speaking of a person who has died which has great significance. They say *a-me-pobela*, he is lost, the idea being that the spirit has been taken away from them. They have no idea as to where it is gone: it is lost, and they have no hope of ever meeting again. I very often lay hold of this word when I hear it used, and by it show, as far as they can understand,

the great difference between the Christian's state and theirs. They give assent to what I say, but it does not enter easily into their hard minds and hearts. With God's blessing this will not always be the case. He has changed some hard and ignorant hearts in the course of time, and He is able and will do the same again in His own time. I have often met the people in their gardens; then I stop and have some talk with them which all tends to the one point —the acceptance of Jesus as their Saviour.

The Wanyamwezi are ready listeners to what is told them; and though they have no more heart for religion than the Natives of the place, still they are more intelligent, and it is probable that we may find some coming out from amongst them before any of the Natives themselves accept the blessings of salvation. I have been wishing for some time to open a school amongst them, which if I can succeed in doing, Mrs. Last would go down some three times a week to teach the girls and women to sew, as well as the ordinary rudiments of teaching. I have also with me one of Bishop Steere's boys, who understands English well and can read and write. I should like this one to have chief charge of the school; then I should go down to assist him as often as I could, and Mrs. Last would be there every other day to take charge of the girls' and women's work. I am on the best terms with the chief of the Wanyamwezi, by name, Mwana Mwagwiza.

On Sundays I have always had service for our own people, and whoever else chooses to attend, in the Kiswahili language. All our own people are always there, as were also some twelve or fourteen of Bishop Steere's people whilst working here. Sometimes the Natives come in, and some of the soldiers. I hope, if I can make satisfactory arrangements with the Wanyamwezi chief, to hold our service at home every Sunday morning, and in the afternoon to go down and have a service or teaching there with the Wanyamwezi.

Respecting the work on the Mission station, I am just beginning to go through a course of lessons, short and easy, on the Apostles' Creed on Wednesday afternoons from five to six p.m.; with this there is joined teaching of hymns, singing, reading, and prayer. I want that they shall not only be able to say the creed, &c., off by heart, but also know something of the meaning of the service. Mrs. Last is not idle; we have women on the station, wives of men who are with us; she has these daily in the schoolroom for about two hours, and teaches them reading, writing, and sewing. They are making very good progress. I trust that before the end of another year we may be able to send you a good report of their advancement in both spiritual and mental training.

Finally, Mr. Last notices the languages of the neighbourhood, and also a Wakamba colony five days' journey from Mamboia:—

During the year I have been making collections of the different languages spoken around me. This is no easy task, as there are so many, some of which are quite distinct from the others. Those allied to the Swahili language are Kaguru, Nguru, Sagala, and Seguhha dialects or languages. Then comes in that spoken by the Wakamba, and quite distinct in every respect is that spoken by the Wahumba. This latter language is the most difficult of all; still I am picking it up a little at a time. I am making a collection of words in parallel columns in one large book, after the manner of Dr. Krapf's collections, so that I can see at a glance the words used in the various dialects and languages. Dr. Krapf's small book on Kikwafi is very useful as a help, but it is quite possible that the Kikwafi he wrote is in a different dialect to that spoken by the Wahumba who live about here. The salutation as Dr. Krapf wrote it is understood, but the people here vary it a little when they speak. I hope to be able to write more fully about this and the other languages by-and-by. I take account of all the material for grammars as I go along, and as I get time I hope to work them out into a useful form.

There is a small district about five days' journey from here on the north side of the Pangani river. This is called Ukamba. It is said to be occupied by some Wakamba, who many years ago left their own country, Ukambani, some 150 or more miles to the north, and settled down here, and that now there is constant communication between this

small district and the older Ukambani. It seems that the hunters of Ukambani leave their home with their wives and children, and come down to the little district of Ukamba. There they make a settlement and clear a garden. This done so far, the women and children are left to cultivate, and the men go out to hunt. Not very long ago a party of about fifty of these Wakamba reached here on their way to Usango (Marere's country that was: I hear Marere is dead) and the south-east end of Lake Tanganyika. Several came to see the Mzungu, or white man. I made them understand as plainly as I could why I was living in Africa, and that I wanted them to enjoy the blessings of the Gospel as well as the other tribes around. They have not yet returned, but when they do I shall endeavour, by God's blessing, to form a closer acquaintance.

I should very much like to take a trip down into their country about next August. I should be able to leave all things in working order in the hands of Bishop Steere's boy I have here as a teacher. (He is a married man of about twenty-eight years, and conducts himself very well.) If I could do so the journey would take about three weeks. There would be no need for a large caravan, as I should simply take my tent and bedding, and such cooking utensils as I should need for the occasion. I could go through the district, form the acquaintance of the people, and find out what advantage there would be likely to arise from a station being formed there for the purpose of teaching and training Wakamba, who would go as missionaries to their own people, or be useful in accompanying European missionaries for the work.

NEW ZEALAND MISSION—A MAORI CHURCH BOARD.

THE Society's accounts from New Zealand have for some time past been meagre and incomplete; and in a recent letter Bishop Stuart observes that the statistical tables prefixed to the Society's Annual Reports much understate the real number of Native Christians. Next year, it is hoped, full returns will be supplied. The letters received, however, are sufficient to show that much good work is being done; and the Committee have received with interest a Report on the Mission which has been furnished to them by one of the Vice-Presidents of the Society, Arthur Mills, Esq., who has been visiting the antipodes and has been in consultation with Bishop Stuart and others respecting the administration of the Society's landed property in New Zealand and the employment of the revenue derived therefrom. For many years the experienced Secretary of the Mission, the Rev. R. Burrows, has conducted this business, which has often been of a troublesome and complicated character. The Society is deeply indebted to him for his assiduous labours, and the Committee trust that they may now be enabled to make such arrangements as shall relieve him of the necessity of bearing so heavy a burden alone.

The information supplied by Mr. Mills confirms the impressions entertained by those who have watched the Mission reports during the last few years, while supplementing them in some important points. Visitors to the country have frequently brought back very conflicting accounts; but these are easily explained by the fact that the work among the Maoris differs so much in the several districts of New Zealand. North of Auckland, and on the east coast, the work is now entirely pastoral: there are no adult baptisms, because there are no heathen left; but Christian profession is not always heart conversion,

and the Gospel in its simplicity needs to be preached, and is preached, to the church-going Native population, as to the unconverted at home. In matters of external worship and administration of the Church, there is much to be thankful for. The Native Church Boards are highly successful institutions; and church building goes on vigorously at the cost of the people themselves. In those districts from which reports have reached the Society this year, six new churches are mentioned as having been opened, and three others as in course of erection. Archdeacon Clarke in the north, and Archdeacon Leonard Williams and the Rev. Samuel Williams in the east, are labouring most energetically and wielding the happiest influence.

On the other hand, in the Tauranga and Opotiki districts, and on the Upper Waikato and Wanganui rivers, Hauhauism still prevails among some tribes, though there are decided indications of a return to the true faith, despite the influence of the still disaffected chief, Te Whiti, and of a new religious (if not political) leader, Te Kôti. And some of these districts, especially in the Archdeaconry of Tauranga, are badly supplied with Mission agencies, and need reorganization and revival; while the venerated brethren still in charge are now beyond active work.

The twenty-eight Native clergy—every one of whom, be it remembered, is connected with the C.M.S.—are generally very faithful and efficient; though some are getting in years, and suffer from various infirmities. The Rev. Piripi Patiki, for instance, is now blind, and the Rev. Ihaia Te Ahu is described as a martyr to asthma.

This brief notice of the present state of the Mission will serve to introduce a very interesting account (which we take from the *Auckland Church Gazette*) of a recent meeting of the Maori Church Board in the Diocese of Auckland, held in March last at Maramatawhana, in the Kaipara district, which gives a pleasant glimpse of the Native Church in council and at work:—

A meeting of the Maori Church Board, representing the Maories of the Diocese of Auckland, was held at Maramatawhana, between Riverhead and Helensville, on Monday and Tuesday, March 7th and 8th. In previous years two or more Boards have been held, representing the Maories of the Waimate, Waitemata, and Waikato Archdeaconries respectively; but in accordance with resolutions passed by them in 1880 the Bishop [Dr. Cowie] summoned a General Board to meet in the Kaipara district last month. All arrangements were made by Archdeacon Clarke and the Rev. W. Pomare, bishop's chaplain and minister of the Ngatiwhatua tribe. The place in which the Board met is a new church, built by the Rev. W. Pomare's people, on high ground near the Rewiti station on the Helensville railway. A wooden building, containing one long and lofty room, had been erected near the church for the accommodation of the visitors, most of whom arrived on Saturday, March 5th.

The Bishop, accompanied by Archdeacon Clarke and the Rev. Joseph Matthews, arrived from Helensville on Monday the 7th; and received a cordial welcome, in Maori fashion, from the residents and guests,—the men and boys descending the hill to meet him, whilst the women and girls stood on the top waving scarfs and calling out *haere mai*. At 10 a.m. on the 7th, the opening service was held, at which the Rev. Wiki Te Paa was admitted to the Order of Priests.

The Board met at 2.30 p.m. Of its members, fourteen clergymen (including twelve Maories) and twenty-five laymen answered to their names, as called by the President, who, having

declared the Board duly constituted, and said the usual opening prayer, addressed the meeting as follows:—

"We are met here to-day in accordance with the resolutions agreed to by the Boards which met at Ohaeawai and Hauraki in 1880, namely, that instead of two or three Boards meeting in different parts of the diocese, one Board should meet in 1881, representing all the Maori congregations of the three Northern Archdeaconries. We have amongst us to-day representatives of the famous tribes of Rarawa, Ngapuhi, Ngatiwhatua, Ngatimaru, and Waikato, helping us to realize our oneness in Christ, in whom 'there is neither bond nor free,' and who 'hath broken down the middle wall of partition' between those who were alienated from one another. Instead of meeting from north and south for purposes of contention, as was the case in former days, when the Prince of Peace was not known in this country, the tribes are assembled in the spirit of brotherly love, to confer together for the advancement of God's glory, and for the welfare of the souls of His people. Of our Maori clergy all are present except our venerable brother Piripi Patiki who has been prevented from coming by the loss of his eyesight. The members of the Board will rejoice with me at the prospect of the help and comfort that will be afforded to our afflicted brother by the Rev. W. Te Paa, who was yesterday admitted to the Order of Priests. There are two other clergy entitled to seats at this Board not here to-day, namely, the Revs. B. Y. Ashwell and F. T. Baker. Of these the former is at present visiting the *kaingas* on the Waikato River, and the latter is prevented from coming by other important work in his extensive district. The Board will be glad with me to welcome to our meeting, at so great a distance from his home, the Rev. Joseph Matthews. It is to him that many of our Maori clergy are mainly indebted for the honourable and responsible positions of usefulness which they at present occupy. Of the lay members of the Board very few are absent, though attendance at this meeting has in some cases necessitated a journey of more than 200 miles. I am gratified to learn that the travelling expenses of the lay members have in most cases been liberally provided for by the people they represent. Let us thank God that so many of us are permitted to meet together again, to take counsel for the good of His Church. Let us be grateful to Him for continuing to spare to us the lives of so many who are as standard-bearers among the soldiers of the Cross. Let us also bless His holy name, for those who have departed this life in His faith and fear. Among these I would specially name Sir William Martin, whom God took to Himself in November, 1880. His love for the Maories did not cease when he left New Zealand. Of the last letters that he wrote one was addressed to a Maori clergyman. Of the last words spoken by him some were words of hope respecting the Maori race. Of those chiefs who have shown hospitality to our Boards in past years, one has ended his earthly sojourn since we last met, namely, Shortland Taipari, to whom we were indebted for a commodious place of meeting, at Parawai, in 1880. Since that meeting the supreme governing body of our Church, the General Synod of New Zealand, has held its triennial Session at Christchurch, in the Southern Island. At that Synod there were seven bishops present (including the Bishop of Melanesia), and clerical and lay representatives from each of the dioceses. The interests of the Maori members of the Church were not neglected by the General Synod, to whom I conveyed the recommendation agreed to last year by the two Boards that a suffragan bishop should be appointed to this diocese, who should devote the whole of his time to the Maori congregations. After much consideration of the subject, the General Synod resolved not at present to adopt this recommendation, and the Primate has written a kind and fatherly letter, which will be laid before you, stating the reason for this decision of the General Synod. I am sorry not to be able to inform the Board of any addition having been made during the past year to our staff of Maori clergy. I would impress upon those who hold office in the Church, both clergymen and laymen, the duty of being ever on the outlook for suitable candidates for the work of the ministry, in order that such may be encouraged betimes to prepare themselves, by study and holy living, for carrying on the good work which others have begun. Since

the Board met in 1880 new churches have been built at Mangamuka, Maramatawhana, Oromahoe, Parapara, and Manaia; and one is being built on the island of Waiheke." The Bishop ended by praying for God's blessing on the deliberations of the Board.

The Rev. Matiu Kapa was elected Secretary of the Board.

At the evening meeting, which began at 7.30, Archdeacon Clarke presided, in the absence of the Bishop. The business consisted chiefly in the presentation of the annual accounts from the different congregations.

Tuesday, March 8th. Before the meeting of the Board, the Bishop held a confirmation at 9 a.m. Special lessons were read by the Revs. H. Tarawhiti and H. Moanaroa; and the preface to the confirmation by the Rev. W. Pomare, bishop's chaplain, who presented the candidates, twenty-three in number, all from his own extensive district. After the confirmation there was a short meeting of the Bishop and clergy only, when the Bishop addressed the clergy on several practical matters connected with the duties of their office.

The Synod met for business at 10.45. Several members of the Board spoke in warm terms of the good deeds of the late Sir W. Martin, and a letter addressed to Lady Martin was read and approved of, and the Bishop was asked to sign it and send it to England. A letter addressed to Bishop Selwyn of Melanesia was read and approved of. There was a long discussion on the propriety of lay readers wearing surplices when conducting funeral services. Ihaka Te Tai was the chief opponent of the custom. He said that if lay readers wore surplices, they would soon want to baptize, and then to administer the Holy Communion. A motion recommending the Bishop to order the use of the surplice by lay readers was negatived. The subject of naming children after their Maori ancestors was considered. In answer to the objection that the hands of such ancestors had been stained with blood, Ihaka Te Tai replied that David's hands were so stained and yet European Christians named their children after him. Several resolutions of the Waimate Church Board were adopted by the General Board. The Board recommended the Diocesan Trusts Board of the Diocese to appoint a Maori trustee to the Board holding the Punui, Hopuhopu, and Kohanga estates.

On Wednesday the 9th, the Bishop and Mrs Cowie entertained the members of the Board at dinner at Bishopscourt. All the Maori clergy but two were present, and most of the lay members. The dinner table extended the whole length of the library. The end seats were occupied by Archdeacons Maunsell and Clarke. Mrs Burrows sat on the Bishop's right hand and Mrs. Turipona on his left; Mrs. Cowie having on her right and left the Rev. H. Tarawhiti and the Rev. W. Pomare. After dinner some interesting speeches were made—by Archdeacon Maunsell, the Revs. Heta Tarawhiti, W. Pomare, H. Moanaroa, W. Te Pas, and other clergy, and by Ihaka Te Tai.

The following is a translation of the letter to Lady Martin:—

"Dear mother, Lady Martin. Salutations. This is an expression of sympathy from us the Maori Church of the Diocese of Auckland. Our hearts remember our loving father Sir William Martin, who has gone from us to the resting-place of those who believe in the Lord. He has joined his friends—Bishops Patteson, Williams, and Selwyn; Archdeacons Kissling and Williams; the Revs. C. Baker and Matiu Taupaki; and Mr. Clarke the elder, of Waimate. They are now bright angels in the presence of God, and are rejoicing before the Father, even as it is written 'Blessed are the dead which die in the Lord; for they rest from their labours.' We, his Maori children, are assured of the greatness of his love for the Native tribes of this island of New Zealand. That love constrained that elder to teach the Maories of *St. Stephen's*, those who were being trained for the Ministry of the Native Church, from Ngatiporou in the south to the Rarawa in the north. To all these his children he taught the doctrines of the Gospel—hence this expression of esteem for our dear father which we now send to you. Abide there, dear mother, waiting until the voice calls down to you to go up higher to where now dwells our father, Sir William Martin. From the United Native Church Boards of the Diocese of Auckland, assembled at Kaipara, March 7 and 8, 1881.

"(Signed) W. G. AUCKLAND, BISHOP.
"President."

DIOCESE OF SASKATCHEWAN: ASISIPPI.

THE Society's Mission in the Diocese of Saskatchewan is growing. There are now five principal stations, viz. *Prince Albert's Settlement*, where the Bishop's head-quarters are, and where the Rev. J. A. Mackay, Secretary of the Mission, resides; *Battleford*, the civil capital of the country, where the Rev. T. A. Clarke is located; *Asisippi*, a station founded and still carried on by the Rev. T. Hines; *Stanley*, the old and well-known station on English River, on the north border of the Diocese, now under the charge of a country-born clergyman, the Rev. J. Sinclair; and *Fort McLeod*, in the far west, lately occupied by the Rev. S. Trivett. To these may be added the old station of *Nepowewin*, which is visited periodically by Mr. Mackay.

At *Prince Albert's Settlement* Mr. Mackay's work is mainly twofold. He teaches five hours a day, five days in the week, in Emmanuel College, the Divinity School for this Diocese. There are seven missionary students attending his Cree and English classes, besides a heathen Sioux who can speak Cree, and is learning the syllabic character. Four are C.M.S. students. He also holds regular services at the St. James's Mission, on the south branch of the Saskatchewan River, twenty miles off. The majority of the Indians there have migrated from Red River, and are Christians; but there are some heathen Natives of the district. Mr. Mackay has been assisted in his visits to this and other Indian reserves by the now venerable Native brother, the Rev. James Settee.

Battleford is found by Mr. Clarke to be a good centre for Indian work. There are seven reserves in the neighbourhood, one in Battleford itself, and the others, named apparently after the chiefs of the tribes settled on them, as follows:—*Mikisiwuchee*, or *Eagle Hills*, *Sakeemaoopwhat's*, *Mooswoomin's*, *Thunder-Child's*, *Strike-him-on-the-back's*, and *Pound Maker's*. At three of these, schools have been opened. At Mikisiwuchee twelve adults were baptized during the year. Of Battleford Mr. Clarke writes, "Our school-chapel is almost too small for this place, as all denominations worship together, I being the only Protestant minister within a hundred miles; quite a nice little parish. I do trust that soon we shall have a large church well filled, and that many precious souls may be born again."

Fort McLeod is a new station, taken up with a view to reaching the Blackfeet Indians. It is near a reserve occupied by a branch of this famous tribe, the Blood Indians, of whom the unusually large number of 3400 are expected to settle down there. The Rev. S. Trivett only reached the Fort in September last, but a fair number of the Indians are already attending his services.

At *Asisippi*, Mr. Hines reports marked progress as compared with the state of things when he went out seven years ago. Then there was not a settlement in that part of the country, and the wandering Crees were very difficult to get hold of. Now there are three reserves, Asisippi, Snake Plain, and Muskeg Lake, and a good number of Indians are professing Christians. At the first-named place, where Mr. Hines lives, a church was opened on Christmas Day last, when seventeen partook of the Lord's Supper, and the offertory comprised rat-skins, cotton handkerchiefs, half-pounds of tea, &c., amounting in value to 3*l*.—"perhaps a more costly gift," says Mr. Hines, "in God's sight than 300*l*. given by some congregations, as poverty is a weak word to describe the distress of our people." He has set them a good example himself, having done most of the manual

labour in the building of the church himself, to save the Society. "We are not well enough off," he writes, "to make the Society a present of part of our salary, but if we save expense it is just the same."

The Bishop of Saskatchewan has sent the following interesting journal of a visit lately paid by him to Asisippi:—

May 6, 1881.—Started from Prince Albert in company with the Rev. Canon Mackay, C.M.S. Secretary. The same day we crossed the Saskatchewan at Carlton, and camped about a mile beyond the river.

May 7.—Continued our journey. About 3 p.m. we reached Snake Plain, the first Indian Reserve. It is a very fine section of country, well wooded and watered, the soil being good and well adapted for farming. We had service in the chief's house—thirty persons present. I addressed them at some length, explaining the work that the Church Missionary Society had done among their brethren at Red River, Moose, Athabasca, and throughout Rupert's Land generally, and expressing my regret that in their anxiety to have a separate missionary stationed at Snake Plain, the chief and some of the people should have separated themselves from Mr. Hines' Mission and invited a Presbyterian minister to come amongst them, after all he had done for them. The service was conducted in Cree by Canon Mackay. I was much pleased to notice how heartily they joined in it.

After service we left for Asisippi, which we reached the same night and where we were hospitably entertained by Mr. and Mrs. Hines. The country through which we passed is very beautiful and contains a great deal of good farming land. The Reserve at Asisippi is well chosen, and possesses every natural advantage in the way of wood, water, and good soil, to render it a most desirable location for the Indians. The Mission buildings are excellent. The church is a neat, substantial edifice—just what I should call a model Mission church. It owes much of its neatness to the personal efforts of Mr. Hines, who did a great deal towards it with his own hands. The dwelling-house is commodious and comfortable, strongly and neatly built, and likely to last for many years. I cannot help thinking that independently of the comfort of the missionary it is a great point gained to have a neat and comfortable Mission house. It becomes in some sort a model for the Indians. In the neat, tidy appearance of some of their small dwelling-houses I recognized the effect of the excellent example set before them by Mr. Hines.

Sunday, May 8.—Morning service in the church (St. Mark's) at 10.30. The service was conducted in Cree by the Rev. Canon Mackay and Rev. Mr. Hines. I was pleased to notice the ease and clearness with which Mr. Hines read the service. He has mastered the language so well that he can now preach in it and converse with the people readily. My sermon was interpreted by the Rev. Canon Mackay. I then confirmed fifty-two persons, including "Star Blanket," the chief of the Asisippi Indians, and two of his councillors. Of these, eight were from the Snake Plain Reserve, one being a councillor. The latter, an old man, walked the whole distance of twenty-five miles to be present at the service. In the afternoon there was a second service, when Canon Mackay preached, and Holy Communion was administered to twenty-eight persons. I stated that I would be glad to meet the heads of families in the school-house on Monday.

May 9.—A meeting was held of the heads of families in the school-house. There was a full attendance. I addressed them with special reference to the progress made at Asisippi, and the state of things at Snake Plain Reserve. I pointed out that the fact of eight persons having come all the way from that Reserve to Asisippi to be confirmed and to partake of Holy Communion was a sufficient proof that they valued their connexion with the Church of England Mission, and that, therefore, both Mr. Hines and myself felt that it would be his duty to visit and exercise a pastoral charge over these members of the Church, and any others who might prefer remaining in connexion with the C.M.S. Mission.

I then invited any of the Indians present to narrate their experiences and give their views. The first who stood up was the councillor from Snake Plain. He said, "I am much rejoiced at the

prospect of the Mission being continued at the Snake Plain. I love the Church of England, her services, her teaching, her Prayer Book. I never miss an opportunity of attending the church at Asisippi for Holy Communion, though I travel twenty-five miles to do so."

The next speaker was Utukwukoop, or "Star Blanket," the chief of the Asisippi Indians. He is a fine, intelligent-looking old man, and has used his influence among the Indians in forwarding the work of the Mission. He said, "I am glad to see you. My heart has been full of thankfulness these two days. I was once a poor heathen—ignorant of God. I heard the truth of the Gospel through Mr. Hines. For a time I was unsettled, but now I believe in the Saviour, and never have any desire to return to my old ways. In old times I have camped on the very spot where the church is now standing. I was then engaged in hunting or making war. I thank God for what I see to-day. I regard the buildings of the Mission as God's work, and the coming of the Bishop seems to be the completion of the work. The Indians of my band have the same thankful feelings as myself. With God's help I will give all the aid I can to the Mission as long as I have strength to sit up. I do not claim credit for turning my people to the Christian religion, it was their own wish."

Star Blanket was followed by his brother, Jacob Susukwumos, a councillor. He said, "I, too, am thankful for what I see to-day. I almost cried yesterday when I saw the Bishop and two clergymen in our church. I have been not only a heathen, but a conjuror or medicine-man. I knew every heathen superstition: I paid to be taught all the mysteries. God has seen fit to change my mind, and I am now a Christian. The change must have come from God—it could not have come from myself. God showed me that I was in the power of the Evil One, and that I could only escape by coming to Jesus. Both I and the others here were brought to the Saviour by God's blessing on the teaching of Mr. Hines. I heard in church yesterday, that heathen superstitions are crumbling away, and that Christianity is growing and spreading. I believe that this is true. I am thankful to see the church completed and the Mission growing so strong. I remember that in my heathen days I once camped with my wife and child on the very spot where the church is now built. It was evening, and I was sitting just where the church door now is. I felt very lonely—just like a beast, for I knew not God. I little thought then, though no doubt God had ordained it, that in the very place where I sat, the church would be built, and that my wife would be the first buried there. She was then, like myself, a poor heathen, but before she died she was brought to Jesus, and was a baptized member of His Church. Her favourite hymn during her last illness was:—

"'Alas! and did my Saviour bleed,
And did my Sovereign die?'"

When he had finished, Peter Kakasoo (the hider) rose and said, "From the first time I heard the Gospel I believed it, and tried to follow it. My constant effort has been to help the progress of the work. I hope we shall receive a supply of Cree Prayer Books in the syllabic character. They are much wanted in the Mission." On inquiry I found that this Indian was the first man baptized at Asisippi by Mr. Hines; that he then became a Scripture reader to the Indians in the plains, and that he has been a great help to Mr. Hines.

The chief, Star Blanket, now spoke again. He said, "While I was still a heathen some of my children were baptized by a Roman Catholic priest. I was away on the war-path when the priest came to my tent, and baptized my two children. My wife told me of it on my return. From time to time the priest came to my camp and baptized one after another of my children. I myself was never at home when he came, and both my wife and myself remained heathen. My children, as they grew older, were never taught anything by the priest. They grew up quite ignorant of Christianity. Once I happened to be at Carlton when the Roman Catholic Bishop came there and hired me for a journey. When we camped at night the Bishop asked me to come to prayers. I said I knew nothing about it—that I did not know what prayer meant. The Bishop asked me if I hated religion, and I said I knew nothing about it. I asked the Bishop what was the use of the priest baptizing my children,

and then teaching them nothing. I also said that if the Bishop would send some one to teach them I would allow it to be done. The Bishop promised to send a priest as teacher in about a year from that time, but I waited eleven years and no teacher came. At last Mr. Hines arrived, and began to teach from the Bible. I invited him to be our minister. In a short time he established his Mission here. Some time after this I again saw the Roman Catholic Bishop. He told me I had done wrong in going to a Protestant minister. I replied that the Roman Catholic priest had done nothing but baptize my children—that he had let them grow up without giving them any instruction, and that he, the Bishop, had not kept his promise to send a priest as teacher. After I invited Mr. Hines to stay with my band, I spoke to the Snake Plain Indians and they all agreed to join in receiving instruction from him. I myself, my wife, and one of my children have been baptized by Mr. Hines. Four of my children, who were baptized by the Roman Catholic priest, were instructed by Mr. Hines, and confirmed yesterday."

Before the meeting closed the chief's brother stated in conversation that not one of the children baptized by the Roman Catholic priest had ever received any instruction from him. All that they know has been taught them by Mr. Hines, and his Native helper, David Stranger. The councillor from Snake Plain added that his children, six in number, had been baptized by Mr. Hines: one of them is since dead. Both he and his wife were also baptized by Mr. Hines.

At the close of the school-house meeting, service was held in the church with second Confirmation, when six persons were confirmed who did not arrive in time for the Confirmation yesterday.

This makes 58 persons confirmed on this occasion at Asisippi.

J. SASKATCHEWAN.

We do not know whether the Marquis of Lorne will extend his tour in the Great North-West as far as these remote stations; but if in the interesting accounts of his journey now appearing in the newspapers the Saskatchewan Territories should be mentioned, our readers will be glad to have ready to hand the above particulars of the Society's work there.

BISHOP FRENCH ON EDUCATION IN THE PUNJAB.

[THE following is an extract from a letter recently received by the Society from the Bishop of Lahore, whose weighty words on the necessity of maintaining the educational work initiated by it deserve to be pondered.]

YOU will have during this year much converse with our brother Bateman, whom our dear Lord has so singularly blest in making him a chosen vessel to bear His name before so many of the Punjabi youths, and girded him with the keys whereby entrance has been given to so many into the Church of Christ, and you will learn from him in how many cases the first impressions have been made by school instruction at Amritsar, Narowal, Lahore, Kangra, Peshawar, and other Christian schools in the Punjab, and it is most certain that a large Bible-reading population is thus being created in the Punjab: and light is being carried into many homes. Constant testimony is borne by our civilians to the growth of enlightenment, and of honest, thoughtful search after truth, as well as of honest, conscientious discharge of duty in posts occupied in the public service. An English officer engaged in the land settlement, very plain-spoken, and a penetrating observer of Native character, said to me a month ago that a Native official of the higher classes begged him to allow him to ride alone with him for some distance, and opened his heart to him much as follows:—"Sir, mul-

titudes of us are becoming Christians; but for our families, and the bitterness of giving them up, we should at once openly confess ourselves such." This was a man brought up in a Christian school, and, like so many, bearing about with him an overwhelming conviction of the truth of the Gospel. This diffusion of light, and infiltration of faith into the Punjab people would be very largely increased, please God, if the staff of Christian Native teachers were not reduced to a minimum in all our schools (except perhaps the Peshawar). English being read up to a high standard, Christian teaching must be communicated also by men who have read for a B.A. degree, and whose stipends must rise proportionately: such as Baboo Singhi, and Datta (of Peshawar). To commit the Christian instruction of the second and third classes in our schools to men of inferior mark and training to these would be in danger of seriously damaging and curtailing a work which will yield abundant matter of praise and rejoicing before so very long, I believe, to the Church of God. A man came to me three days ago as I was walking in Lahore (he had come in search of me), and said, "Sir, I want you to come and look at a little girls' school I have just established for some zemindars' daughters, about twenty of them" (four miles from Lahore, at a village he described), "in order to teach them English: I want it to be a *missionary* school distinctly, and I want you to come and see it and examine it, and advise me." Here was a man who has been in rather high government employ, and expecting to rise higher, doubtless brought up in a Christian College, and bent on founding a missionary girls' school. I promised to ride with him on Thursday next at an early hour to have a look at this school and counsel him. The earnestness of this man, not as yet baptized, was striking, and betrays the approach (God knows how soon) of a new order of things, and the breaking in of a broadening stream of Gospel light and liberty. But our Missionary Principals—men like Jukes, Fisher, Briggs, Bambridge, and Shirt, all of whose schools I have been lately examining in their Scriptural knowledge, so far as time permitted, in successive visitations this cold season, *must* be effectively supported by a band of Native Christian brethren, and to reduce this in number and efficiency by untimely retrenchments would very seriously weaken their hands, depress their energies, and impair the fruit of their zealous and most self-denying labours. I would make a most solemn and searching appeal, if I could, in behalf of their being regarded as the very last whose staff should be reduced in the number or calibre of the men to be employed in the subordinate Christian teaching. Now that the Delhi Cambridge Mission has a B.A. class for the Lahore University on the eve of receiving its diploma, I trust—this class in the first instance to be limited to the head teachers of Mission schools—it is a most critical period in regard to our whole educational work in the province, and I pray God that nothing may stay your hands from giving full and added effect to the deep-seated hold that work is taking (if I am not grossly deceived) of the hearts of many, many youths and full-grown men amongst us here and in Sindh. Individual proofs and instances of this our brethren Jukes and Bateman are best able to supply.

The Baboos of Bengal are viewing with jealous eye the rapid rise of the Punjab into a province of educational distinction and merit. This has curiously come out of late in attempts to ridicule the proposed university, on which sturdy old Sikhs (among whom one might as little have expected to find a *Kirjath Sepher* [City of Books] as among the *Anakim*) have set their hearts with a singular perseverance and strength of determination.

THE MONTH.

IN the paragraph last month respecting the Secretariat, it should have been mentioned in addition that valuable temporary assistance has been and is being given, under the circumstances of exceptional pressure then referred to, by the Rev. J. B. Whiting. He has been conducting important correspondence, as Acting Secretary *pro tem.*, with the Missions in both West and East Africa, and in Palestine; and the knowledge gained by him while engaged as one of the deputation to Madeira in February last has proved of great value. General Hutchinson and the Rev. R. Lang will enter upon their regular work on October 1st.

BY the death of the Rev. F. Arthur Buxton, of Easneye, on July 25th, the Society has lost a true friend, and the Committee one of the most active of its younger members.

WE regret to announce the death of Miss C. Young, who had laboured for a short time, but with much zeal and efficiency, as a teacher at the Annie Walsh Female Institution, Sierra Leone. She returned home on sick leave a few months ago, and entered into rest on Aug. 3rd.

IT is hoped that the contemplated strengthening of the Persia Mission will be effected by the transfer of the Rev. J. J. Bambridge from Sindh. Mr. Bambridge's interesting notes of a voyage he took up the Persian Gulf will not have been forgotten (*Intelligencer*, October 1880). At the same time the Sindh Mission is to be reinforced by the return to Karâchi of the Rev. A. E. Cowley, who formerly laboured there, but who subsequently joined his father, Archdeacon Cowley, in Rupert's Land, and became minister of St. Clement's, Red River, one of the Society's congregations now independent. Mr. Cowley has for some time been anxious to work again in India, and the improved financial position of the Society has now enabled the Committee to sanction his return.

The Rev. James Martin, one of the nine Islington men ordained at St. Paul's on June 29th, has been selected as the additional missionary for Fuh-chow; and we hope shortly to be able to announce appointments to the Niger, and to the important post of Secretary of the Palestine Mission. The Rev. H. A. Bren, son of the respected head of the Society's Preparatory Institution at Reading, who lately offered for missionary service, is to be Principal of the Robert Money School at Bombay, the Rev. T. Carss having resigned that office after several years' zealous and able service.

LETTERS are to hand from Uganda dated April 10th, from Kagei May 15th, and from Uyui June 14th. As they only arrived on Aug. 22nd, we can but summarize the contents in a few lines. Mr. O'Flaherty and Mr. Stokes, with the Waganda envoys, reached Rubaga on March 18th, and were received very warmly by Mtesa, who has sent a letter to the Queen respecting them. Mr. Stokes and Mr. Pearson then left Uganda, and crossed the Lake to Kagei, where they found Mr. Litchfield very ill. Leaving Mr. Pearson there, Mr. Stokes came on to Uyui, bringing Mr. Litchfield with him. The latter was going to Urambo when the mail left, to consult

Dr. Southon of the L.M.S., but he feared he would have to return to England.

The distribution of the staff was therefore as follows, at the latest dates:—In Uganda, O'Flaherty and Mackay; at Kagei, Pearson; at Uyui, Litchfield, Stokes, and Copplestone. Extracts from the letters will appear in our next.

WITH deep thankfulness we report the return of Bishop Sargent to Palamcotta, after his serious illness and absence of four months. A letter has been received from him dated July 18th, in which he says:—"At last home again! How gracious has the Heavenly Father been to me! I arrived here among the congratulations of thousands of our dear converts, and was at once escorted to the church, where with united heart and voice we gave thanks to Him who had heard the prayers of many and brought me once more among them." In a previous letter, from Coonoor, he says, "I never knew how much the Native Christians loved me till I was brought low. Letter after letter has followed me from agents and from people of the several congregations, assuring me of their prayers for me individually, in the family, and in the places of public worship, telling me not to fret or be anxious on their account." May it please God to spare his valuable life, and prosper his labours, for many years to come!

On his return the Bishop found that during his absence 1074 new comers had been added to the roll of adherents, while 146 of those who joined in the famine had gone back.

BISHOP SARGENT also mentions the death of "one of the oldest and choicest Native pastors," the Rev. M. Perianayagam. "His end was, as might be expected, peace—from full trust in the Lord Jesus."

THE "Church Assembly," or Conference, convened by Bishop Copleston to consider what steps should be taken in reference to the pending disestablishment and disendowment of the Church in Ceylon, met at Colombo on July 5th and 6th. All the C.M.S. missionaries then in the island were present; and the meeting was attended also by the pastors and lay delegates of the congregations connected with the Society. It did not appear to the Society's missionaries that these congregations were sufficiently represented, and accordingly, after some other business had been transacted, Mr. Ireland Jones moved a resolution that the Assembly, as then composed, did not adequately represent the Church of England in Ceylon, and was therefore incompetent to consider what its future constitution should be. This was supported by several influential European and Native laymen, but was voted to be "out of order" by a majority of 73 to 70. Subsequently a Committee was appointed, consisting of the Bishop, the Archdeacon, seven clergymen (named for the purpose), and two laymen to be nominated by each of the eight presbyters, to deliberate and report to the Bishop on the steps that should be taken with regard to the future constitution of the Church. Of the seven clergymen two are C.M.S. missionaries, and two others are gentlemen who, on the points likely to be at issue, are in accord with the missionaries. These have consented to act; and the Assembly has meanwhile adjourned.

THE University of Durham has conferred upon the Bishop of Sierra Leone, in his capacity of Visitor of Fourah Bay College, the honorary degree

of D.C.L. Also upon the Rev. C. A. L. Reichardt, of the University of Tübingen, one of the Society's missionaries at Sierra Leone and Professor at Fourah Bay College, the honorary degree of M.A. The following Fourah Bay students (Africans) have lately passed for the B.A. degree:—A. E. Metzger, Thomas Taylor, and Samuel Taylor. The last-named was already a Licentiate in Theology, and is the Society's catechist at Port Lokkoh. Messrs. Metzger and T. Taylor have also offered for missionary service. The Rev. N. S. Davis, B.A., tutor in the College (African), has now also taken the License in Theology.

THE Rev. T. F. Wolters gives an encouraging account of Salt (Ramoth Gilead), where there are 265 adherents of the Society's Mission, with the Rev. Khalil Jamal as their pastor:—

In Salt there has been progress. A recent visit led me to contrast the present state of things with that of nearly four years ago, when I first visited the station. Then there was disorder; now there is order. Then there were quarrels; now there is union and harmony. Then there was slovenliness in the services of the Church and other appointed means of grace; now these are presented before the people in a way calculated to draw, to interest, and to profit. Then there was a school, not worth the name, with five or six pupils; now there is a school with nearly seventy children. Of course, all is not perfect; but there is much to encourage; and there are also signs here and there of a deeper appreciation of the truth, and of its influence upon the life, especially so among the children who attend the school. Last summer a public examination was held, to which Mr. Jamal had invited all the principal persons in the town, Mohammedans as well as Christians. Some Bedouin sheikhs, too, were present. All were very much pleased, but the practical result is that some of these sheikhs have expressed their willingness to send their boys to Mr. Jamal for instruction. Mr. Jamal thinks that he could easily obtain ten or twelve Bedouin boys, if only he had the means for boarding them.

Mr. Behnam Hassuneh's work, too, among the Bedouins, has been encouraging on the whole. He is gladly received in their tents, and has opportunities of preaching the truth.

From El Hosn the news is very cheering. Our catechist, Mr. Suleiman Nassar, has repeatedly visited the villages on Jebel Ajlun. His message is received with readiness by Mohammedans as well as Christians. Some of the former gladly borrow Christian books and read them with interest.

On the whole, our work beyond the Jordan is just now very encouraging. There are drawbacks, no doubt. The poor inhabitants feel the weight of Turkish misrule, and the desire of being protected from the oppression of the Government is not altogether absent from the calculations of those who attach themselves more or less to our Mission. But such motives are less prominent than on that side of the Jordan. There is more independence of character, and a greater prospect that the Gospel message will be received for its own sake.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the encouraging account of the Palestine Mission given by Canon Tristram (p. 544). Prayer for all the work there, pastoral, evangelistic, educational; and for all the stations, Jerusalem, Nablous, Nazareth, Jaffa, Gaza, Salt, &c.

Thanksgiving for good reports from the Punjab (p. 535), Usagara (p. 554), New Zealand (p. 561), the Saskatchewan (p. 565). Prayer for the missionaries, the Native Christians, and the still unconverted in those countries.

Thanksgiving for Bishop Sargent's recovery and return to his post (p. 571). Prayer for con[illegible] in Tinnevelly.

[illegible]urch in Ceylon (p. 571).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, July 11th.—The Rev. T. H. Canham, who is proceeding to join the Athabasca Mission, was introduced to the Committee. The Honorary Clerical Secretary read the supplementary instructions of the Committee, and he was commended in prayer to the favour and protection of Almighty God by the Rev. F. M. Harke.

The appointment of General Hutchinson to the post of Lay Secretary of the Society having created a vacancy on the General Committee, C. E. Chapman, Esq., late of the Punjab, who had long rendered material service to the Society's work in India, was elected a member.

Reference having been made to the Resolutions of the Committee of Correspondence of July 5th, recommending to this Committee the desirableness of making known among the Society's friends the call for extension in Persia in connexion with the Extension Fund, the Secretaries submitted a draft of a circular to be issued inviting contributions to the Extension Fund, and drawing attention to the need not only of Persia, but of the Upper Niger and the Fuh-Kien Province of China; which was adopted.

A letter was read from Mrs. Henry Wright offering to the Society a magic lantern and slides, for use at meetings under the direction of the Committee, which were thankfully accepted.

Committee of Correspondence, July 19th.—The Rev. J. Sheldon, who had returned from the Sindh Mission, being present, asked the Committee to reconsider their decision of April 12th in reference to sending the Rev. A. E. Cowley, now of Manitoba, who had offered to return to Sindh back to that Mission. Mr. Sheldon urged the importance of an experienced married Missionary being stationed at Karâchi, and stated that even in his present state of health he would not have thought it right to leave but for the hope that the Committee would send a suitable married Missionary to supply his place. The Committee, considering the peculiar circumstances of the Karâchi Mission, resolved to recommend to the General Committee to accept Mr. Cowley's offer.

The Secretaries stated that they had been unable to find a suitable married Missionary to take charge of the Alexandra Girls' School at Amritsar, as directed by a Minute of March 1st, but that Miss Henderson, who had been formerly in charge of the School, was being sent out this autumn by the Church of England Zenana Missionary Society, and that that Society was willing that she should take charge of it again. Letters having been read from the Rev. R. Clark expressing his views of the suitability of Miss Henderson for the post, sanction was given to the Punjab and Sindh Corresponding Committee to place her at the head of the Alexandra Girls' School, and the Committee tendered their thanks to the Church of England Zenana Missionary Society for their assistance.

The Finance Committee having reported that three additional Missionaries might be sent out on the Extension Fund, it was resolved that three be selected for the Niger, Persia, and Foo-chow Missions.

General Committee (Special), July 19th.—The Rev. R. Lang, Vicar of Silsoe, Beds, was appointed a Clerical Secretary of the Society, and having been introduced to the Committee was commended in prayer to the favour of Almighty God by the Rev. Canon Hoare.

A Sub-Committee was appointed to procure plans and estimates for the proposed *Henry Wright* mission steamer.

Committee of Correspondence, July 26th.—The Committee had an interview with the Bishop of Sierra Leone, who had recently returned to England, and expressed to his lordship their hearty thanks for his untiring and devoted labours during his lengthened episcopate, and especially for his recent visit to Abeokuta, and his valuable services in connexion with the slave question there.

The Rev. F. F. Gough, on his return from Ningpo, after more than thirty years' service, was introduced to the Committee, and conversation held with him on the position and prospects of the Cheh-Kiang Mission.

Reference having been made to the Minutes of July 5th, 11th, and 19th, respecting a call for extension in Persia, the Secretaries were directed to correspond with the Rev. J. J. Bambridge, now at Karâchi, with a view to his being transferred to the Persia Mission.

The Rev. J. Martin, one of the Islington men recently ordained, was appointed to the Fuh-chow Mission in pursuance of the Minute of July 19th.

The Calcutta Corresponding Committee having communicated an offer from Sir William Muir to assign the balance of the Thomason Memorial Fund, amounting to Rs. 14,000, of which he was trustee, for the support of a Scholarship in connexion with the Society's proposed Divinity College at Allahabad, the proposal was accepted, with thanks to Sir Wm. Muir for his kindness.

A letter was read from the Bishop of Victoria regarding the Society's work at Hong Kong. It was resolved that the Rev. J. B. Ost, now at Shaou-hing, be invited to remove to Hong Kong, and, if this arrangement should be carried out, that the Rev. J. Grundy be directed to turn his special attention to work on the mainland, residing at Canton.

The Minutes of the Japan Missionary Conference were read respecting the establishment of a Training Institution for the Japan Mission; also letters from the Revs. C. F. Warren and H. Maundrell on the same subject. The Committee, without determining the question of the ultimate location of a central Training College for Japan, were of opinion that in view of the actual existence of a Theological Class at Nagasaki, it would be desirable to maintain and develope it; and also that the Missionaries at Osaka should be encouraged to commence a similar class.

Minutes of the Bombay Corresponding Committee were read, communicating the resignation by the Rev. T. Carss of the Principalship of the Robert Money School. Mr. Carss' resignation was accepted, and the Rev. H. A. Bren, M.A., of Wadham College, Oxford, who had lately offered himself as a Missionary of the Society, was appointed Principal. The Committee placed on record their appreciation of the energy with which Mr. Carss had always thrown himself into the working of the School, and of the scholastic efficiency it had attained under his charge.

An important and comprehensive Report on the Society's Palestine Mission, drawn up by the Revs. Canon Tristram and E. H. Bickersteth, who had recently visited the Holy Land, was presented. The Committee received the Report with much thankfulness for the evidence contained in it of the encouraging indications of progress and of the divine blessing resting upon the work, especially in connexion with the schools for Mohammedans, and returned their cordial thanks to Canon Tristram and Mr. Bickersteth for the care and attention with which they had conducted their inquiries. Various recommendations in the Report were considered, and a series of Resolutions agreed to, including the following:—(1) That in consideration of the circumstances of the Palestine Mission, an English clergyman of University standing should be sought for to undertake the duties of Secretary, who would be willing to devote himself to the acquisition of Arabic, with a view to his

ultimately developing the Preparandi Institution at Jerusalem as a Training Institution worthy of the great work before the Society in Palestine in the education of a Native pastorate. (2) That the Rev. T. F. Wolters, to whose zeal and earnestness Canon Tristram bore strong testimony, be directed to remain in Jerusalem for work among the Turkish population, and to superintend St. Paul's Church and the out-stations, assisted by the Native pastor, the Rev. Michael Kawar. (3) That the Palestine Conference be requested to consider the question of the ordination of Mr. Ibrahim Baz, the assistant teacher in the Preparandi College, and also of Mr. Nyland, the Society's Lay Missionary at Ramallah. (4) That steps be taken as soon as possible for the establishment in Palestine of Native Church Councils, similar to those in India. (5) That the Rev. F. Bellamy be requested to take steps for occupying Midan, a suburb of Damascus, as his head-quarters for systematic evangelistic work among the Druses and other inhabitants of the Hauran and contiguous districts. (6) Various grants for the development of the work at Es Salt, Gaza, Haifa, &c.

The Committee took into consideration the circumstances of the Nyanza Mission, with respect to the ordering of supplies, &c., at Zanzibar, and letters were read from Dr. Baxter and others upon the subject. The Secretaries were directed to make inquiries for a competent Christian layman to act as the independent and responsible agent of the Society at Zanzibar and undertake the secular business (on the coast) of the Usagara, Unyamwezi, and Uganda Missions, it being desirable that such lay agent should, if possible, be qualified to take command of the proposed *Henry Wright* steamer. The Committee further appointed Mr. C. Stokes to be general leader and superintendent of the caravans from the coast to the interior, instructing him to carry out his important functions in a missionary spirit, regarding the porters, and the people of the countries throughout which he would necessarily become known, as his special sphere of evangelistic work.

Contribution List.

In the following list of receipts from July 11th to August 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Pavenham	7	14	0
Berkshire: Reading	220	0	0
Buckinghamshire: Chesham	11	16	6
Drayton Beauchamp	3	13	1
Olney	16	0	0
Penn	4	2	3
Cambridgeshire: Cambridge, &c.	200	0	0
Cheshire: Harthill	10	0	0
Shrigby	2	2	0
Cornwall: Isles of Scilly	13	10	8
Liskeard	13	7	3
Derbyshire: North-West Derbyshire	30	0	0
Devonshire: Aveton-Gifford	7	2	0
Devon and Exeter	100	0	0
Plymouth, &c.	100	0	0
Silverton	1	10	0
Dorsetshire: Langton-Long	2	7	6
Puncknowle	1	2	0
Swyre	3	4	9
Toller Fratrum	5	8	0
Wool		10	0
Durham: Durham	500	0	0
Gloucestershire: Chipping Campden	14	18	1
Littledean	17	12	0
Tewkesbury: Holy Trinity	24	1	5
Hampshire: Bentley	7	3	10
Bournemouth: St. Peter's	3	5	0
Emsworth	60	0	0
Greywell	5	3	2
Southampton, &c.	60	0	0
Winchester, &c.	200	0	0
Isle of Wight: Gatten: St. Paul's	10	1	0
Hertfordshire: East Herts	350	0	0
West Herts	86	11	7
Boxmoor	4	15	2
Chipperfield	7	7	0
Hitchin	13	3	11
Willian	12	3	11
Kent:			
Beckenham: St. Mary's, Shortlands	30	15	11
Blackheath	5	14	6
Chislehurst	2	2	0
Deptford: St. John's	33	17	5
Hildenborough	8	0	0
Kidbrook	59	8	0
Temple Ewell	1	9	7
Tonge	5	13	1
Tunbridge Wells	750	0	0
Lancashire: Burnley: Holy Trinity	18	9	4
Lytham: St. John's	15	10	6
Leicestershire: Ashby-de-la-Zouch	40	2	7

Church Langton	5	11	0
Old Dalby	8	7	6
Wymeswold	3	1	6
Lincolnshire: Boston	60	0	0
Cabourne	10	12	10
Covenham: St. Bartholomew's	1	4	2
Grantham	10	0	0
Middlesex: Belgrave Chapel	40	0	0
Ealing	23	4	1
Hampstead	250	0	0
Harefield	9	13	6
Islington	350	0	0
St. John's, Holloway	25	8	10
Kensington, South: St. Paul's	40	6	4
St. George's-in-the-East	1	10	0
St. Matthew's, Oakley Square	8	6	11
Stepney: St. Dunstan's	5	2	7
Westminster: Christ Church	17	0	5
St. Margaret's	35	12	0
Norfolk: Catfield	3	0	0
Northamptonshire: Northampton	100	0	0
Shropshire: Chetton	2	10	0
Dorrington	6	15	4
Somersetshire: Bath, &c.	200	0	0
Dulverton	6	16	3
Kingsbrompton	10	9	9
Luxborough	1	13	9
Staffordshire: Brierley Hill	10	0	0
Burton-on-Trent Juvenile	4	6	5
Cannock	6	0	0
Colwich	10	1	6
Darlaston: All Saints'	6	0	4
Great Haywood	1	1	0
Leek Ladies	50	0	0
Stretton	14	3	11
Suffolk: Aldeburgh	6	11	2
Surrey: Battersea: St. John's	1	16	2
Chobham	6	0	0
Dorking: St. Paul's	19	0	0
Egham	1	3	8
Ham	16	5	11
Merton	27	0	0
Mitcham	64	19	6
Nutfield	18	2	0
Penge: Holy Trinity	6	13	10
Reigate	50	0	0
Richmond	55	8	5
Surbiton: Christ Church	80	0	0
Upper Tooting and Balham	8	13	8
Wallington	13	17	9
Weybridge	63	2	10
Sussex: Brighton, &c.	100	0	0
Broadwater and Worthing	80	0	0
Eastbourne	100	0	0
Lindfield	7	13	0
Uckfield	10	10	5
Warwickshire: Alcester	4	1	3
Birmingham	600	0	0
Coleshill	5	0	3
Rugby	23	10	0
Westmoreland: Ambleside	107	9	1
Kirkby-Thore	1	0	0
Worcestershire: Wolverley	6	12	2
Worcester Ladies	40	19	6
Yorkshire: Arthington	13	15	7
Bridlington Quay	40	8	5
Edstone	2	6	0
Grindleton	2	11	7
York	400	0	0

ASSOCIATIONS IN WALES.

Brecknockshire: Builth	1	16	5
Carnarvonshire: Llandegai	1	10	0
Flintshire: St. Asaph	11	14	2

BENEFACTIONS.

Angas, Miss G., Tunbridge Wells	10	0	0
Anonymous	500	0	0
A Thankful Heart	5	0	0
Bevan, R. C. L., Esq.	500	0	0
Bevan, Rev. Henry, Tunbridge Wells (*for China*)	5	0	0
Burgoyne, John Chas., Esq., Harley Street	500	0	0
D. K.	5	0	0
Dewe, Miss, Aldworth Rise	40	0	0
Friend	10	0	0
Friend in Leeds	5	0	0
Gould, Rev. Joseph, Repton	105	0	0
Hill, Wm., Esq., Totterdown	5	0	0
Hughes, Thos. Esq., Reigate	10	0	0
Markby, Alfred, Esq., New Square	21	0	0
Paton, Miss, Clapham	50	0	0
Phillimore, Rear-Admiral H. B., Lansdown	5	0	0
Rose, Sir W., K.C.B., Bruton Street	8	0	0
S. G.	30	0	0
S. W.	25	0	0
Thankoffering from Berkshire	50	0	0
Thankoffering from Whitby	17	10	6
"Vemo," by Rev. S. G. Harris, Esq.	30	0	0

COLLECTIONS.

Ford, Mrs. E. M., Pontardawe (*Sunday-class*)	1	7	0
Gripper, Miss Lucy (*Miss. Box*)		12	2
Kennington: St. Barnabas' Sunday-school, by Mr. J. Parsons	1	0	0
P. M. Sunday-school, by Miss F. Woolton.		10	0
Robson, Miss (*Bible-class*)	1	1	0
Tucker, Miss:			
Lewis, Miss Ada		10	0
Nelson, Miss		16	0
Wood, Miss		10	0
Sums under 10*s.*		17	0
Taylor, Miss Jane (*Missionary Basket*)	3	5	2
Tipton Parish Church Sunday-school, by Jno. Waring, Esq.	3	17	9
Village Bible-class, by Miss Day	2	0	0
Webster, Mrs., Abbotsfield (*Miss. Box*)	1	0	0

LEGACIES.

Auriol, Rev. E.	2700	0	0
Brealey, Miss Sarah Ann, of Leek	19	19	0
Buxton, late Rev. F. Arthur	100	0	0
Goodwin, Miss E. A.	129	1	8
Holloway, Mr. C. H.	50	0	0
MacAllan, Mrs.	14	0	0
Parkin, Mr. Wm.	100	6	5
Smith, Mrs. Hannah, Birmingham	19	19	0

FOREIGN CONTRIBUTIONS.

Canada: Montreal	13	10	10
China: Shanghai	3	14	9

EXTENSION FUND.

Bevan, Charles J., Esq., Bryanston Square	500	0	0
S. L., Kettering	10	0	0
Westenholm, Mrs., Sheffield	20	0	0

HENRY WRIGHT MEMORIAL FUND.

Barclay, C. A., Esq., Nutfield	50	0	0
Cust, R. N., Esq., St. George's Square	5	0	0
Eaton, Miss Mary, Quarndon	10	0	0
Kennaway, Sir J. H., Hyde Park Square	25	0	0
Mauritius, Right Rev. Bishop of	5	0	0
Payne, Rev. Dr. D. Bruce, Deal	5	5	0

GAZA MEDICAL MISSION FUND.

Thankoffering from the Honorary Secretary	100	0	0
Venn, Rev. John, Hereford	500	0	0

VICTORIA NYANZA FUND.

Boyd, Miss, Ballynahinch	10	0	0
Burgess, Miss S., Clifton	10	0	0

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

OCTOBER, 1881.

THE GOSPEL NET.

By the Rev. Canon Tristram, LL.D., F.R.S.

Luke v. 6, and John xxi. 11:—"And when they had this done, they inclosed a great multitude of fishes: and their net brake." "Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken."

THESE two Evangelists have here given us in very minute detail the crises of two incidents—both of them, but for surrounding circumstances, of the most ordinary and commonplace character, and yet they have found their place, not without reason, we may be very certain, in the record of Inspiration. It is remarkable how in a Book which was to teach all mankind for all time, so large a portion should be occupied with events and occurrences apparently trivial and insignificant, whilst the convulsions of empires, the upheavals of states, the great catastrophes of history, are all passed by without an allusion, save where something touches some obscure family or person whose history is entwined with the Bible narrative. It can only be because the Bible has given each of those incidents to teach us something beyond and outside the record.

And what is the lesson, the spiritual lesson, here? Let us notice the difference between the two occurrences. On the first occasion the net broke; on the second occasion, "though the fishes were so many, yet was not the net broken." Yet on both occasions the disciples cast in the net at the Lord's bidding. The command indeed was more specific on the last occasion, "Cast on the right side of the ship and ye shall find;" but the result was the same on both—in so far as that a great multitude of fishes was inclosed.

But there was a difference in the time of the two events—a very material difference when we look at the history of our Lord's sojourn upon earth. On the first occasion the New Dispensation had not been fully promulgated. The transition period had just begun between the Law and the Gospel. Under both the Law and the Gospel there was but one object—to enclose souls. There was one great object—the aim of all spiritual fishing, both before and since the New Testament Dispensation—to enclose the souls of men within the net of a great salvation. But at the first time, recorded by St. Luke, when the disciples had only just been called, they were under the dispensation of the Law. Their only idea was to teach men by bringing them under that Law. And in so striving the net broke. The Law could not save men; it might enclose them but it could not keep them.

"But what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Then, when this full revelation was made, the net could hold. That net could never break. Christ had offered the one sacrifice. Christ had now by His resurrection conquered death, and now that salvation was given through Him the net could stand the strain. However many the fishes, yet the net was not broken, because its strength was in the perfect righteousness of the Saviour, with His power to save all that come unto Him! It was a strength that adapted it to the needs of all men for all time.

When the Master called His disciples the first time He found them mending their nets. Then they were old nets. Their spiritual net was but the enclosure of the Law, and they only knew how to mend it by interweaving with it the old traditions of the elders, the glosses of the scribes, the tales that were afterwards incorporated in the Talmud, the ingenious sophistries of the Pharisees,—and this ill-patched net could never hold. But when a short three years afterwards these same men had again gone a-fishing, many things had happened in the interval. They had heard much; they had seen much; they had learned much. In the morning dawn they saw One stand by the shore after a night of failure. And now the command not only brought to them a great multitude of fishes, but it provided for them a new net—the Gospel net, which though the fishes were ever so many yet was the net not broken. Nor ever shall be. This is a salvation capable of embracing all men, and of those who are once within its folds none shall be lost, for they are all given Him by the Father. The fishes, however many they be, are but a faint and feeble emblem of the number of the saved. All of these fishes could be numbered, and their number is recorded. The saved are spoken of as an innumerable multitude whom no man can number. But what is impossible with man is possible with God. God can number them; aye, and does number them. The least of them is known to Him who can tell each sparrow as it falls, and knows the exact number of fishes in the cast. "Are not," He asks, "two sparrows sold for a farthing," and yet so little money value have they that when four are bought a fifth is thrown in as not worth a thought, and the five fetch but two farthings, and "yet not one of them is forgotten before God."

And so we are told the exact number of the fishes here—one hundred and fifty and three. The number has excited the ingenuity of old writers and commentators, and page after page has been written by father and learned doctor as to the meaning and analysis of the number 153. Without entering into these speculations, the simple fact of this number being given was probably not without reason. It seems to say that all those who are within the Gospel net are counted. These fishes were counted as God counts souls. Each individual is noted by Him. They are all counted up. One hundred and fifty and three! It is not by the gross—it is not by the score—it is not even seven score—it is

not by the dozen, nor even by the couple,—it is an uneven number, not a multiple of any other number, but betokening as it were an individual reckoning. Aye, as those fishes were told one by one, so the souls of men are counted by God. They are not summed up in countries and churches; they are not calculated as combined in congregations; they are not told off as in guilds; they are not counted in companies; they are not reckoned in families; they are not numbered in societies; nay, not even husband and wife, not even two living hand in hand, but individually, separately, singly before God stands each soul. "Two women shall be grinding at the mill; one shall be taken and the other left." "Ye shall be gathered one by one, O ye children of Israel," says the Prophet.

But what is the net that gathers these souls? It cannot be the framework of the visible Church, for many a soul escapes through its meshes and is not landed to life eternal. It is not schemes and organizations of man's device for drawing souls. It is the *kingdom of heaven* which is the net cast into the sea. It is cast by human hands, but it is God's net; and we must keep in mind how very different is the net from the hands that cast it. Often we are tempted to look on the human instruments as if they were the net, and when one and another—perchance a promising young hero in the missionary army, in the midst of a career just beginning—another in the midst of untold usefulness—when just at the time they appear to be gathering the fruit of their labours, their hands are paralyzed and struck down by death, we might think the net was breaking. It is not so. When the hands of one who had cast this net with divinely-inspired cunning for some years, who had begun to be looked upon as a veritable Elisha on whom the mantle of Elijah had fallen—when in the cold waters of that Westmoreland lake the hands of Henry Wright yielded up their hold of the net, we might have fancied that the Church Missionary net was breaking. When that gallant pioneer, one who among the missionary band so well understood and knew the Afghan character, went and seized the opportunity of the first opening into that wild, untamed land,—when Gordon went there and found that even a Moslem Mollah was the first to welcome and listen to him, and when in his duty of tending the sick and closing the eyes of the dying a bullet struck down that missionary hero, it might seem that the net was rent. It is not so. These human hands might have drawn a great multitude,—they seemed to be drawing it,—they are suddenly called to let go their incompleted task,—but the net has not given way. Others shall be found to take up those dropped folds. The net may be fearfully strained, but it is not permitted to break, and help shall come in answer to prayer. For what is prayer but the finger beckoning heavenward to summon some partner in some other boat to take the place of those who have fallen in the struggle? God will yet raise up those who shall draw in an unbroken net.

And what is the great Church Missionary Society, the organized representative and embodiment of the growing, the accruing, and aggrandizing element of the Protestantism of the Church of England,

but a great net cast into the sea? In its organized form, made up of the contributions of brethren ever striving each to do his part, it is a net cast wide into the sea of corrupt humanity, and during now almost three generations, many a cast has been made,—sometimes in storms, and enclosing but few fishes, for

Full many a dreary, anxious hour
We watch our nets alone
In drenching spray, and driving shower,
And hear the night-bird's moan.

At morn we look, and nought is there;
Sad dawn of cheerless day!
Who then from pining and despair
The sickening heart can stay?

There is a stay—and we are strong;
Our Master is at hand,
To cheer our solitary song,
And guide us to the strand,

In His own time; but yet awhile,
Our bark at sea must ride:
Cast after cast, by force or guile,
All waters must be tried.

And this net the Church Missionary Society is casting into many an untried sea, where "wildest storms our ocean sweep;" yet we are not forsaken. It was after toiling all night that the morning brought a great multitude of fishes. Yet these same waters had been swept by the net time after time, at night, the most likely time for catching fish, again and again, in vain. And shall we despair? Time was when fishermen might scan the unknown seas, and vainly ask for signs of a draught,—time was when the founders of this great society looked on unknown seas, and vainly sought for a place where they might cast their net,—time was when China was sealed, when Japan was sealed, when Africa was a closed mystery, when our own India was forbidden ground, when the savage aborigines of the Isles of the South were inaccessible; but now the whole world has been opened. "There remains no corner unexplored, and God's work on earth will remain undone if we of this great Anglo-Saxon race do it not," says a great historical writer.

We can see shoals waiting on every side. One of the signs of the deepest practical interest is the present accessibility of the whole heathen world to missionary effort, and more than this, the eager desire for secular knowledge, for material civilization after the type of Christian nations, and the wonderful transformation of nations long stagnant and apathetic. These movements open the door for the Gospel. Knowledge thus obtained overthrows much of heathen superstition. The confessed superiority of the Englishman, in arts and sciences, suggests the probability that his religion is superior also. By imparting the lower secular instruction the Christian teacher gains an audience for truth of less obvious utility, but of infinitely higher worth. Yes; the door has been open more widely. We see where we can throw the net and where the fish are in multitudes.

But the adversaries are not fewer or less active than formerly.

While the waters are more free for the casting of the net, the strain upon it becomes infinitely greater, and we learn more and more clearly the need of clinging closer to the Master: the need of a higher directing Power to bless the fisher's art. And where of these nineteenth century calls is the strain upon the net greater than in our great Missions of India, China, and Japan? In India the general diffusion of English literature is sweeping away the old mediæval fortresses of Brahminism, and rendering them powerless against the artillery of Christianity. In China the contact with foreigners is begetting a curiosity to compare the systems of Confucius and Buddha with that of Christ. In Japan the eager and impetuous adoption of every development of Western material civilization has practically effaced the national antipathy to the promulgation of any (to them) novel form of thought or religious teaching. But who in our fathers' days, casting his horoscope over the future, could have thought that Brahminism, Buddhism, and Confucianism would all three in their most subtle forms have reappeared in the philosophies and universities of Europe; still less that the Natives of the East, the votaries of those systems, should learn the familiar use, in controversy against Christianity, of weapons forged for them in the Universities of Oxford and Leyden, by the Professors of England and Germany? Such is the case. Analyze the Agnostic philosophy of the day—that philosophy which is opening its halls and collecting the most intelligent and thoughtful of our artisans in all the great manufacturing towns of the north—that philosophy which says that it cannot know anything about these things: what is that philosophy which says we know nothing of God, that we cannot know Him, but a simple, bald reproduction of Chinese Confucianism, but stripped of all that is ennobling, unselfish, and moral in the system of Confucius? Nay, his system is but the speculation of a man who, without the light of revelation, was earnestly seeking after God, if haply he might find Him, and striving to find his way to the light. These speculations are taken up by men who have voluntarily left the light and sought a self-imposed darkness for themselves, refusing to come to the light. "Ye will not come to the light that ye might have life." Confucius announced that he sought after God, but could not find Him. The modern Agnostic declares Him unknowable, and refuses to seek to know Him.

And what is the great tenet of Buddha—that delusion which holds more than one-third of the whole human race—what is it but the absorption and annihilation of the individual in the Nirvâna of Eternal Sleep? And what is the doctrine of the reviewers who inquire sadly, Is life worth living? but that dreary teaching which robs life of all its hopes and all its joys? Or again, it is scarcely straining the parallel to maintain that the third form of the rapidly developing infidelity of our age, Materialism, is but a European version of Brahminism, which has its practical outcome in the annihilation of the moral sense, which, according to it, is but an accumulation of experiences of what is profitable, and the conclusion is, "Let us eat and drink, for to-morrow we die." It claims that there is only one

thing certain, and that is the discoveries of physical science. It claims that it is the only thing in which there is certainty. In one sense it is destined to know everything, but in another sense it knows nothing. Ask the Materialist whence come matter and energy; who or what formed molecules; who or what made them run into organized forms,—and he has no answer to give you. He stops short. He is lost in a nebulous vapour. "Man's mind," says Professor Tyndall, "may be compared to a musical instrument of a certain range of notes, beyond which in both directions we have an infinitude of silence." And *that* is the great discovery, that is the haven which is reached by this know-nothing philosophy.

Yes; it is these three forms of unbelief which are straining our net. Look at home and in the Mission-field. The student who is training himself in our missionary colleges to meet the Chinese or Hindu philosopher is providing himself with a net which is most required for the bringing in of our population at home. Why, the silence and hopelessness of the Chinese character have often been remarked upon as an illustration of the utter failure of either Buddhism or Confucianism to meet the yearnings and spiritual cravings of the human soul; but there are those who would pose as our greatest teachers who ask, Is life worth living? who tell us that neither a future life nor a Christian heaven is to be desired, but only the Buddhist's Nirvâna of Eternal Rest. It is death, not life, for which they pant. And oh! if you were to watch the intelligent and miserable faces of those thoughtful workmen who crowd the halls of science, you would see that the infidelity of the day has given them no hope, no joy, no rest. And not less cheerless or grave is the Agnostic teaching as actively disseminated among our artisans, which substitutes the keenest note of despair for the Gospel of good tidings. Aye, to quote their popular periodical, "the posthumous activities of the soul" are to be our heaven. The "posthumous activities of the soul" which they would make the basis of a philosophy, the centre of a religion, these vague activities that are to work when we have ceased to be, offer but a poor exchange indeed for the hope of everlasting, conscious service to be rendered in a purer, holier world than this. Yet these are the substitutes offered for the Gospel of an All-loving Saviour, alike by the philosopher at home, the pundit of India, the literati of China. But they may strain the net to-day. They cannot break it. Shall we despair, shall we abandon our effort to cast forth the net in the dark waters of heathenism, because of the storm that is raging close to the shore? Rather is there cause for greater effort.

There is one sign which cannot be passed over, which bids us more zealously than ever let down our nets for a draught, and that is that in many a heathen nation the command has been heard and obeyed not only to "follow Me," but to be made "fishers of men." Many a net in India, in China, in Africa, and elsewhere, is now let down by native hands. And to those who would suggest that missionary work has been slow, take for instance India, where missionary work only commenced a few years ago. There are 360,000 Native Protestants doing

much to maintain their own faith and service, and there are 100,000 in Christian schools, that is half a million of Christian converts under instruction, drawn in. But it is not so much the multitude inclosed, it is rather the fishermen. More than half the Christian preachers and ministers of India are themselves the dusky sons of India. Of the ordained clergy of the Church Missionary Society, more than one-half, 227 out of 438, are natives of the countries where they are labouring. Thus Christianity is in the truest sense of the word becoming in every one of our Missions an indigenous plant.

One more incentive. If in view of the condition of matters at home, the preaching of the Gospel in the heathen world is accompanied with a decline of faith in Christendom, we are told in the word of the Lord that the "Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "Then shall the end come" follows directly on the mention of the false prophets who shall deceive many, the abounding iniquity, and the love of many that shall wax cold. These two things, the spread of unbelief without, and the declension of faith and love in many places within, are becoming increasingly characteristic of our age. More than ever, then, are Missions needed as a justification of Christianity in the times preceding the end. The weapon of attack is at the same time the shield of defence. Missions, what are they? Missions—the embodied courage of the Church; Missions—the touchstone of her faith and unchanging hope; Missions—the world-subduing Christianity, witness-bearers of self-sacrificing love,—Missions are their own best apology. And therefore we need them more and more, to confirm the truth of the promises of Scripture, and thus to repel attacks on the Divine Word by all mere earthly wisdom, be it that which makes a god of this world and of present life, or that which despairs of both. All speculations of the mere present, of pride, of selfishness, of all these Missions must help to discover the foolishness, just as they must aid in proving the superiority of the Gospel and of true Christian culture over all human means of education. What has solved the Red Indian problem in British North America, whilst in the United States the Red Indian is perishing? It is the Gospel and Missions. Aye, and what is it that will most completely clear up the perplexities of India and China but the Gospel and Missions? When we look at the position of the Church Missionary Society, when we look at its work, endorsed by the certificates of the Governments of India, from one administration after another,—endorsed by the certificates of Governors of our colonies on the coast of Africa,—endorsed by the certificates of Governors-General of Canada, with reference to the management of North-West America,—when all those who have visited Missions in official capacities, or as independent observers, bear one united testimony to the reality of the work,—when we see that even in times of commercial depression and agricultural distress at home, the Church Missionary Society's income is not decreasing, though it has not increased as it is necessary it should do in order to feed the many growing plants,—it is not for us to speak of signs, but it does appear as if the long and laborious process of

undermining the strongholds of heathenism was beginning to tell, and will one day be followed by a tremendous crash. It does appear from the evidence of Native Churches rising and taking root in almost every one of our Missions that we are approaching a time when a great multitude of fishes shall be inclosed, far greater than any we have hitherto secured. We have been toiling,—the founders of this society cast in the net in midnight darkness, and there was no sign of a shoal,—our fathers have cast in again and again, and but few fishes have been taken. We are seeing signs of many a shoal as we cast on the right side of the ship, and there is one streak after another gilding the east. Yet a little while and the day will break, and the fishermen who have toiled all night, and have prayed, and watched, and strained the eye of faith as they gazed towards the shore, shall catch a glimpse of the outline of a Figure, and they shall see more clearly that it is He. They shall see Him stand on the shore in the morning dawn, and they shall hear the cheering command, "Ye shall find." Even so come, Lord Jesus. Amen.

THE CEYLON CHURCH ASSEMBLY.

A BRIEF paragraph in our last number communicated to our readers the result of the first meeting of the Representative Church Assembly convened by the Bishop of Colombo to consider the future position and constitution of the Church of England in Ceylon, in consequence of its approaching "disestablishment" and the withdrawal of the State grants. Some further particulars may now be given.

The Assembly consisted of all the clergy, European and Native, in priests' orders (deacons might be present, but not vote), and lay delegates from the various congregations. Each congregation or group of congregations, "ministered to by any presbyter," elected two delegates; the presbyter being the unit of calculation, and not the congregation, or the number of persons forming it. The delegates were to be communicant members of the Church of England; but the electors might be any who declared themselves *bonâ fide* members of the Church of England. This constitution was adopted by the Bishop, with the assent of a Council of Advice which met on Easter Tuesday, for the preliminary Representative Assembly only, and not for the permanent Synod of the disestablished Church. For the latter it was proposed to revive the constitution framed by Bishop Piers Claughton for the Synod called by him in 1865.

The Bishop gave notice of the following resolutions:—

1. That the Assembly proceed to elect three Laymen to serve with the Bishop as Treasurers.
2. That the Bishop be requested to summon a Synod of the Diocese, on the principles and after the form of that held by the Bishop of Colombo in 1865.
3. That her Majesty's Government be humbly requested to constitute the Bishop and Treasurers, just elected, a Body Corporate, to hold property for the Church of England in Ceylon, under the control of the Synod constituted as above resolved.

The Bishop further pointed out, in his circular letter, that as Government had intimated that they would make no appointments to future vacancies in the Ecclesiastical Department, it would be necessary for the Assembly, while leaving the method of appointing future Bishops to be finally settled by the Synod, to fix meanwhile a provisional method of appointment, in case of a vacancy occurring before the permanent scheme should have been matured.

The Assembly met on July 5th, the Bishop presiding. There were present, when the names were called, forty-nine of the clergy (including twelve C.M.S. missionaries and five C.M.S. Native pastors), and ninety-one of the laity, only four clergymen (one of them a C.M.S. pastor), and three laymen being absent; but apparently four or five came in afterwards, as the voting indicates a rather larger total. After some preliminaries the first resolution mentioned above was moved by Archdeacon Matthew; but subsequently he adopted in lieu of it an amendment moved by the Hon. J. P. Obeyesekara, which was as follows:—

That in view of the impending Disestablishment of the Church of England in Ceylon, four Trustees be elected by this Assembly, to whom Government shall be asked to convey all the rights they now have in the churches to be disestablished, and to pay to them such moneys as shall fall due during the years of grace; and that a Control Board be appointed, consisting of the Bishop, the Registrar, and the Clergyman and two Lay-Delegates from each church in which Government has an interest. That this Board, under whose control the Trustees shall act, shall take the place of Government, and discharge those functions which have hitherto been discharged by Government and no other. That it be competent for the Control Board to appoint a new Trustee whenever a vacancy in the Trust Board occurs, and that any church whose Trustees or congregations shall hereafter place their church under such Control Board shall be represented by their Clergyman and two Lay-Delegates, who shall be thenceforward members of the Control Board.

This was opposed by the C.M.S. missionaries, for reasons which will appear presently. A long debate ensued, and various amendments were suggested; but ultimately Mr. Obeyesekara's resolution was carried by 80 to 63.

The Archdeacon then moved the second of the original three resolutions, reviving the Synod of 1865. An amendment was moved by Mr. E. Elliott, referring the future constitution of the Church to the consideration of a committee consisting of the Bishop, eight presbyters, and eight laymen. Before, however, the general discussion proceeded, the Rev. J. Ireland Jones moved the following amendment:—

That this meeting, not being fully representative of the Church of England, is not competent to deal with a question such as the formation of a Synod for the whole Diocese.

In moving this Mr. Jones urged that on the system adopted for electing the Lay Delegates to the Assembly, the C.M.S. Native congregations could not be fully represented, and gave figures to show this, which will appear presently. On the other side it was argued by several speakers that the amendment was out of order, as the Assembly had already transacted important business without protest. Mr. Jones, however, said that while he had been content to accept defeat on a question concerning only the temporalities of the Church, he could not

agree to an Assembly so constituted settling the higher questions of the future constitution of the Church. A motion was made that Mr. Jones's amendment was out of order, which was carried by 73 to 70. Upon this a large number of members left the room. The Bishop said he should proceed with the business, in order that the withdrawal of the minority might not be taken as invalidating the proceedings; but after another speech had been made, the Assembly adjourned for the day.

Next morning the sittings were resumed, the minority not attending. A protest was read, which had been signed by sixty-three members, headed by the Rev. W. Oakley. A somewhat confused discussion followed on the occurrences of the preceding day, and one of the majority, Mr. E. Elliott, declared that had the retirement of the minority been foreseen, he and many others would have gone into the other lobby. His own amendment to the Archdeacon's motion, which he had intended as a compromise, was then discussed, and notwithstanding that none of the minority were there to support it, it was ultimately carried *nem. con.* in the following form, the proposal to revive the Synod of 1865 being thus superseded:—

That the other matters relating to the future constitution of the Church in Ceylon be referred to a Committee, consisting of his lordship the Bishop, the Venerable the Archdeacon, and the Rev. Messrs. Miller, Newton, J. I. Jones, S. W. Dias, S. D. J. Ondatjee, F. W. C. Rigby, and C. Boyd, and two lay-delegates to be nominated by each of the Presbyters. That the said Committee be requested to fully deliberate and report to the Lord Bishop for the information of the members of the Church of England in Ceylon upon these matters, and how the recommendations of the Committee can best be carried out; his lordship to be Chairman and to have a casting vote in the deliberations; and that the Committee should engage the best legal advice procurable to assist them in their deliberations, and that nine, including the chairman, form a quorum. That in case a clergyman vacate his seat on the Committee, a clergyman in his place shall be appointed by the Bishop, with the consent of the rest of the Committee. In case a layman vacate his seat, his place shall be filled by nomination of the clergyman in whom the original nomination was vested.

The eight clergymen appointed were, as proposed, Archdeacon Matthew, and the Revs. C. Boyd, S. W. Dias, J. Ireland Jones (C.M.S.), — Miller, H. Newton (C.M.S.), S. D. J. Ontajee, and F. W. C. Rigby. This is regarded as a very fair selection, the two parties in the Assembly being represented by four members each.

The Archdeacon then moved the following, which was carried:—

That his Excellency be requested to empower the Bishop to announce in what churches Government claims an interest, and what interest it claims in each, and to summon the Clergy and Delegates connected with each church to consider those claims and to submit suggestions for an Ordinance.

The Archdeacon further moved the following, which was also carried after a short discussion:—

That in the event of a vacancy in the Bishopric of Colombo occurring before the Diocese has finally decided on the method of election of a Bishop, and of her Majesty not being pleased to appoint, the Lord Bishop of Calcutta, who shall be respectfully requested in this matter to confer with the Archbishops of Canterbury and York, be requested to send a Bishop or to give direction for the appointment

of one, and that the person so sent or appointed, be, and be taken to be, the lawful successor of the present Bishop.

The Bishop then closed the Assembly.

The foregoing account of the proceedings is condensed from a full report in the *Ceylon Diocesan Gazette*. We now present an able vindication of the course pursued by the Society's missionaries and their friends in the Assembly, which appears in the local pages of the Ceylon localized edition of the *C.M. Gleaner*. It explains their reasons for objecting to the constitution of the Assembly, and for withdrawing when Mr. Jones's motion was voted out of order; also for their opposing Mr. Obeyesekara's motion. It further dwells on the statistical question involved in Mr. Jones's objection. And it points out the difficulties that now confront the Committee which has been appointed, asking for our prayers that Divine guidance may be vouchsafed to all concerned:—

THE CHURCH ASSEMBLY.

(*From the Ceylon Edition of the C.M. Gleaner.*)

The meeting of the Assembly is over, and we may, with the *Diocesan Gazette*, say, "happily" over. We would not be understood as saying that its termination was a particularly happy one, or what either party in the Church would have wished for. At the same time, we think few will deny that it *was* a happy thing that division took place when it did, and as it did, instead of occurring under circumstances which would probably have precluded all hope of future reunion.

For the information of friends interested in the subject, it may be well to explain how that division came about. The "minority" in the assembly considered, and still consider, that they had good grounds for complaint and for alarm. They regarded the fact that they *were* a minority as resulting, not from any want of sympathy with their views on the part of the Ceylon Church, but from a faulty system of representation. Though placed thus in a position disadvantageous and unpleasant, they endeavoured to make the best of it, and calmly to discuss, and, where necessary, to contest the various points occurring.

But as the debate proceeded, and when voting had shown how the two great sections actually stood, they saw that their position was likely to become intolerable. They perceived, in the impatient cries of "divide, divide," which emanated from the "Treasury Benches," unmistakable signs that a consciousness of numerical superiority was overriding sound judgment and moderation, and tending to the repression of free discussion.

Under such circumstances the Archdeacon proposed his resolution that the Synod of 1865 should be accepted, without amendment or change. The terms in which it was presented to the assembly were such as to force the irresistible conviction that the mover only ventured on them under the knowledge that an obedient majority waited on his nod, and that, as master of the situation, he could compel acceptance of whatever it pleased him to dictate.

The "minority," in taking this view of the Archdeacon's action, may have been mistaken. It has since been stated that the Resolution was introduced only as a matter of form in order to carry out the official programme, and that it was never intended it should be carried. All this may be true, but we maintain that the terms in which the Resolution was moved conveyed an idea exactly the reverse of this.

The impression created was, that without discussion, without any examination of particulars, without any opportunity afforded of amending what was considered defective, without any place given for suggestion of principles felt by many to be essential to anything like unity, the acceptance of the Synod of 1865 was to be forced on the Church.

Nor was there anything tending to alter or remove this impression in the

reception given to Mr. Jones' amendment by the majority, or by the President. The amendment "that the Assembly, not being fully representative of the Church of England, was not competent to deal with a question such as the formation of a Synod for the whole Diocese" was moved in no spirit of obstructiveness, but simply in self-defence, and it accomplished its object effectually, though not in the way that was expected or desired. But the opposition raised against it made the result inevitable. It was declared out of order, and the speakers who endeavoured to show its relevancy were repressed. It immediately became plain that the minority must either retire, or submit to be silenced on every question of real importance, and in adopting the former course they not only maintained their own dignity, but also, we believe, took a step which cannot fail to have a most important influence on the constitution of the Church of England in Ceylon.

The action of the minority is not to be understood as showing a desire for disruption and separation, but the contrary. If these were to be avoided, no other course lay open than the one they followed. They desire unity as much as any men can, but not a unity in which they are compelled to accept what they conscientiously disapprove. It must be unity which is founded, above all things, on truth, and then on mutual understanding and agreement. They believe that the view they take of great Church questions is that held by the great majority of Church people in the island, and they therefore demand that in any constitution which may be formed those views shall have due consideration, and the opinions of those who hold them be treated with respect.

We are not without hope that the Committee which has been appointed may do much in the way of helping to secure unity on a basis which all may accept, if all are content to be loyal in the first place to God's Word, and in the second to the Church to which they belong. We think it may remove many difficulties, and suggest many sound and feasible plans. But its task will not be an easy one. There is no use in concealing the fact that there are some points upon which the divergence of opinion is so wide that agreement is a thing hardly to be expected.

If these points are on both sides regarded as essential, if they are regarded as things which can neither be yielded nor compromised, what is to take place then? We suppose a Representative Assembly will have finally to decide whether continuance as one Church is, under such circumstances, possible, and the question will be one of the very deepest importance, and one involving most serious consequences. Well may all interested in the subject seek, on behalf of all who are to take part in these consultations, the guiding and teaching of the Holy Spirit of God!

There are other matters in connexion with the past Assembly which call for brief remark. The *Diocesan Gazette* comments unfavourably on the course adopted by the minority, including the C.M.S. missionaries and their delegates, and members of the planting community, in opposing the amendment which proposed that property received from Government should be held for and administered by a section of the Church rather than the whole. The missionaries in particular are reminded of their jealous conservancy of their own funds, and surprise is expressed that they should desire to interfere with those of others. To this it may be sufficient to reply that those who advocated a general guardianship of the funds as the property of the whole Church, did so because they had been led to believe that that, and that only, was what the Government were prepared to sanction. In a letter from the Bishop of Colombo to the Secretary of the C.M.S. in London, his Lordship, in giving his reasons why, in his opinion, unity should be preserved in the Diocese, made the distinct statement, "The Government, in dealing with us in the present disendowment, *recognize only one body, give what they give to all in common*, and require the common action of all receiving it." Nothing could be clearer, and it may well cease to be a matter for surprise that the minority took the view of the matter they did.

But perhaps it is well to go a little further. Mr. Obeyasekara's amendment came as a surprise. It was a long one, and, from its nature, complicated. It was by no means easy, even on its second reading, to grasp its details, or to perceive

exactly the effect of its provisions. Opposition to it, we believe, arose rather from these facts than from any strong desire to maintain principles at variance with it. We believe there were advantages lost to the particular churches in question, as well as gained, by the arrangement, but that is chiefly a matter for themselves.

Another subject of great importance, indeed that on which, indirectly, the assembly divided, is that of representation.

With regard to the correctness, or otherwise, of figures given by Mr. Jones in moving his amendment, and quoted in the protest of the minority, differences of opinion may exist; but we are inclined to think it will be a difficult thing to show that they were, as to the number of members of the Church of England ministered to by the chaplains and S.P.G. missionaries, much below the mark.

When, at Mr. Ffinch's request, those clergy present on the second day of the Assembly furnished him with a rough estimate, the total amounted, as we are told on the very best authority, to 15,000! Both the Bishop and the Archdeacon seem at once to have perceived that this was beyond the truth, and they, without hesitation, cut down the figure by one-fifth! But we doubt greatly whether the amended estimate of 12,000 is not itself at least one-third greater than facts warrant. If every person in the neighbourhood of a chaplain or S.P.G. missionary who has been baptized in the Church of England is to be reckoned, then we at once yield the point. No doubt there are 12,000 such persons, perhaps even the 15,000, but is this what is meant? It certainly is not the kind of reckoning which in the statistics of the Church Mission shows their members to be about 6000. Our belief is that the C.M.S. members include none but those and their families, who with more or less regularity, avail themselves of the Sunday services of the Church. We hardly think that the chaplains and S.P.G. missionaries, on the application of a similar test, will show larger numbers than those with which they were credited in the protest, namely 7800. Should they do so, they will have a rather serious difficulty to face. Returns furnished to Government, not by others but by themselves, exist, and in the Ceylon Government Blue Book may be consulted by any one who has a desire to do so. These returns for 1879, the latest published—show that the number of persons usually attending service in the chaplains' and S.P.G. churches, making all possible additions, is very considerably *under* 5000! The actual number, as nearly as possible, being 4750. Those shown in the Blue Book itself amount only to 4159. An estimate which allowed some 3000 beyond this, as given by Mr. Jones, is far more likely, in our opinion, to be correct, than one which claimed over 7000; or, if these 7000 exist, there is the official testimony of both chaplains and S.P.G. missionaries to the fact that but few of them are ever to be found within the precincts of the House of God.

We should very heartily rejoice if we were shown to be entirely in error, and if it could be proved that the Church of England has done so much more for Ceylon than we are forced to believe that she has accomplished; but, until that is done, we must content ourselves with expressing our belief in the substantial correctness of the numbers given by Mr. Jones, and our conviction, to a great extent founded on them, that the Assembly just closed did not fairly represent one at least of the great sections of the Church.

From the same source we also take the following, which will show with what deep and intelligent interest the Native Christians regard what is going on :—

MEETING OF THE C.M.S. PROVINCIAL NATIVE CHURCH COUNCIL.

(*From the Ceylon Edition of the C.M. Gleaner.*)

A Meeting of the Provincial Council was held at Colombo on July 7th, and was attended by C.M.S. Clergy and Lay Delegates from all parts of the Island in which the Church Missionary Society has stations. The meeting was to a certain extent special, and was summoned at the desire of Native members, who felt

that the proceedings of the Ecclesiastical Assembly might seriously affect the character and status of the Native Church, and that it was desirable to be prepared to adopt such course of action as circumstances might render necessary.

The Resolutions of the Assembly and the circumstances which led to the secession were fully discussed, and the future prospects of the Church calmly and thoughtfully considered. One from a Native layman met with warm support, namely, that a greater effort should be made to attain to a position of pecuniary independence, whether of the Church Missionary Society or any other Body, and so to be more at liberty to choose and follow in Church matters the course which duty might make clear.

A Native Church Sustentation Fund was started on the spot, and sums amounting in all to over Rs. 4000 were promised by the members themselves. The movement is a very important one, and we trust it will meet with wide approval and large support. We shall gladly undertake to receive and forward to the Treasurer any contributions of friends who desire at this time to assist our Native Christians in a noble effort towards entire self-support. We know there are many who will sympathize with the object in view, and we hope that such may be ready to afford material help in thus building up the Native Church.

Whatever may be thought of "an independent Native Church" in the ordinary sense of the term, implying freedom from existing ecclesiastical control and liberty to organize its own system or revise its own formularies, there can be no doubt of the desirability of independence in the lower sense.

In the various speeches, and of these some were very able, one feature presented itself very strongly, namely, a growing dread and dislike of innovations in ritual and doctrine. Men spoke of their own experience of heathenism, and did not hesitate to denounce things which some now regard as useful adjuncts to and helps in Christian worship, as tending to lead them back to the darkness and superstition from which the simple Gospel of Christ had set them free. These things they do not recognize as having any place in Scriptural Christianity, and with them, or with a Church which tolerates them, they declare they will have nothing to do. Would that our ecclesiastical rulers would look fairly and wisely at such facts. Would that they saw the necessity of putting their foot down firmly on every practice which lies open to such objections, and which places a stumbling-block in the way of earnest Christians. Sure we are that such a course is an absolute necessity if we are to have in Ceylon an undivided Church, and if we are to make the heathen clearly understand that our worship consists not in outward ceremonial and display, but in spiritual communion with God through our Lord Jesus Christ.

We shall look with anxious interest for the result of the deliberations of the Committee which has been appointed. The earnest desire of the Committee of the Church Missionary Society is that the new constitution may be speedily and quietly settled, the lines of the Church at home being strictly followed in all essential matters, so that the Anglican Church in Ceylon may be what the Church of England, with all its faults, and with all the errors of particular sections of it, has been and is, a faithful witness to the truth of the Gospel. They look forward with ardent expectation to the day when the Native Church, with its Native Bishops, shall receive the *mot d'ordre* of independence without loss of communion—"Be free, and fare thou well!" And they only trust that until that day comes—no opinion being here expressed as to the probable length or brevity of the intervening period—the pure and Scriptural Christianity which alone can make Ceylon a garden of the Lord may be steadfastly guarded by the mother Church from all adverse influences.

ON BOARDS OF MISSIONS, No. II.

WHEN in our June number we adverted to the propositions made in Convocation for the establishment of a Board of Missions, the consideration of the question had not extended beyond the Lower House. After many years of deliberation the proposal was at the last moment hurried through with a haste which to outsiders was most inexplicable. By what seemed almost a *coup de main* it was brought, without anything which could be deemed final consideration, under the notice of the Bishops of the Province of Canterbury who constitute the Upper House. We believe that we are not wrong in affirming that up to the present moment the Convocation of York has not expressed or been distinctly asked to express any opinion, or indeed been in any way formally or officially consulted. In point of fact, although it has been many years in contemplation, the project has not yet gained ground much beyond the restricted numbers who have been throughout the promoters of it. So few take cognizance of the proceedings of Convocation that it may be doing some service to our readers to keep them informed of the progress of this scheme, which is still in agitation.

We propose reviewing what has occurred from May 17th, when the question was discussed in the Lower House. The resolutions proposed on that day by Canon Wilkinson, which had been somewhat modified from their original tenour, were as follows:—

"1. That it is desirable for a Board of Missions to be constituted, consisting of Bishops, representatives of the Colonial Church, members of the Lower House of Convocation, and laymen. 2. That his Grace the Archbishop be requested to direct the appointment of members of the Upper and Lower Houses, and to invite the Metropolitans and Bishops of the Colonial Churches to elect, in any way that they may think desirable, representatives of the Colonial Churches. That his Grace be also requested to invite the Society for the Propagation of the Gospel and the Church Missionary Society to elect lay members, representatives of those societies, to serve on the proposed Board of Missions. 3. That the Prolocutor be requested to forward a copy of this report to the Upper House."

In the course of his address, the Canon called attention to a portion of the Committee's Report, which stated

"That nothing be done by this Board which shall directly or indirectly interfere with the great missionary societies, or the numerous associations established in connexion with the different missionary dioceses.

"That the Board, in the first instance, be prepared to accept a humble position, and to put forward no claims to attempt startling reforms, but content itself with such simple work as, for lack of such an organization, is at present left undone."

We cannot admit that there was much force in the arguments by which the resolutions were urged. It was stated, for instance, that every other body of Christians, except the Church of England, took up the work of the Church abroad "as an essential part of the corporate life and corporate action of the Church." The reference in particular to the Church of Rome was singularly unfortunate, for it is notorious that in that body a special department has been organized which has almost exclusive control of Missions, and that to a degree which might

fairly be considered to be unwholesome. It is an excrescence upon the ecclesiastical system of the Romish Church, managed with little, or no, reference to Episcopal authority. It was further urged that the new organization would be successful in stirring up interest in half the parishes of England which now do nothing for Missions. This would of course be very desirable, and is not easily, as a mere theory, to be gainsaid. Those, however, who have practical acquaintance with the subject will still entertain serious doubts as to whether a *vis inertiæ* which is proof against all appeals from Bishops and the persevering solicitations of organizing secretaries is likely to be overcome by the action of Convocation. The same remark would apply to the present ignorance on the subject of the Colonial Church and Missions to the heathen. This is unquestionably very great and extensive among those who are indifferent. But it is not for want of information, which abounds in all directions. It arises rather from the proved hopelessness of inducing persons who are indifferent to religion to take interest in a subject which pre-eminently requires spiritual qualifications in order to be appreciated. The utmost that Convocation could hope to effect, would be to issue fresh batches of pamphlets, circulars, and appeals, which would proceed from an authority itself almost wholly unknown to the large mass of professing Churchmen. The truth of this last assertion might be easily tested by any one who would take the trouble of inquiring among his neighbours and friends what Convocation is and does. We do not urge this in any invidious or offensive spirit, but merely as a fact that, except within very limited ecclesiastical circles, Convocation has yet to get itself recognized in English society. Among the middle classes and the poor it has not at present even the shadow of a name. Canon Gregory, in connexion with his remarks upon this question, called attention to the fact that

> Convocation, moreover, possesses no executive, and has neither the power nor the wish to create one; it could not therefore undertake any part in providing funds for the support of old Missions or the origination of new ones. This is a fact which must be kept steadily in view in any propositions which may be made for creating a Board of Missions.

Some very judicious and sensible strictures were made by Canon Pownall and Archdeacon Smart. The latter moved the following amendment which was negatived:—

> "That the duties of the Board of Missions be limited to enforcing the responsibility of the Church with respect to Missions upon all members of the home Church in such ways as from time to time may seem desirable."

With some trifling amendments the original resolutions were carried, and were taken to the Upper House. They were the fruit of eleven years of deliberation.

The following week (May 20th) the resolutions were taken into consideration by the Archbishop of Canterbury and twelve Bishops who formed the Upper House. The Bishop of Gloucester, supported by the Bishop of Hereford, thereupon urged postponement, that what he described as "a really complicated matter" might meet with due con-

sideration from their Lordships. He characterized the new scheme as "a complete modification—to use the very weakest word—of that which was formerly the deliberate judgment of the Upper House." It did not seem to be within the recollection of some of their Lordships that they had come to any resolution in former years. Eventually the subject was postponed, for, as the Archbishop remarked, it was evident that it would not do to settle off-hand "a very difficult and intricate subject, which from its having hung over for ten years showed that there were great difficulties to be encountered in dealing with it." It may be noted here that before the report had reached the Upper House, according to the Bishop of Gloucester, "the representatives of some dioceses had actually been chosen" to a body not yet called into existence! Plainly there are some persons more than ready to be the "Board of Missions"! * This cannot have proceeded from disrespect, but is a curious exemplification of the precipitate manner in which the proposed action of Convocation was being urged by the promoters. In the secular Parliament it would correspond to definite action and appointment of officers by a Committee of the House of Commons upon a Bill under their consideration before the House of Lords had even heard of the subject. Eventually the resolution for the establishment of a Board of Missions was postponed till the next meeting of the House.

The subject was again brought up in the Upper House (July 19th), when the Archbishop and eight Bishops were present. The Bishop of Gloucester then declared that he was not in favour of the proposal of the Lower House:—

He was afraid his reasons would be rather hastily excogitated, as he had not thought of the subject since the last meeting of Convocation, but, as far as he could remember, his objection was first on the matter of principle. It seemed to him that the resolution arrived at and acted upon by the Upper House had been entirely traversed by the action of the Lower House, and without any communication with the Upper House on the subject. He could not conceive a Board of Missions for the Church of England without every English Bishop occupying a place upon it, and if he took only that ground he should feel it his duty to oppose the resolution of the Lower House. He could conceive no reason whatever why that which was agreed to by the Upper House, and acted upon, should not stand. He thought after persons had been chosen in the dioceses it would not be easy to tell them their services were not wanted, as the Lower House of Convocation had taken the matter into their own hands. That was his first objection, and his second objection was that one of the great missionary bodies of the Church was strongly opposed to the Board of Missions as proposed by the Lower House. He thought it would be very unfortunate if at this period in the history of the Church they should find themselves in any serious difference of opinion with one of the two great missionary bodies. He could not conceive that this Board of Missions would have any real effect, and that, far from exercising a wisely directed and gently controlling power, it would rather bring about antagonism and animosity. He quite felt that the good men who had taken up the movement were sincerely attached to the spread of Christ's blessed kingdom throughout the world, and he would be the last to imply anything to the contrary; but he might, with great respect, doubt if they had done wisely in putting forward this agency, and if they had taken the right time for it.

* It would be interesting to know when, and by whom, and under what circumstances these representatives to a Board which might never exist had been so prematurely selected; also the names of those individuals already chosen who are to form the future committee.

We must confess that in the first objection of the Bishop of Gloucester we wholly sympathize. If there is to be a Board of Missions at all, which is to extend its operations throughout all the dioceses of the Church, it does seem to us unintelligible how those who entertain high views of Episcopacy could consent to the elimination of the larger portion of the Episcopate. Whether, however, high or low views are entertained upon this point, it would seem matter of prudence and common sense that if the Bishops are to intervene authoritatively in Missions it should not be in any partial manner but in their collective capacity, so that they should be amenable to the tribunal of public opinion for their proceedings, and that no imputation should rest upon them that while professing to be the Church they were after all only a selected clique. The object of a partial nomination may have been that the deliberations of the other members should not be overweighted by the whole body of the English Episcopate. In this there is some show of reason, but if once this notion is admitted, what becomes of the corporate action of the Church, and, indeed, of the *raison d'être* of the Board of Missions? The dilemma is one not easily to be solved. As to the other objections of the Bishop, especially those affecting the Church Missionary Society, it may be perhaps more convenient here to leave them as he stated them. The remarks of the Bishop of Gloucester were followed by an address from the Archbishop:—

The President said he wished to explain a document which had been placed in his hand. He expressed no opinion upon it, but would simply state what he believed was its effect. A deputation waited upon him at Lambeth on the 6th of July, headed by Lord Chichester, as President of the Church Missionary Society, who put the document now before them into his hands. The document stated that a considerable diversity of opinion existed between two sets of persons in the Church. One of them held the doctrine of non-interference among Protestant missionary societies working abroad, provided the body doing the missionary work could be considered in any sense a body advocating the doctrines of pure Christianity. There were also two ways in which operations might be carried out in Native Churches with a view of giving them a finally formal Episcopal position. One looked forward to a future Native Church independent of European control, as the end generally to be aimed at. Churches might be, not for localities only, but for particular races; for example, an Armenian did not wish, as a general rule, to make converts of any who were not by birth Armenians, while the Nestorians restricted themselves to certain races. The Syrian and the Coptic did not claim command over the whole district, but over persons who have certain blood in that district, and each Church looked to their own race rather than claim authority over an entire province. Native Churches could be established for Native converts, and yet the English residents in those districts might fairly claim to have their own ministrations, and to be presided over by their own countrymen. The other party held that the union of all races in one Church is essential; that as in England so in the East, you should establish a territorial Episcopate, which should have control over all persons who were within certain defined limits. They were totally different principles of action, and it would be difficult to discuss them in Convocation so as to acquiesce in the views put forward. Some, again, would begin with a missionary Bishop, while some would look upon the Episcopate as necessary for a work which was already in some degree developed. These were some of the difficulties suggested by the deputation which had met him at Lambeth.

It will be noticed that two most important points were noticed, not only in the Memorial but also in the speech of the Archbishop. One

concerned non-interference with those Protestant Missionary Societies abroad which were inculcating pure Christianity. If such interference were contemplated or attempted by the proposed Board of Missions, it would be the most mischievous endeavour that could possibly be imagined. It would be, too, as futile as it would be mischievous. The bare notion of such a contingency ought to make men pause before committing themselves to any scheme that might even remotely venture upon results so disastrous. The other question discussed by the Archbishop has already been partially ventilated in our own pages.* It is, however, interesting to find one in his Grace's exalted position recognizing and admitting the notorious fact that racial as opposed to territorial Episcopacy is no novelty in the Church of Christ. "The unchangeable East" has always admitted it. Copts, Armenians, and Syrians, all alike have their own Bishops for their own nationalities, and it is reasonable that it should be so. In Jerusalem itself we believe that there are at least five Bishops exercising jurisdiction over their own followers. It is no business of ours to estimate their respective claims territorially, if they can assert any, but it is notorious that they coexist, and there is no sufficient reason why they should not. If once this common-sense principle were fully acknowledged, which our own circumstances here in England prevent us from seeing the importance of, many anxious questions which now seem hardly to admit of solution, and which may be fraught with most serious evils to nascent Churches among the heathen, would be most readily and happily determined. What is of chief importance here at present to note is that in the judgment of the Archbishop, so far from the proposed Board of Missions being likely to suggest a satisfactory composition of these difficulties, it was improbable that there would be general acquiescence in the views put forward there. This is in the highest degree likely, for the question, instead of being in the hands of experts, would be for the most part decided by those whose acquaintance with the perplexing questions of foreign Missions must be of the most limited character. We do not for a moment dispute the value of a territorial Episcopate in a country like England, or even like the United States, where English is the prevailing language and where what are substantially English principles and habits obtain; but we draw attention to the needless complications introduced into Mission work by territorial arrangements which can, unless they are practically ignored, only be a hindrance, whether they are parochial or Episcopal. We refrain at present from quoting instances in the missionary field, but they are becoming frequent.† Some desultory conversation occurred afterwards among the Bishops present, in which it transpired, although the Bishop of Truro was not aware of the fact, that eleven years previously "a board for consultation had been formed, but it had never done any-

* "On Episcopacy in Missions," March, 1881.

† A curious instance has come to our notice even in England of the idle enthusiasm for territorial arrangements in what is really Mission work. A society has recently been established for promoting the Conversion of the Jews on parochial principles. We believe that there are only five parishes in the country in which there is a sufficient number of resident Jews to justify such a course!

thing, because there was no work for it to do. The body was to be a consulting body, but nobody had ever consulted it. The opinion of the Archbishop was that if they waited eleven years longer nobody would consult it." The Bishop of Lichfield thought that there was no such board, but it proved to be the fact that there was a board formed with lay members elected, of which Sir Michael Hicks-Beach was one. In concluding the discussion the Archbishop remarked that there were now practically four schemes for boards of reference, but up to the present time no board had been formed which would be accepted as final by all parties. The conclusion come to in the Upper House was that the resolutions of the Lower House should be sent back to them for reconsideration with reference to the former constitution proposed in the Report of Convocation, July 2, 1873, and adopted by both Houses in 1874.

It will be apparent that the scheme which had occupied the attention of the Lower House for ten years has thus come to naught. The Bishops did not endure with equanimity their elimination from the proposed Board. The reconsideration by the Lower House took place (July 21st, 1881), and was concluded in a sitting. It was virtually a collapse of the last scheme, and a return to the original propositions which had been accepted by both Houses seven years previously, but there were some fresh modifications. The following were the resolutions carried :—

"1. That this House gladly accepts the suggestion of the Upper House, that it should revert to the original constitution of the Board of Missions.

"2. That this House does not clearly understand whether the Upper House desires to adopt the original plan of July 7th, 1870, or the modification of that plan as adopted by the Upper House on April 28th, 1874, and by the Lower House on May 1st, 1874.

"3. That inasmuch as it was apparently found impossible to carry out the expanded scheme of April 28th, 1874, this House, while ready to accept either plan, suggests that the original scheme be now adopted, and that the Board consists of:— 1. The Archbishops and Bishops. 2. A number of Presbyters elected by Convocation, equal to the number of Episcopal members. 3. An equal number of laymen, elected by the different dioceses. 4. A number of clergymen and laymen elected by the missionary societies which might be willing to co-operate with the Board.

"4. That this House suggests that there be added to the Board, as originally constituted, a number of Metropolitans and other Bishops of the Colonial Church, acting in person or by their duly-appointed Proctors.

"5. That this House suggests to the Upper House that it is desirable for the Board of Missions so constituted to act usually through a committee appointed by itself."

From the conversation which took place in the Lower House it appeared that they did not exactly know what the Upper House wanted. They were not sure whether they were voting for what they thought best, whether indeed it was the original or the modified scheme. In the opinion of Archdeacon Palmer "the first resolution was absolutely unnecessary. It proposed to adopt a particular suggestion, and then the House went on to say that they did not know what it was." This, too, was the opinion of Canon Jeffreys. Canon Butler quoted a line of Dante, that "Haste mars the decency of act." We shall not

be exaggerating or misrepresenting the situation when we observe that the discussion was huddled up, and the interpretation left to the Upper House, through a great fear that if discussion were prolonged "the Board of Missions should disappear in consequence."

On July 22nd the matter was discussed afresh in the Upper House. There was some confusion in the minds of the Bishops themselves as to which scheme was to be adopted, but eventually that of 1874 was accepted, "postponing for future consideration any modifications of the same." The Bishop of London remarked that the laymen appointed would want to know what they had to do. The President remarked that that would be a matter for the Bishops to excogitate among themselves; it could be embodied in a circular. The matter therefore so rests for the present. Some sort of a Board will be summoned before long on the basis of the 28th April, 1874.

Of course a distinct conclusion has not been reached yet. The Board, when summoned, will probably occupy itself, if it proceeds to business, with modifications of its own constitution. It would be therefore premature to say what shape it will finally assume. Already a serious addition has been suggested of a number "of Metropolitans and other Bishops of the Colonial Church," who will, for the most part, be represented by their Proctors. This in itself constitutes a formidable accession to the number of the clergy, augmenting that body by at least doubling their number, and proportionately diminishing any importance that there might be in the lay vote. As a matter of general criticism it may be permissible to observe that it is difficult to see what particular fitness members of Convocation have over other clergymen for being nominated on a Board of Missions. Whatever functions, useful or otherwise, Convocation may have fulfilled in the Church of England, at no period in its history has missionary enterprise been one of them. It would be in vain to search for precedents of any kind in the former annals of the body, even if they were applicable to modern times. The members, whether they are official or selected, are not chosen for any aptitude or acquaintance with missionary subjects. Probably a search into the lists of missionary societies would show that the interest of very many members of Convocation with Missions is of the most languid character. It can only be in consequence of some sort of fictitious idea that Convocation is supposed to represent the Church of England that members of the Lower House would have any position upon the Board at all.

A more serious consideration, however, is the suggestion that "it is desirable that the Board of Missions so constituted do act usually through a committee appointed by itself." It is well that this has been disclosed. We have always been sceptical about the theory of the corporate action of the Church, which has been perpetually urged as the reason for calling this new body into existence. We have no doubt it has been a vision which has fascinated some persons, but more practical schemers have not lost sight of the notion of establishing a clique of their own partisans and dubbing that the Church. There has also been the felt necessity of finding something for Con-

vocation to do beyond general and somewhat desultory conversation on ecclesiastical topics. Still to some minds there might be a plausibility in corporate action. The idea of all our Bishops, surrounded by presbyters and laymen, sitting in august assembly, and solemnly deliberating on missionary topics, has its poetic aspect, even if realization were unattainable. This would be, if anything could be, the corporate action of the Church. When, however, we quit romance, and deal with reality, it is clear even to the promoters of the scheme that the vision is impracticable. Before, therefore, the Board is even constituted, there is the proposition that its functions should be discharged by a committee! This, of course, would facilitate business; but what would become of the corporate action of the Church? Once again the Bishops would find themselves shelved. In what sense would the new committee be superior to the old committees of the S.P.G. and C.M.S., which already comprise all the Bishops, with the useful addition of clergy and laity interested in, and conversant with, missionary topics? Surely the mere watering of the new body with some members of the Lower House of Convocation could only weaken, not augment efficiency. It is, however, in this Committee that is to be discovered the real acting Board. In its corporate capacity the Board is merely for show, the Committee will be for work. It is to this limited, almost self-elected body, that there is the notion of entrusting, so far as it can be contrived, the future rule and management of the Missions of the Church of England. How it could be constituted so as to command general confidence would be, we suspect, no trifling difficulty. What again will be the value of the decisions of a limited circle of this description remains to be ascertained. So far as the evangelical members of the Church of England are concerned it requires no particular prescience to discover that all that they can anticipate is, that, although in missionary matters they are the active working majority, they would upon a Committee of this description be in a hopeless and helpless minority. If this project were in an unguarded hour in any measure yielded to, the charge of their Missions would not impossibly fall into the hands of a clique of the narrowest and most hostile description (already apparently self-elected) who are now in the background, but might come well to the front when the time for action arrives.

K.

NOTE.

Attention has been called by a friendly critic of the article on "Unsettlement" to the statement on page 517, where the author of the "New Dispensation" speaks of "the worship of the Supreme Spirit as Mother being new." It seems that the absurdity has not even the merit of being a novelty, if that can be considered a merit. The notion is a plagiarism from the American infidel, Theodore Parker, among whose crotchets it may be found. Probably extensive acquaintance with works of modern European and especially American infidelity would reveal more fancies in the New Dispensation which are said to be new but are not true, and which are in reality no more new than they are true. Some of them, however, may be novelties to Calcutta Baboos. K.

NYANZA MISSION: JOURNALS AND LETTERS.

FROM the first, strange vicissitudes have marked the history of the Victoria Nyanza Mission. It has pleased God in His mysterious providence now to rebuke our too ready despondency, and now to disappoint our too ardent expectations; and no one can trace out the succession of events during the now nearly six years since the Mission was first projected without an increased sense of our sole dependence upon His mighty arm, and an increased assurance that no work for Him undertaken in faith and prayer shall be suffered to come to nought. First, in the earliest stages, we had unlooked-for delays, and sickness, and death. Then came the first reception of Smith and Wilson by Mtesa, with the bright anticipations it encouraged; which was immediately followed by the sore distress occasioned by the news that Smith and O'Neill had fallen. By-and-by, there was the safe arrival of other brethren in Uganda, and the good influence exercised on the king; and then we were staggered by the perils and perplexities occasioned by the hostility of the Arabs and the arrival of the French priests. Presently it turned out that the lives that had seemed in imminent danger were being spent in teaching chiefs and people eager for instruction; and then came the tidings of the relapse of king and nation into the open profession of heathenism. All through this present year, our scanty news has been doubtful and discouraging; and the long journals we now present tell almost uniformly the same story of hardship, and opposition, and despondency; while we are able to append to these our latest letter from Uganda, with the account of the successful conclusion of Mr. O'Flaherty's eight months' journey, and of the reception of the Waganda envoys by the king, which once more throws a gleam of brightness on the enterprise. As however we have again and again warned our readers against being too much cast down, so now we warn them against being too sanguine. Of one thing only are we both warranted and bound to be assured, that the seed which has been so faithfully sown in Uganda by the missionaries successively there amid so many difficulties will, and must, in God's own time, produce its appointed harvest of redeemed souls.

Mr. Mackay's journal begins in February 1880, a few weeks after the great demonstration in favour of the *lubari*, described in the letters printed in the *Intelligencer* of July 1880. (A letter of Mr. Mackay's of Feb. 21st appeared in the *Intelligencer* of November.) It will be borne in mind that all preaching and teaching had been forbidden at this time. The first extract deals chiefly with agricultural matters:—

From Journal of Mr. A. M. Mackay for 1880-81.

Saturday, Feb. 7th, 1880.—This week has been one of doing a variety of little pieces of work. The early hours of each day I have devoted to translation as usual. Helping Litchfield with the spade has taken a little time each day. The ground is hard as brick. Even a strong mattock goes with difficulty through it. Picking is required for every inch, as if the soil were shingle.

Then the hard clods have to be broken up singly, as a labourer would break up stones for macadamizing a road. Of course all such work is useless at present for sowing until rain comes on, and if it does not come soon the drought may cause much distress.

In January of last year I measured 5·60 inches at this station, while the same month of this year shows only 0·20 inch. As is to be expected, the great difference is not without a decided effect. Plantains are very dear just now, and gonja scarcely to be had. Chiefs on every hand complaining that they cannot feed their large retinues of wives, so they are sending them to their country farms to subsist there as they can. I have made many inquiries, and find it confidently asserted that famines are common in the country, when the people dig up the plantain-trees, and eat a semi-solid stuff found at the root of the stem.

A real dearth is, however, perhaps unknown, although I have heard that some die of starvation at such times. As Waganda neither sow, nor reap, nor gather into barns, except trifling patches or plots of sesamum, and are dependent almost solely on the plaintain, any failure of that supply by drought or disease would be attended with alarming consequences. The plantain has been said to be the curse of the negro in the West Indies, and so it is here. It extends half-way down the west side of the Lake, but is almost unknown in Usukuma. Even in Ukerewe there is not much to be seen.

A very coarse variety of red-skinned sweet potato is grown also here by the poorer classes, and by many chiefs for their slaves. In small quantity (as delicacies), peas, beans, ground nuts, and cassava, with a plant called *juni*, having large tuberous roots, like yams to the taste, are grown; but only richer men see such luxuries. Travellers have mentioned many other articles as being found in Uganda, e.g. pomegranates, onions, tomatoes, guavas; but these have only been imported by Arab traders, and runaway soldiers from the Soudan, and are grown almost exclusively by them. The king, of course, gets his table supplied with such delicacies. Large bulbs, like the mush melons found south, and a sort of white radish which never comes to more than leaves, are grown by the Soudan deserters. A small tomato is also found in the country, and I am told belongs to the place. The French Jesuits are, of course, growing a lot of garden vegetables. Our own attempts in this direction have generally ended in failure, from want of time to attend to their proper cultivation. Rice is grown regularly by the traders, and wheat has been tried. I believe, the country being one where coffee and tobacco are indigenous, and where Indian corn and rice grow well, that Europeans could raise anything—even tea and chincona, with wheat to their hearts' content. But one's exclusive time would have to be bestowed on the work, and means would be required to pay for the labour of one or two Natives to keep down the rank vegetation some months, and attend to artificial irrigation in others.

Had a day's work at tailoring to-day. Clothes I am almost out of, and have considerable difficulty in dressing in any degree respectably. A coat of checked tweed which Litchfield hung up in his hut one night in the way here, was partly eaten up, and partly built into the wall (earth) by morning by white ants. This coat he handed over to me, and I have succeeded in putting patches into the back of it, so as not to be very noticeable. I wish I had got some lessons in sewing before leaving England.

Sunday, 8th.—Continued translation this morning. Read with much edification a nice little work, entitled *The King of Love*, by the author of *How to Enter into Rest*. There are most beautiful thoughts throughout the work, and much I would seek to live in the realization of them. "God is never so far off as even to be near."

In the evening a swarm of bees settled in Pearson's room in a box, where some honey had fermented and overflowed its bottle. In trying to empty the bees into another box he had previously prepared for them, several got on the floor and got up my legs, stinging me badly. I have on every occasion suffered much from such stings on the way, and this time formed no exception. An hour after, although I applied vinegar to the bites, I was all over with nettle rash, and both my legs and one hand frightfully swollen, although I was not stung by more than four or five bees altogether.

Then we have an account of an extemporized magic lantern exhibition:—

Tuesday, Feb. 10th.—Most of the day I have been fitting up a magic lantern. Wilson had tried here to rig up a box to form a lantern, but without success. Soon after I came I made one which answered the purpose, but I had only semsem oil, which (perhaps chiefly due to bad wick) did not answer for more than a few minutes, the wick burning too rapidly. To-day I got a serviceable enough machine. The only oil we have is castor oil, and with that we made a fair preliminary exhibition this evening in the large house. I had also brought the screen (a linen sheet, about 10 ft. square) in my trunk. Castor oil gives a very respectable light when hot, but not equal to olive, still less to camphorated sperm.

Wednesday, 11th.—The great heat of the lamp last night caused the box to shrink and crack at every joint. To-day I covered it over with native leather, and improved the chimney, which consists of a couple of old Huntley and Palmer's biscuit tins, one laid horizontally on the top of the other, which is vertically tacked on to the wooden box. I made also a wooden base or stand for the lamp. We have two or three glasses intact, but no wicks. Still, by sewing together two wicks of Pearson's common Argand lamp, that want is overcome.

Thursday, 12th.—This evening we gave a magic-lantern exhibition to Mkwenda, whom we had invited with a batch of his men. They were intensely delighted with the pictures of animals, especially when I tried a little phantasmagoria effect.

Unfortunately the slides which I had ordered of Newton were none of them supplied, but a few dozen of very so-and-so Scripture views. Houses, &c., they cannot understand in such pictures, as only straw huts were ever seen by an Mganda. Pictures of much detail are also nearly useless in Africa, whether in a book or in the lantern.

Various entries follow, all of interest:—

Saturday, Feb. 14th.—Almost every day I have guns sent me for repair, but I now invariably refuse to look at them.

Sunday, 15th.—Heavy rain and thunderstorm overnight. Strange how my nervous system has got injured by this climate, quinine, &c. Each crash of thunder makes me quiver all over, while my heart is sent palpitating frightfully. Every medical man would order me home at once, but home is too far away for me to come back here ever again, and my work is not yet done, I believe, here.

Every day last week I have been going on with translating St. Matthew's Gospel, by the aid of my faithful pupil, Mokassa. We began at the New Year, but made little progress often for a whole week at a time. Now we have finished the first twelve chapters. In studying the sacred word, word for word, I see more beauty than I ever saw before, and I hope the Holy Spirit will bless it much to my own soul, and to that of my assistant. He often admits the beauty of the word of Jesus.

Sunday, March 7th.—In the evening went to see a host of sick people. The young woman of Kaitabarua's who had the severe gunshot wound in side* and hand is able to trip about nimbly, and is almost well again. Colds and coughs have been very common among the Natives for more than a month. Last week not a few have had attacks of bilious fever. No rain for a fortnight, and the ground again like brick.

Men have returned from the war with the Wasagara or Wahima in Mkoli's country, near Karagwe. An army was recently sent there to make a raid for cattle, women, and slaves. This time the Waganda have, however, met with a serious reverse, eight sub-chiefs being slain, and many men. It appears that they had seized a great herd of cattle, but had lost their way, when the Natives fell on them and put them to flight, slaying many.

I have frequently endeavoured to protest to the chiefs against the unrighteousness of such raids. They reply that it is the king's order, and that they cannot disobey. I fear, however, that this is an excuse they give just when it suits them. On a former occasion—that of the lubare

* See Litchfield's Journal, *Intelligencer*, May 1881, p. 278.

at Christmas—Mtesa said to me that he was not free to act, as his chiefs and elders and the women wished for the witches. May God give me opportunity to show the evil of this plundering system at court! It is a very difficult position this. At court they listen to what pleases them, and faithfulness is almost sure to meet with ill-feeling, if not hatred. On the other hand, to talk much outside court of these evils, which have the king's authority, one runs the risk of being regarded as a stirrer up of sedition and disobedience to royal orders. May the Lord give grace to know and do the right at the right time, and in the right place!

Thursday, 18*th*.—I have now got in type the first page of my translation of the Ten Commandments. I fear I can print only a single small page at a time, as there is a deficiency of the letters *k*, *z*, and *b*, which come in very frequently. This toy press is a trifling affair, but with much trouble and patience one may turn out some work with it.

Tuesday, 23*rd*.—M. Lourdel called. I took him into my inner room—my sanctum—which is tolerably comfortably fitted up, and gave him a cup of coffee. We had a long talk on many things. He seems to have a very poor idea of the Waganda—high and low. To my mind we have made our dwellings much more comfortable than these priests have done. They and we complain alike of being unable to get work done for want of hands. They have sent to Emin Bey for men; but the present state of the country on this side of Fatiko makes it unlikely that communication can be had that way for some time. Lourdel says that they repaired a few guns at first, but found the task so unprofitable that they handed over to Mtesa all their gun tools and fittings, so as to be free hereafter from such work. He seems to have found, as we have long ago done, that the Natives here regard the white man as made for the purpose of giving away valuables gratis. Waganda seem also to have told them that white men, of course, settle here because they have no place in Europe, and find this the most delightful spot in the world!

Thursday, 25*th*.—With second revision of St. Matthew's Gospel I have got as far as the fifth chapter. In the afternoon I generally have some work at the vice or forge. All evenings my hands are full with printing. I have now got the title-page, and the first four Commandments printed—i.e. four pages, only one page at a time. I am modest with my first edition, printing off only fifty copies of each page. Of course, much will have to be improved afterwards, but having the matter in type will be a great aid to getting a more correct rendering, as well as orthography.

A week after this, on April 2nd, as will be remembered, Mr. Mackay left Rubaga, and accompanied Mr. Litchfield across the Lake southwards, and on to Uyui. A letter from him from that place, dated June 9th, appeared in the *Intelligencer* of November last. On his return journey, he was detained some months at Kagei, waiting for canoes, and only arrived again in Uganda on Dec. 2nd. During these eight months Mr. Pearson was alone, and we therefore turn next to his journal.

Little that is interesting occurred in April and May. In June we have, *inter alia*, what is justly called a pitiful story:—

From Journal of Mr. C. W. Pearson for 1880-81.

Wednesday, June 9th, 1880.—To-day, all the king's sons save two were fastened up in a shamba on the road to the palace. The reason given was that they rob everybody they can. I fancy there may be a deeper reason that of the king's illness, for in case of his death, all except the one chosen for king are slain.

I give their names:—

Kuvewa	also called	Msanje.
Mahanda Kyondo. Ndaula.	„	„ Neude.
Chimera	„	„ Wachamu.
Katima Segamwenge.	„	„ Suana.
Luswata Mwanga.	„	„ Wasaja.

(Nine in all.)

The names of the princesses which I have been able to learn are—Nasuru, Nabaruga, Namukabia, Mugate, Makatima, Nakamanya, Kageri, and Nawate.

Sunday, 20th.—I was awakened early by Gomera, who lives near. He brought me a pitiful story. Gomera has been ill for some time, and for the last few days confined to his house. One of his daughters is in the Katikiro's harem, and hearing of her father's illness, she obtained permission from some one, but evidently not from the Katikiro, to visit her sick father. On her way she met with another wife of the Katikiro, who ordered her back, and on her refusing to do so, the other wife beat her, and went to the Katikiro reporting it. The Katikiro at once sent men, had her brought back, and ordered her ears and mouth to be cut off. They brought the poor creature to me this morning, a sight to move a heart of stone. The ears were cut off quite close, and the mouth cut away from the nose to the chin, leaving the teeth and jawbone bare. Blood was flowing freely, and the poor thing could not retain the saliva in her mouth.

I gave her a stimulant by means of a syringe, and then applied a styptic to the lacerated parts. The operation had been done by means of a slip of reed, and the cutting was jagged and torn. I could do no more for her than give them a wash to bathe the places frequently. I thought permanganate potash the best. I supplied Gomera with a glass syringe to feed her with, and promised to send in each day sufficient meat to make gravy for her, as eating is quite out of the question.

Tuesday, 22nd.—Gomera's daughter is progressing favourably. I send her in a portion of meat each day and they feed her with the gravy, using the syringe. When my boys came from bringing water they told me of a man whom they had seen with his ears, nose, and hands cut off. There are many men in the country thus mutilated. I believe there are many put secretly to death. I hear that many disappear suddenly.

My stock has mounted up to eight goats, three kids, and two cows. Our Father keeps us in daily bread. This is, *par excellence*, a life of faith. I find the greatest difficulty in obtaining vegetable food.

Wednesday, 23rd.—Went in to see Gomera's daughter. The places are healing slowly. I took in fresh medicine and a little meat for her. They are very grateful, poor things!

Then comes Mtesa's profession of Mohammedanism, and a picture of the horrors attending the return march of a victorious army in Central Africa:—

Monday, July 5th.—The events of last week (from Sunday, the 27th June), have been of a varied character. The little girl given me by Mtsea had a fever, which lasted two days. I had to sit up with her two nights. She is now nicely well again, and as happy as a bird.

The great event was Mtesa's open profession of Islamism. This was brought about in the following way:—

He had a dream, and saw ten moons with another moon larger and brighter than the rest, which went on waxing until it attained an enormous size. The ten moons then came and paid homage to it. While Mtesa was wondering what this meant, two heavenly messengers appeared to him, and with a look of anger, which made him terrified, demanded why he had ceased to say "Allah Akbar," ordering him if he wished to retain his prosperity and see his country increase, to return to his old custom and cry Allah Akbar every day, as directed by the Koran.

His wives readily persuaded him that he was represented by the large moon, and that soon ten kingdoms would come to him and beg him to reign over them!

Next morning he called a special private baraza, and related this dream to his chiefs. He commanded them all, there and then, to comply with the demand of the heavenly visitant, and cry out "Allah Akbar." This they did. Then he declared himself to be a true follower of the (false) prophet, and ordered prayers to be said each day in the little chapel that once echoed with the name of Jesus.

Now a man calls out Allah Akbar five times a day, and summons the faithful to prayers. The chiefs are now attended each by a boy carrying their mats and their kettles for ablution. I was astonished at so many coming to

our place to purchase paper. I sold a little, but finding out that it was wanted to inscribe Muslim prayers, I refused to sell any more, telling the would-be purchasers I would not sell paper to be spoiled with writing lies upon it.

What was more striking, Mtesa declared that since he had had the dream, and determined to follow it out, he had been healed of his long-standing disorder; and since he has been holding grand barazas, such as he used to hold years ago. He has removed the court from Chikandwa to Rubaga. When I saw him first after the event, he sat upon a chair (his throne), a thing he has not done for years.

The Arabs do not believe much in this conversion, but shrug their shoulders and smile. I think they know as well as we its deceitful character. The French pères are simply disgusted.

I fancy the reason for this is not far to seek. Some time ago, Kabarega fell upon some Wanguana who had gone into Unyoro, on account of their masters here, to purchase ivory and slaves, with cloth. (Guns Mtesa will not allow.) He (Kabarega) confiscated their goods. Well, a report got abroad here that this had been done at Mtesa's instigation, and he, afraid that they would bring no more goods to sell, turned Muslim. This appears more likely, since Mtesa said to the Arabs at baraza, "Now you won't be afraid to bring goods here to sell, since I am one of yourselves."

Sekibobo is near with the spoils of Usoga—ivory, cattle, and slaves. The number of women slaves stated to the king as taken was 1000. This is about one-fourth. The chiefs generally state about a quarter to the king, and divide the remainder amongst themselves and their dependents. They will likewise get a share in the number given in to the king.

I hear that the Wasoga made a brave resistance; many of them were slain; while the Waganda have lost great numbers. A quantity of those returning are wounded.

Friday, 16th.—A long file of Wasoga women and children, captives, were coming up to the palace, the king's portion. Five hundred there ought to have been, but hunger, fatigue, and ill-usage had reduced their number to a little over three hundred. I never saw such a sight before in my life, and never wish to behold such a one again. None of the women were young, many of them carried infants, some of which were born on the road. These miserable little starved specimens of humanity were in many cases tied by the arms round the mother's neck, the poor creatures not having strength to hold them. Such a sight! The women could scarcely walk, mere skin and bone; the ribs could literally be counted. They had had no food for days. All the young well-favoured women had been kept by the chiefs. These were Mtesa's share.

Mr. Pearson redeems a slave, and finds that "gratitude is an exotic in Uganda":—

Monday, July 5th.—I taught several boys how to bind books, roughly of course. I myself only learned from a book I had.

On my way home one day from the palace I saw some Waganda about selling a man. They jestingly asked me if I would buy him.

Poor chap, he looked downcast at the prospect of shipment to Unyanyembe, and at all the horrors of ivory-carrying, so I told them to bring him to my place. They did so, and wanted five doti of calico. I had some which Hamiss gave me, so I handed over the calico, and the man became mine. I then told them we English could not hold slaves, nor did we wish to do so; I cut the man's bonds, and told him he was now a free man. If he wished he could go home; but if he liked to remain with me and herd my cattle, I would give him good food, clothing, and protection, with an occasional string of cowries. He volunteered to stay, and I provided him at once with a couple of large mbugus, a mat to sleep upon, and a square of calico for head-gear. He appeared very thankful.

Some of the Arabs and Wanguana were wroth at me, thus taking a slave out of their clutches. However I told them that I was as free to liberate the man as they were to purchase him.

Tuesday, 13th. — The man whom I liberated, and who promised to stay with me and herd my cattle, made his de-

parture to-day. One of the boys found the cattle tied up on the road, and no man with them. Why he ran off I do not know. I treated him well and he seemed happy and contented. Gratitude is an exotic in Uganda.

More surgical and medical cases follow:—

Monday, July 19th.—I had many calls for medicine. Wakibi brought a young girl who had some excrescences growing on her face and side, somewhat like verracæ, but softer. I tied silver wire firmly round the base, and cut one open, finding it to contain minute white epizoa. I cut off all four. They bled at first, but I applied a styptic, and then a coating of collodion. A chief accompanied Wakibi, who wanted medicine for a feverish cold. I gave him a dose of pulv. Doveri.

When attending to a Msoga boy sent down by the Katikiro, bathing his head, I found on the back a contused wound of a serious nature. When the Katikiro's man brought him he merely said he was sick, and I thought the fever was brought on by starvation.

Judging he had an access of blood to the brain I cupped him, subsequently placing his feet in warm water. He appeared much relieved, and went to sleep; his temperature much reduced.

As I write this, shrieks of women are sounding from the executioner's across the swamp, four hundred yards distant. Some bloody deed is being enacted. Oh, what a country! Sounds of revelry from Rubaga.

Tuesday, 20th. — The Msoga boy seemed better in the morning; but during the day there was an access of blood to the brain, and a high fever set in. I applied an ether spray to his head, and did all I could to relieve him, but he fell into a death torpor, and at sunset died. He must have suffered dreadfully, poor boy. Some friendly Baganda, who lived near, came to carry off the body. I begged them to bury it, but they said they must adhere to the usual custom, as none but the chiefs and their families were buried. They said they would lose their heads if they buried him. The corpse was wrapped up in mbugu cloths, and they carried it to the swamp, where I suppose they threw it in.

I could not restrain myself at the sad fate of this boy, and of so many of the Basoga captives, torn from their peaceful homes to suffer and die in a strange land. O God! do Thou deliver this country from the power of Satan, and lift off the chains of slavery from these down-trodden children of Thine!

This cast quite a gloom over my household: my two Soudan boys were much affected. The Baganda took it all as a matter of course.

Wednesday, 21st.—I had to answer a lot of questions about the making of cloth; where rain came from; the population of England. When I stated the population of England to be about thirty millions, and of India three hundred millions, not reckoning other colonies, Chambalango simply told me I was a liar. They cannot believe any country to surpass Uganda in any particular.

Wednesday, 28th.—Mufta came early. Just after breakfast one of Hamiss' men came, having been stabbed in the nose in a fight with one of his companions. The wound was slight: I dressed it with muslin and collodion. I was then called to see his companion, whom he had stabbed in the groin, a deep stab, extending for six inches or more inwards. He was bleeding furiously, from an artery, I thought, as the blood was bright scarlet. I stopped the hemorrhage with an improvised *tourniquet*, and sewed up the gash. The bleeding stopped. I dared not to dissect the thigh for the wounded artery, as the wound was in a network of veins and arteries; but as the bleeding ceased upon compression, I thought he might be left in God's hands, inwardly praying that my efforts would be successful. I had done all I could. The man bore all with remarkable courage; he must have lost much blood. I gave him stimulants, and on my return home sent him some opium, enjoining perfect rest.

I had many calls for medicine to-day. I wish we had a skilled medical man here. The calls for medical aid are more than I can attend to, and often far beyond my skill. However, I do what I can to assist suffering humanity, leaving a great deal to be done by the *vis medicatrix naturæ*, or rather the Great Physician, as a Christian should say.

During the next two months Mr. Pearson, as will be seen, was much tried by lack of food. We now meet for the first time with the two boys who were afterwards punished for their adherence to the Mission and its teaching, and with others who asked for instruction. The translation of the creed, prayers, &c. into what Mr. Pearson now spells "Luganda" will be noticed:—

Friday, July 30th.—To-day my supply of the "noxious weed" failed. I feel rather sorry, as I think smoking has kept off many fevers. One by one my little luxuries have ceased; now only tea, coffee, oatmeal, and a little arrow-root remain, and they will soon end. Sugar I have not had for many months. Rice is done. Flour long since finished. However, the Lord be praised who gives me food, plain though it be, and keeps me well. Many Baganda have only one meal a-day: a veritable famine exists. I have heard of several cases of people selling their children for cowries to buy food. Two were brought to me, but I refused.

Saturday, 31st.—Repaired some of my scanty wardrobe. I have only two pairs of presentable nether garments. Some clothes I sold for food, others have succumbed to constant wear.

Tuesday, Aug. 3rd.—Mkwenda came. He wanted a book of Kisuahili prayers. He says that he does not want Islamism. I had not a book to give him, but I offered to transcribe some prayers for him. He has several Kisuahili portions, a book of Psalms, and the whole Scriptures in Arabic. He is decidedly in favour of us, but, like all else, lacking in boldness to express his opinions.

Wednesday, 4th.—Mufta came. He said that baraza was held in the morning. The question of Ramadan came up (the fast begins on Saturday), as to whether they should keep it. The decision *not* to fast was arrived at. So much for their Islamism.

Thursday, 5th.—Mwanakulya came. He was begging for books. He pretends to us that he wishes to be a Christian, and yet is a most "active" worshipper at the Islam prayers. He, like the rest, is afraid to speak out his mind.

Friday, 6th.—Two of Mkwenda's boys, Luta and Mukasa, came. They were taught to read by Mr. Litchfield, and after his departure they came to me to continue reading. They brought a *kivande* (wooden board used for writing on), and I wrote them out the Creed and Lord's Prayer in Kisuahili, explaining both to them. I wrote out a short prayer in Luganda for them to use every day: "O Father, give me Thy Holy Spirit, for Jesus Christ's sake." May the prayer be offered up sincerely, and be heard and answered!

I find myself growing more proficient in the language.

Saturday, 7th. — Mwanakulya came and begged me to have prayers with him; so Mufta, he and I went into my bedroom. I chose 1 Kings xviii. for our chapter, as most likely to influence Mwanakulya's wavering character. We read in Kisuahili, which he understands. We then had prayer. I wish I could have a better opinion of this chief's honesty of purpose.

Sunday, 8th. — I gave Mukasa and Luta a Scripture lesson, my own boys listening. I have great hopes of these two youths. I find myself more able to explain the Book to them. May God open my lips more freely!

Wednesday, 25th.—Another fortnight's mercies. Health has been good, save that I suffered intensely with my eyes. I feared that I was going to lose my eyesight, but in answer to prayer they grew better.

Food, too, I have not lacked. I had my faith sorely tried, often having no food, and nothing to purchase with in the house. The Promises held good, and God has been as good as His word.

A few days ago, M. Livinhac, Superior of the French Mission, sent me some coffee, and a day later a portion of their wheat harvest. The grain is very fair, but my own is much better. I expect to cut my own wheat in a day or two. I made some wheaten cakes. They were of course, very coarse, but sweet and good. I enjoyed them very much, and feel better for a change of food. This everlasting diet of meat and bananas is very trying.

Rain fell to-day for the first time for months. The country needs rain greatly. Food is exceedingly scarce. A bunch of

bananas, which formerly cost twenty or thirty cowries, now costs ninety to one hundred.

My people are getting well on with reading. I have now daily prayers in Luganda. May my efforts to lead these lost sheep to Christ be blessed by God!

Mohammedanism apparently still flourishing. However, many of them who profess to keep Ramadan eat privately. I had no idea that so much was known about Islamism here.

Had several applications for Arabic Bibles. Supplied all who came.

Saturday, Sept. 11th.—My life has been of such a monotonous character that nothing worth recording has happened. I may, however, give a *résumé* of the principal events.

Mtesa still remains a professed Mohammedan, and the chiefs copy all he does. He is, however, coquetting with the Roman Catholics and Arabs, playing one off against the other. He holds baraza rarely. I have been occupied too much, with cultivating and teaching, to go to court much. I went many days and no baraza was held. M. Lourdel, of the French Romanist Mission, sees the king often.

I have the greatest difficulty in procuring food. I have a very small quantity of shells left, and no cloth. Clothing has gone, one article after another, until now the question becomes serious. Occasionally I have a few bananas sent me by a chief, but this is rare. Some of the sweet potatoes which I planted have come up, and given us a meal or two.

Mtesa knows the state I am in and yet sends no food. He owes me shells for cloth and gunpowder which I sold to him. Though I am even doing work for him, yet I get no food. We English are treated ten times worse than these rascally Wanguana and Arabs who are ruining the country. For what they bring—poor cloth, wretched guns and gunpowder — they get ivory, cattle, slaves (the flower of the country), food, and all possible honour. But after getting possession of everything worth having, which we have brought, I remain here alone and cannot get food for one meal from king or chiefs. The ground we have is ridiculously small, even when compared with what the poor people have. But "I hope in God." He will not suffer us to be in want. "In the time of famine they shall have enough;" and on that promise I rely.

As to the prospects of the higher object of our Mission. I have one "neophyte," Luta, the son of Kaugao, one of the highest chiefs. He comes every day regularly to read, and I believe the Holy Spirit is operating in his soul. May he be the firstfruits of Buganda to Christ! His friend Mukasa has gone to his home in the country.

Sunday, 26th.—Nothing of importance has happened. The details of my daily life are of too dull and uninteresting a character to record.

Food very scarce, and nothing to buy with. For one or two days we were in great straits, but the good Lord sent enough. Mufta asked Mtesa for some of the shells owing to me. He promised to send them; but after waiting and hungering some days, he went again and told the king if he did not send me some food, or something to buy food with, I and my boys would be found dead. This frightened him, and he sent 2000 cowries (10*s.*), adding that he would send all when his wife who had charge of the shells came home. Chambalango, whom I had attended, as well as one of his wives, sent me a goat and a few bunches of bananas upon learning the destitute state that I was in. One of the Native workmen whom I had taught a few things brought me a goat. Two other goats came from the Katikiro for repairing and re-silvering two mirrors. I simply placed my destitution before the Lord and He sent me food in a most marked, unlooked-for manner. To Him be all the glory!

Bananas are now one hundred and thirty shells per bunch. Even the Arabs are in want. Mtesa won't pay them, and they are eating up all their profits: some are actually selling their ivory for food.

Luta, son of Kaugao, chief of Beramesi, comes regularly to read and write. I believe the good seed has taken root in his heart. Mkwenda always comes on Sundays, and often on week-days, to prayer. I have the Lord's Prayer, Creed, Psalm xcv., the Prayer for Peace, for Grace, that of St. Chrysostom, and the Decalogue, translated into Luganda. I can thus sow quietly, as we are no longer allowed to have services at court.

Two or three weeks now elapse without any entries in the journal. Then Mr. Pearson again takes up his pen, though he has little to tell but what is saddening and discouraging, including the persecution of the two lads and the "chapel-keeper":—

Saturday, Oct. 16th.—I again take up my journal. I have had no heart to write it lately. Since I last wrote I have been reduced to great straits. I could get no food. Everything possible had gone for food, and I was brought to not having a yard of cloth or a shell in the house.

I wrote a letter to Mtesa, and it drew three thousand shells (15*s.*) from him. I feel very angry with the king's thorough heartlessness. M. Lourdel, of the Roman Catholic Mission, was in court when my letter was read. When baraza was over he came to see me, and upon his return home M. Livinhac sent me nine thousand shells. This will keep the wolf from the door. Several times I have been sorely tempted to leave for Kagei, that I might get food. But the thought of leaving our Mission without a representative made me resolve to wait patiently and bear with all.

Nothing but reports of "blood." Five more men were burnt alive at the executioner's opposite a few days ago for alleged adultery with the princesses, Mtesa's daughters, who are as bad as himself. I hear also upon good authority that human sacrifices are still offered up. I have seen Mtesa once at baraza since I last wrote. I am living a very quiet life, teaching, studying the language and translating, besides cultivating extensively.

Five days ago a mail arrived from Usukuma. News from England up to May last (1880), with newspapers, magazines, &c., &c. I was most thankful. The last letter I had from my home I got at Kagei last year, of the date of May, 1879! I think the Arabs are not far wrong when they call this place *kaburi* (the grave).

Monday, 18th.—I will stay until I am expelled, *Deo adjuvante.*

Sunday, 24th. — Sent the letters to Said bin Hajid. Mkwenda and his *protégé*, Luta, came, and we had service in Luganda and a Scripture lesson. He remained until afternoon, and I improved the time by talking about the things in Buganda needing reform, and of the only means of having the country blessed and prosperous. The great evils of slavery, polygamy, and attendant sins.

Mkwenda does not care about it being known that he comes to prayers. It is as well that the tender plant be nursed first. When I feel assured that he believes in Jesus, I shall urge him to confess Him boldly.

Sunday, Nov. 7th.—On Thursday I heard that Majassi, captain of the palace guard, had made an accusation to the king, against Mukasa, the keeper of our late church (now mosque); the occasion being that he had refused to clean some guns. However, I heard on Saturday that the real reason was that he had refused to go to the Muslim prayers when the chiefs went, and that he had said the religion of Jesus, which the white man taught, was the only true one, all others being lies. He was taken before Mtesa; and Majassi also said that he (Mukasa) had given one of the king's pages to Mr. Mackay, who had taken him to Usukuma to sell him; also that a boy named Kisnaka, who came ill to my house to have attention, was given to me by Mukasa for the same object.

Mtesa said such *chejo* (pride or obstinacy) must be put down; so Mukasa was led off and is now in the stocks. This is the first case of open persecution against an Mganda.

Monday, 8th.—News came early that my two pupils, Luta and Mukasa, had been seized, and sent off bound to the country. More persecutions. I could not, during the day, obtain any definite information about them.

Thursday, 11th.—Mukasa, the church-keeper, liberated.

Friday, 12th.—The Belûch, Ismail, came in the evening for a private talk. He said that he wanted to be friends with the English, as he had found the Arabs and Wanguana such rascals. I doubted his honesty, and thought he had been sent by Mtesa to spy, so I shaped my words accordingly. I told him that if he was a faithful and true man he would make a much better living in the service of Europeans than he was doing at present. I said that a man like him, who knew the country, could command

good wages if honest and true. He assented to this, and offered his services should we need any one to go to Zanzibar for supplies, adding that he had made up his mind not to traffic in slaves any more. I said our object here was a purely spiritual one; that we came solely to benefit Buganda, at a great sacrifice and expense; that we had no political motive. I added that we were the king's best friends, and that Mtesa would be wise to encourage us and other Englishmen to come and settle in his country. If he came to spy he went away without learning anything that he could use against us. Never did I feel the necessity of grace to walk circumspectly so much. Truly we are in the midst of foes. A wife of the king led off to execution to-day.

Saturday, 13th.—Hamiss sent me a goat, and Wakibi a load of bananas. My daily bread is constant.

Sunday, 14th.—Passed part of the day translating, and found a great benefit to my own soul from seeking out the value of the words. May the Master bless and own my labour, enabling me to do it well, and to His glory!

Alas! now I have no scholars. The interdict is still upon our teaching, and no one comes since Luta and Mukasa were taken off. Lord, clear the way. Give me an open door. Do Thou indeed enable us to light Thy candle in Uganda which shall never be put out.

Sunday, 28th.—I hear that my two scholars, Luta and Mukasa, are confined on an island in Lake Wamara, Mittiana, Mkwenda's country. Well, no one can take from them what they already know about the one true God and His glorious salvation through Jesus Christ. I pray that they may teach others even there. Some say that the king ordered their imprisonment, others that it was at the instance of Mkwenda, and that a charge was trumped up against them of entering Mkwenda's harem. From the diversity of reports, even from the different reasons Mkwenda has himself given, and from my knowledge of the lads, I cannot believe but that it was solely on account of their professing Christianity. Of Luta I am sure that the Holy Spirit had touched his heart.

Then follows a graphic narrative of Mr. Pearson's labours and difficulties in putting up a flag-staff for the king:—

Sunday, Nov. 28th.—On Wednesday last we raised the mast. We accomplished this by means of my tackles and some long trees which the Baganda brought. Considering the means at my disposal, I consider it quite a feat to have accomplished the lifting of the mast. It is close on one hundred feet high, and by far the tallest flagstaff which Mtesa has had; and, if I may believe general testimony, by far the best made. No small amount of jealousy was shown when Mtesa praised my cleverness.

The Wanguana are very jealous, and Tola, a Malagassy, who has made all previously, particularly so. I had great trouble with the chiefs, each of whom wanted a finger in the pie when the end came, and it was with the greatest difficulty that I could get my plans carried out. When the mast was raised, the flag flying, and guns firing, Mtesa sent out to ask what I wished—did I want ivory? I said I did not come to Uganda for wealth. He then sent out presents of cloth and cattle to the chief to be distributed amongst the workmen and those who had helped; and, as usual in such cases, those who had done least got most, and *vice versâ*. Mtesa sent me a load of cowries (I suppose 10,000) to buy food with.

In the evening a man came saying that the flag would not come down. I was too tired to go to the palace again, and said I would go in the morning. Some foul play had been done. Next day, Thursday, I went up and found the halyards twisted and jammed aloft, so that the flag would not come down. I did not like the idea of climbing, as much from its being *infra dig.* as from suspicion of foul play. I had no confidence in those below. Tola, the Malagassy, volunteered to go up and send the topmast down, and as he seemed anxious to help me I consented. For one thing, I felt sure those below would not carry out my orders. Such is the jealousy. Tola, therefore, went up, but followed his own plans, trying to take out the bolts without first lifting the weight of the mast off them by the mast rope. As this was rendered impossible, on account of the way I had arranged

all, he came down unsuccessful. Then he, and some chief instigated by him, said that my work was a failure, and proposed to cut the whole affair down. I resisted this strenuously, saying that I had provided simple and easy means for lowering the topmast, as it was done on board ship.

I returned home sick at heart with so much jealousy and ill-feeling, and tired in body. Next day I was unfit to go to the palace. I heard in the evening that Tola had again gone up the mast, and by means of main force, and cutting away a portion of the wood, had got out one of the bolts, but he had failed to send down the topmast. He had been saying all sorts of evil against us, and that if he had been chosen as before to erect the mast he would have done it much better.

I determined to go to the palace, take my boy Johar and Mufta to attend to the ropes below, and, through God's help, finish the work in spite of all opposition—for the honour of Old England, to say the least.

I prepared my plans overnight, and next morning I was up at the palace before sunrise. I humbly asked Divine help, for I felt far from being equal to the occasion.

On reaching the head of the lower mast, seventy odd feet from the ground, I found that Tola had made shameful work, with the but too-evident intention of ruining my work. He had got the bolts out, but had made such an enormous knot on the mast rope that it would not pass through the hole, but became jammed. So sure was he that his mischief had spoiled my efforts that he had taken the bolts home to his own house, ready for the mast *he* was going to make, advising the chiefs to cut the mast down. I however promised the first man that laid an axe to it a good thrashing, so no one did so. It was almost impossible, but my sense of honour made me work on. I had to descend many times, once through a storm, again through the excessive heat. Working slung in a rope seventy feet above the ground in tropical Africa I found to be no joke.

I made some wedges and loosened it considerably, but as evening came on I became dubious about succeeding, and the people about the court began to think the Mzungu was *hors de combat*. However, the last attempt, collecting all the idlers of the palace and taking some desperate pulls on the rope, succeeded, and the mast came down to my great joy. All congratulated me.

I got the mast safely down on the ground to repair the mischief. I will send it up again on Monday, D.V.

Mtesa sent me food out during the day. Tola is discomfited and his sorry, knavish scheme frustrated. The Lord be praised!

Monday, 29th.—Rose early and went to the palace. To my great annoyance, Tola had been there before me, and had again done mischief by cutting the English rope which I had given to the king. It is impossible to replace this. I was called in to the king, M. Lourdel as well. I took the remnants of the rope into Mtesa, and told him how Tola had tried to destroy my work. I said that Tola should be forced to make it good. Mtesa said, "Yes; it was bad work, through *bujja* (jealousy);" and sent a man to order Tola to pay four cows fine. Also, at my request, to demand the iron bolts which he had appropriated. I also asked him to give orders that no one should be allowed to interfere in the arrangements I had made about the mast. This was also granted.

Mtesa was in a very good humour, in the midst of his countless wives. He questioned me about England, and said that he wanted European workmen to come to Buganda to work for him. I answered that Europeans, if they came, could not stay long on account of the climate, and that it was best for him to send some of his Native workmen to Mr. Mackay to be taught. I praised them, saying they were apt to learn, and even in one year they could gain much knowledge. Added to this was one great advantage, they would be his own people, and he would have them always in Buganda.

I saw that all he said was merely out of compliment: he wished to conciliate me. Words are cheap; let him *show* that he wants Europeans by treating those decently who are already here.

Wednesday, Dec. 1st.—Went early to the palace. I got all ready for sending up the topmast in the cool of the evening. Spent most of the day at the palace. In the evening I sent up the topmast. I had great trouble and no

little danger; the Baganda are so stupid and thoughtless. At any rate, through the good hand of our God, I succeeded. This is a triumph over those who wished the Englishman ill. I reached home very late, tired out, every bone aching. Queer missionary work!

Thursday, 2nd.—Again I went to the palace. Baraza was held. Mtesa called me forward, and questioned me about the mast and other things. Religion he now never talks about. He has to my mind trifled with God. He knows how a man may be saved, and wilfully rejects it, preferring the lusts and pleasures of this world to Christ. I have him continually in my prayers, and when we have household service we always pray for him. May the Merciful One have mercy upon him!

In the evening I put the remaining bolt in the mast, and finally fixed the ropes, stays, &c. Some time after I left for home, Mtesa came out and inspected the mast. It pleased his majesty, who pronounced it beautiful—far eclipsing all the masts that he had had before.

On Dec. 3rd arrived mails for both Pearson and the French Mission, the former sent on by Mackay, who had at last succeeded in getting across the Lake. Pearson shows Mtesa the *Graphic* picture of the Queen's reception of his envoys. Mtesa talks of visiting England:—

Friday, Dec. 3rd.—I was surprised in the evening by the appearance of an Mngwana who brought a mail. Mr. Mackay had arrived at Ntebe, as well as the Père Levesque, of the French Romanist Mission. I learnt that the rest of their party, viz., three pères and Mr. Charles Stewart, a Romanist Scotchman, had gone to Ruoma to settle there.

Saturday, 4th.—Went to the palace. The Père Lourdel and I had a private audience of the king. I showed Mtesa the picture in the *Graphic* of his batongoli. He and his wives cried out, *Kitalu! Kitalu!* (wonderful! wonderful!) The men Sabadu, Namkadi, and Kataruba were recognized by the pages. I told him how they had been received in England, what they had seen, and what honour had been paid them, the Queen sending them back in one of her own ships. At this Mtesa expressed his gracious pleasure.

I then asked for men to bring on Mr. Mackay and the little goods which he had brought for food. M. Lourdel did likewise for his *confrère*.

These were granted, Mtesa also giving each of us a cow. I have not yet seen the cows he promised me for making his flagstaff. Mtesa's promises have one certainty about them, they are sure to be broken.

On my way home I visited the king's Mhima herdsman. He is suffering from chronic rheumatism, I am afraid too far advanced to be cured. Whilst there I spoke to them about the brotherhood of men and the Fatherhood of God, and showed them how foolish and wicked it was to trust in sorcery and idols when God had provided salvation for us. They listened attentively, saying my words were good, better than Islam.

Monday, 6th.—After breakfast I was talking with some visitors, when a messenger came summoning me to the palace. I dressed and went immediately. On the way there I was met by page after page, hurrying me on; however, I could not go fast, aching as I was. I wondered what was in the wind, having in my mind half a presentiment of evil; one never knows what may happen here. One of the pages, whom I know well, told me that it was good.

Upon my arrival at baraza I found all the chiefs there, M. Lourdel, of the French Mission, and many Wanguana. Mtesa motioned me to sit beside him, and then said, to my astonishment, that he had determined to go to England! I could scarcely believe my ears. However, he seemed to be in earnest, and the chiefs were all willing. He asked me many questions, whether he could get workmen to return with him; also about the road, the time of year, &c. He had asked M. Lourdel if he should visit France. M. Lourdel, however, did not reply, but said to me, *sotto voce*, in French, that it would be better for Mtesa to visit England, considering the anarchy now in *La Belle France*.

The king and all appeared to be really in earnest. He even appointed his mother, Nyamasole, to reign in his

absence, and the chiefs were selected who should accompany him.

I agreed with his proposition. I thought if he would go it would at once give a death-blow to Romanists and Arabs, and thus put a stop to the slave-trade. He would of course take ivory.

On Dec. 14th Mackay arrived at Rubaga. Of the negotiations and discussions of the next two or three weeks both brethren give full accounts, written independently, but agreeing at every point. We give Mackay's as being rather the fuller of the two. It will be seen that they took advantage of the presentation of the Society's letter and of a small present Mackay had brought with him to ask for a distinct assurance that liberty of conscience would be recognized in Uganda, but without success; and even Mackay, usually so sanguine, writes in heaviness of heart:—

Mr. Mackay's Journal.

Thursday, Dec. 16th.—King held baraza in great hall, and received the Frenchmen in state, as also the messengers from Ruoma. The Frenchmen gave presents of gunpowder in kegs and in tins, guns, caps, bullets, military suits, a drum, and sundry small articles.

The party which is now at Ruoma's had given that king a large present of cloth, guns, a revolver, gunpowder, &c. Every one of these things Ruoma sent on to Mtesa by some of his own men; these accompanying me. The revolver alone he kept for himself, asking me most imploringly for my revolver, offering me ten boys for it, promising me also a road to Mirambo's, or anything I liked; and when all these were declined by me, he tried hard to get me to exchange the one he got from the padres for mine. But I was inexorable, saying that I would give such a weapon neither to him, nor to Mtesa, nor to Mirambo. Ruoma's object in sending the presents to Mtesa was to ask his aid to fight against (i.e. spoil and murder) Chigaju—the King of Buchosa and Kome, while he asked me to write a letter from him to Mtesa, begging the Baganda fleet. I flatly refused to do so, saying that we white men came to bring *peace* into the country, and not war.

Mr. Pearson and myself agreed that we had better not attend the reception along with the Frenchmen, as we resolved to give no present of anything in the shape of arms or ammunition, and the contrast between the presents by the Frenchmen and by us might prove unpleasant.

Saturday, 18th.—We read Mtesa a Swaheli translation of part of the Committee's letter, informing him that his men had reached England, and had been received by the Queen most graciously. The photographs pleased him, and he recognized at once both Wilson and Felkin.

Our present to Mtesa consisted of a few doti of coloured cloth, two fine large knives, and a score of flags of diverse colours. We explained that the flags were international, and none of them English. (They were a set of the ordinary "commercial code.")

Mtesa said that the fact of his men being so well received in England raised in his mind the longing (*tamaa*=lust) to go there himself; but he said the Arabs asserted that he could not reach there. (This is not true, for the Arabs have always in court told him that he would find an open way, and that the English would be so overjoyed at the honour paid them by his condescension, that they would bring at once a hundred large ships to Zanzibar to convey him to London.) I merely said to him, "A great man can overcome difficulties."

We got a present of a pot of beer and three goats, and came home. Same evening Mtesa had the letters (from Committee, and from Wilson and Felkin) re-read to him by Mufta.

Monday, 20th.—Baraza was held, but neither of us was at court. M. Lourdel is reputed to have read to the king the Committee's letter, while the photos were handed round to the chiefs for inspection. Discussion is said to have taken place as to giving us a piece of ground, the king having heard that we meant to ask him for such. It was de-

cided to wait until his Majesty should see what presents Stokes and the "earls" will bring him!

The Frenchmen have told us of a rumour that our Queen demanded of the envoys that Mtesa give us a piece of ground where all English comers may settle; also that many English are coming to Buganda. Mtesa will see that there is nothing to any such effect in the letters we produced from England.

Tuesday, 21*st*.—Mr. Pearson went alone to court, but no baraza was held. He met P. Livinhac there, and heard from him that it had been decided by Mtesa and chiefs not to grant us a piece of ground, as we should certainly eat up the country in time.

Before I came Mr. Pearson had decided on requesting from Mtesa a piece of ground on the Lake, as a reward for his work in erecting the flagstaff—the king having offered ivory for his work, which Pearson refused. We talked much over it, agreeing that if the Mission is to be continued in this country—our fund being a deficit, and subscriptions very few, while supplies are most irregular and expensive—it is indispensable for us to have a piece of ground sufficient to raise plantains and other commons. The patch we have is smaller than many *bakoju* (serfs) have, and we have no water in it, while our tenure of it has always been so uncertain that we have had little encouragement to lay out even what we have. Hitherto the most of it has been merely a paddock for the goats to graze on. While I was in Usukuma Mr. Pearson has been working hard with his servants, raising a little wheat and maize on a portion of the ground. Wheat grows, but the stalk is short, and the grain small. Indian corn (maize) does better, and yields three or four crops per annum, while the return is more than a hundred-fold.

Wednesday, 22*nd*.—Mr. Pearson and myself went to court, where we found MM. Levesque and Lourdel. The latter goes every day with some drug for the king. It would be a farce to call his mixtures "medicine," for none of their party have any idea of medicine.

After a little the court opened, and, there being many chiefs present, we were seated in the very back corner—i.e. behind them all.

Mtesa began asking his chiefs a host of questions on the gods of the country Some under-chiefs had returned from plundering in Busoga, and the charms which their sorcerers had taken with them were presented to his Majesty. This was probably the occasion of Mtesa's asking his chiefs, "Which is the greater—the king or the lubare?" Some said the king was the greater, others said the lubare. Talk continued on the matter for a long time, to little or no purpose, as all the chiefs are profound sycophants, and echo everything Mtesa says, although one moment he said that their own gods were nothing, and Katonda all in all, and next moment that the idols and sorcerers had divine power.

Mr. Pearson then asked if anything would be done to any one who embraced Christianity. Mtesa replied that there were many old people (women chiefly) in the country, who had power, and these would be sure to kill any one who despised the gods of the country. Mr. Pearson replied that he (Mtesa) was King of Buganda, and that if he gave the order that men embracing Christianity were to be let alone, no one could touch them. Mtesa then said that if any one went to the Muzungu to read he surely committed no criminal offence. "To read," he said, "is not robbery, and one could not be condemned for that." I then explained that merely learning to read was not to embrace Christianity. I said, "If a man becomes a Christian he will know that the religion of the lubare is false, and hence will not be able to attend court when any of the lubares make a demonstration there. If a man is baptized—either a chief or a common man—will he be punished for refusing to join in the ceremonies of the lubare?" To this no answer was given, but talk was continued on the powers of the gods.

"What is Nende?" asked Mtesa.

Kyambalango replied, "Nende is a man—Nende is a god."

Katikiro said, "Nende is an image."

"Sekibobo," said Mtesa, "what is Nende?"

Sekibobo is one of the three greatest chiefs. He was sitting a little behind, as he was troubled with catarrh, and etiquette forbade him to sit in his usual place. But before Sekibobo could make up his mind, not as to what Nende was, but as to what answer would please the

king most, Mr. Pearson, who was sitting behind the chief, called out, "Nende is a tree! Nende can neither walk nor speak, nor eat." Mtesa repeated this for the benefit of all, and from many a sycophant came the echo, "Nende is a tree, and cannot speak or eat." Some, however, dissented, saying that Nende is a god; when I proposed that Nende should be brought and set on the floor before us all, that we might see what he was. This created some merriment, while others were shocked at the idea of such sacrilege, and Katikiro replied, "The woman who has charge of Nende will not allow him to be brought."

Again we asked if people could with impunity come to us to be taught the knowledge of God.

Mtesa replied that before Stanley came he was a Mussulman, then he became a Christian, and when Lieutenant Smith came here Smith used to teach one part of the day, and he (Mtesa) the other. I said, "Those were happy days; but they are long gone by." The king laughed, and continued that now he found so many religions in the country, each asserting itself as the true one, that he did not know what to do. He then called M. Lourdel forward, as also Babakeri (an old soldier of Baker's, and a heathen, but a favourite counsellor).

We put the question very plainly, repeating it again and again, that there should be no mistake. We said that we did not ask the king to order his people to follow Christianity, we only begged that he would give permission (*rukhsa*=liberty) to any one in the kingdom, high or low, to accept any religion he chose; if any one liked to continue a believer in the lubare he might do so; if any one chose to go to the Frenchmen to be taught he might do so; if any one chose to become a Mohammedan he might do so; and if any one chose to come to us to be taught the book of God he might do so.

First, the Arabs were asked by the king if he should grant our request. They replied that they had nothing to say, as the older Arabs were not present that day. One old fanatic, however, commenced a harangue on the absolute truth of the creed, as they stick to the Koran and the patriarchs. I declined to have them consulted in this matter, as, I said, they had come for trade, and not as teachers, and no one wished to take their Koran from them.

Next Mtesa asked Babakeri if he should give the liberty we begged. This fellow, after some hesitation, replied, "Yes, sir; give liberty."

Mtesa, too cunning to listen to good advice, which he feared might result in leaving him less absolute than he is at present, tried a new artifice to evade the question. "Suppose," said he, "I divide the country, and give Singo (Mkwenda's country) to the English to be taught, and Kyagwe (Sekibobo's) to the Frenchmen, that they may teach every one there—will there not be rows between them?" We replied that in Zanzibar both English and French lived and taught in peace, and in Europe also, and that we should make no trouble with the French teachers.

M. Lourdel did not assent to, or dissent from, our proposition for liberty; nor did he say that his party would cause no dispeace on our behalf, but he said that he and his brethren would treat in the same friendly way all comers, whether believers in their teaching or not.

The next objection raised by Mtesa was, that if the people adopted a different religion from himself and the chiefs, there would be rebellion in the country. We explained that the religion of Jesus Christ taught men to honour the king, and every one in authority. M. Lourdel assented to this on behalf of their teaching, saying that they taught nothing wrong, but such commandments as "Thou shalt not steal," which no one could object to.

Mtesa then proposed that the Frenchmen and ourselves should first agree on religious matters, and then he would listen to us both. This was merely a ruse to try to get us to enter on discussion, which he enjoys, especially if it occasions ill-feeling between the disputants. We were silent, however, and his ruse failed.

The king, finding our request still strongly pressed by us, in spite of his evasions, proposed to defer his answer until he had first consulted with his chiefs. The Katikiro, in his usual time-serving manner, declaring that the king was a follower of Katondu, and all the people were followers of the king, therefore they were followers of God. Seeing that this was given out

merely as an off-put to our request, we reasserted that liberty was the source of all intelligence, and that Baganda were men, and not sheep, simply following blindly any belief, for Mtesa was truly King of the Baganda in this life only, and it would not do to answer God at the great judgment, that they had simply followed the king's religion.

In the course of the discussion, Mtesa said that M. Lourdel had given him to understand that he and his brethren were *padres* (teachers of religion) alone, while we—i.e. Mr. Pearson and myself, were *fundis* (workmen). Of course we dissented from this, casting no aspersion on the padres, but asserting that we were teachers of religion, just as they were, and had been sent here for no other purpose; any skilled labour we had done we did merely out of friendship, and not because we were sent here to do such.

At one time we could have given Mtesa credit for sincerity in such discussions as that of to-day. Now I fear there is no desire in the man's heart, except the gratification of his lusts, and desire for riches.

Before the talk on religion was finished he listened to the report of the plundering batongole just returned from Busoga. A chief was ordered at once to go to bring the women, cattle, and slaves, which they had left a day's march from the capital. One of the returned batongole (being accused, I fancy, of appropriating too much of the spoil to himself) was ordered, without ceremony, to be killed. An executioner, of whom there is always a host present at every court, jumped forward with perfect delight in his face, rope in hand, to drag off the delinquent. The fellow bought himself off, however, with the greatest calmness, for some women and cattle. The executioner stepped back disappointed.

A few moments afterwards, in the discussion, Mtesa said, "God hears everything I say; He hears when Mackay speaks; He hears when Mapera or the Arabs speak!" Oh, the savour of death unto death, which our teaching seems to have been to him, and to the whole court. Human life and eternal life equally despised—while his conscience has become seared against what he knows, as well as we, to be great sin. Lasciviousness seems to have turned his soul and mind, like his body, into utter subjection to itself. The first chapter of Romans most accurately describes the state of this king's court and country.

After mentioning the solemn fact of all having to answer to God in the next world, Mtesa suddenly asked me if he could get a white princess by going to England. Prudence prompted me to reply, "I am not an English princess, therefore I cannot give you a reply."

The conference ended by Mtesa laying the case thus before the court:—"If we accept the Muzungu's religion we must then have only one wife; while if we accept the religion of the Arabs we cannot eat every kind of flesh."

Thus it is that a trifling restraint on the flesh is balanced against eternal life and peace with God. It was not possible to-day for us to say more on this subject, but we pray the Lord to give us another opportunity of presenting, not the disadvantages, but the enormous advantages of Christianity before the eyes of this lascivious king and his lascivious courtiers.

On the way home P. Levesque said to me that he was quite delighted with the nature of the request for liberty which I had so strongly pressed, as being as necessary to them as to us.

A page was sent in haste after us, with orders to P. Lourdel to come to court next morning.

Thursday, 23rd.—Expecting to find the subject taken up again to-day, Mr. Pearson and myself went early to court. We went in to the inner court, where we found P. Lourdel already sitting. We sat down, but were soon told by Koluji that the king asked us (i.e. Mr. Pearson and myself) to go further away into the next outer court. We went at once, while M. Lourdel remained where he was.

Soon after we were joined by Mufta, who told us that M. Lourdel had gone back to the court last evening, and had had an audience of the king. Mufta was also there, but outside, and overheard M. Lourdel denouncing us Protestants as "rebels" from the true Church. That, of course, meant that they alone should be given liberty to teach in the country, while we, who had asked liberty alike for them and for ourselves, were to be denied it! This, however, exactly accords with what M.

Gerault said to me at Kageye, when we told him that we Protestants were very tolerant towards them, and were willing to acknowledge to Mohammedans and heathens, for our mutual benefit, that they and we were alike believers in Jesus Christ, and in the same Book of God. P. Gerault replied that they would not, however, be tolerant of us, for God was intolerant of error, and it was their *devoir* to teach everywhere that we were teachers of lies!

By-and-by court opened, and we got in through the crush. The great and only business of the day was the appointment of chiefs to go on two great plundering expeditions. Wakoli had been here some time, having brought some ivory to beg for a large army to aid him against his neighbours in Busoga, or beyond it. Another chief from Gambaragara, whose father had died, but who was not chosen for the throne, had been here some time begging Mtesa to send an army to place him in power.

It is not necessary for Mtesa to have much of an excuse for sending an army to ravage. Two great forces were therefore granted, one for the east, and the other for the west. Four great chiefs were appointed to each, with, of course, their subs and all their retainers. A young lad, now a big mutongole, called Mukaabya, was appointed captain of the force against Busoga, while Tole, a renegade coastman, for a long time a settler here, was appointed commander of the force against Gambaragara.

Our blood could not but boil within us, as we beheld the mad excitement in the whole court as these fellows were ordered off to murder and plunder. "Nyaga, nyaga, nyaga nyo," said the "humane king" as he gave the captains the orders—i.e. "rob, pillage, plunder." One's heart sickens at the thought of the carnage—rather cold-blooded butchery—that will result—all, too, on the strength of English guns and gunpowder.

This is the fifth time, in the course of two years, that a great army has been sent by Mtesa into Busoga, not to war, but avowedly to devastate and murder, and bring back the spoil—women, children, cattle, and goats. The crime is awful. The most heart-rending of Livingstone's narratives of the slave-hunts by Arabs and Portuguese on Nyassa and Tanganyika slaves, dwindle into insignificance, compared with the organized and unceasing slave-hunts carried on by this "enlightened monarch and Christian king."

This is the man who, yesterday, was claiming to be a spiritual guide to his people, and *summus episcopus* in the state. Only yesterday he uttered the sentiment, "God hears every word I utter while I lie here!"

The Arabs delight in these expeditions, and generally send men to bring a share of the spoil in slaves; these being more cheaply obtained at first than after the return of the army to the capital. To many an officer, whom we met afterwards on our way home, and at our house, begging powder (but in vain, for we refuse *in toto*), we solemnly gave the charge to spare shedding blood, for God's eye was over all.

Munakulya, the only one of the chiefs who has all along continued (after a fashion) an earnest inquirer after truth, and a diligent reader of the Word of God, went this day back, rising up in court, and begging the king to appoint him also to join the plundering expedition, that he might get a share in the booty. We feel sorely downcast. Our last hopes seem gone. The lads who had learned the most, and seemed most impressed, have been put out of the way. Others, who have been taught more or less (and they are many), are afraid to come to us any more. The few chiefs, of whom we had hope, have gone back, while the other chiefs and the king seem only daily to become more hardened and hopelessly sunk in every form of vice and villainy.

But, is any case too hard for the Lord?

Friday, 31*st*.—Many, many hours of discussion, and many occasions of prayer on our sad prospects, have been spent by my brother Pearson and myself during this month. God give us guidance in our perplexity, and deep searching of heart, that we may put away all that has hindered us from having His blessing.

Hereabouts occurs an entry in which Mackay explains a matter which had on several occasions caused him trouble:—

Mtesa wilfully misconstrues what I had said to him two years ago about making a small brass two-pounder. He had been pestering me for many days about making such things, while I had always been begging for pupils to teach work in wood and iron. I then told him that if he gave me ten lads to teach I should give them knowledge enough of working metals to enable them to cast a small gun after they had been with me three years. The lads were promised, but never came, while soon after Mtesa was sending to Buzugora and other parts to exact coils of brass wire from his tributaries. I have ever since refused to say anything on the matter, as he did not fulfil his part of the engagement. It must also be remembered that small cannon (of which Mtesa has over half a dozen) are of no use whatever to him, except for firing an occasional salute, Buganda have no idea of artillery practice, nor could they afford the gunpowder necessary for it.

As the present year opens, we turn again to Pearson's journal. Mackay was suffering from fever, and on some days could not accompany him to court. Trying times were experienced there:—

Mr. Pearson's Journal.

Saturday, January 1st, 1881.—After breakfast and prayers, Mr. Mackay and I went to the French Mission and dined with them. They were very pleasant, and the whole affair passed off agreeably. I had a look at Stanley's book, a French translation, *Le Continent Mystérieux*. The *graveures* are wonderful: I could not recognize any place. The picture of Rubaga would serve for any place. The picture of Mtesa's amazons certainly startled me. I have been in the country nearly two years and have never heard of such a corps. The Frenchmen, however, say it is well and moderately written.

Monday, 3rd.—After breakfast and prayers I went alone to the palace, Mr. Mackay being indisposed. Baraza was on when I arrived. M. Lourdel was there. The talk was on the Koran, and Messadi was called upon to expound. He, together with Eda and several others, read an obscene book of their own composing, much to Mtesa's enjoyment. The striking parts were explained to the chiefs.

I put up with all this, wanting to have a talk with Mtesa on our own matter. I waited until the conversation assumed a shape when I could interrupt, and then I asked Mtesa again if he would allow his people to be taught Christianity, i.e. if he would permit his people to come by taking off the interdict. He commenced his usual ambiguous way of talking; he wilfully misunderstood our request, and said, "Do you want to make us Christians (kwa ngavu) by force?" Mufta said, "No; you know us better than that." Then he said he had read all the Bible, and did he not know the Christian religion? Mufta replied, "You know it by the mouth and not in the heart." He (Mtesa) was much annoyed at my persistence, and the chiefs and Arabs chimed in. The latter, however, allowed that in every country each man followed his own desires in religious matters. M. Lourdel, too, spoke in favour of toleration for all creeds.

Mtesa then said, using a Ruganda expression, "If you want me you must fill my belly, and give me guns, powder, ball, and cloth." Mufta said the people of *Bulaza* (Europe) would be kind to him if he became a Christian, but even then they would never give him such things for nothing.

Mtesa then returned to his usual topic—women. He said, "You want us to have only one wife, but we will not agree to this." The chiefs expressed their pleasure at this. Then, after a pause, he said, "I will give you one word: Give me Queen Victoria's daughter for my wife, and I will allow you to teach my people, and will promise to put away all my other wives."

We showed him again how women in England have their own choice; but he gave it as his ultimatum that unless we brought our Queen's daughter he would not grant us our request. This may sound as a joke, but it was all done in sober, real earnest.

Made the longitude of the house to be 32° 58′45″ E., by an eclipse of Jupiter's I. satellite. Speke's longitude was 32°

44′ 30″ E., and Stanley's 32° 57′. The latitude by many observations is 00° 18′ 46″ N.

Tuesday, 4th.—I spent the forenoon mapping out Rubaga and its environs from some triangulations which I managed to take, *sub rosa*, from time to time. We are watched too closely to get much done; yet what I have got is accurate enough: the triangulations agree pretty well.

Wednesday, 5th.—We rose early and went to court, expecting that the Arab would have his reception, and wishful to see the result of Said Burghash's letter. There was a full court, the older chiefs, however, being absent. The Katikiro, Kyambalango, with Kibali and a few others, were present. There was also a full assemblage of Arabs. Hashid bin Sroor was sitting at the post of honour, near Mtesa's head, as he reclined. Had he not brought five hundred guns?

The letter from Said Burghash was read; also a few others from minor celebrities in the Arab community of Unyanyembe. There was no letter from the British Consul. Said Burghash's letter only contained compliments, the Arab telling Mtesa about the proposed war by word of mouth. This made me think it was a thing got up by the Arabs of Unyanyembe, Said Burghash's name being used. Mtesa gave some orders secretly, a drum being beaten by order to prevent us hearing. The Arab brought two musical boxes and a plated revolver as presents; his guns are yet at Usukuma, and Mtesa gave orders for boats to go quickly to bring them. We had determined to say nothing more to Mtesa, but to wait for our expected letters per Mr. Stokes.

However, the king began himself, talking about our wanting to teach his people, ridiculing the idea, and sarcastically asking many questions over and over again. The Arabs, without any provocation on our part, opened fire, and said that we only came to "eat up the country." Hashid bin Sroor, who had got into trouble some time ago at Zanzibar for slaving, and who is very wroth against us English in consequence, made a most violent attack upon us. He defied the *Balyuz* (Dr. Kirk), and swore that he would march his slaves in chains past Mpwapwa to Zanzibar, and dared the English to interfere. Another Arab named Ahmed Lamki, who had had some slaves taken from him at Mpwapwa, also made unjust, lying charges against us.

Mr. Mackay then spoke about our having no ground to get food, and asked for a place where we could get plantains. This was received with jeers, the chiefs mockingly saying, "Oh, you want to be chiefs, do you?"

We told Mtesa how much it had cost to take his people to England and back, more than five thousand jora of cloth: more than any Arab ever gave him; but that he only despised us and treated us badly. He said, "Yes; it is very far to England, and would cost much."

I said if he could not give us land to sell it to us, we only wanted it to have food; and Mr. Mackay added what a small thing it was for him to give us a small piece of land, he a great king. I told him how I had suffered from lack of food, and he said, "Why did you not tell me?" when I wrote to him and asked him many times. All this had no effect on him. I then said, "The land will still be yours; we cannot take it with us from Buganda when we go."

He turned to Mufta and said, "When are they going?" Mr. Mackay said, "If you don't want us we are ready to go to-day or to-morrow." Mtesa replied, "Best stay until the Baganda return from England," but the Katikiro cried out, with some chiefs, "Go, go."

The chiefs were continually saying, "Who sent for you?" and we appealed to the king and court if Mtesa had not sent boats to bring the brethren who came from the south, and also men to bring us from Mruli. He could not answer this, but called us people who were always making trouble.

Now that this Arab has come with so many guns, Mtesa will go over to Islam wholly. Already he takes the side of the Arabs, and listens to all their abominable lies against the English. I wonder if Dr. Kirk knows what use these guns are put to, and how these Arabs vilify him and the English Government to Mtesa. The king will not only go against Mirambo, but will also scour the neighbouring countries slave-hunting, bringing desolation wherever the Baganda go. I was much pleased at Mufta's boldness in answering the king.

Mtesa said, "You don't like me now."

Mufta said, "Yes, I do; but the English are my friends." The Katikiro said, "Are you not our slave?" Mufta rejoined, "No; I am a free man; I am nobody's slave;" and when we came out of court he went to the Katikiro and said he no longer wanted the piece of ground which he had from him.

We thought this was a finishing stroke upon our Mission, and it was of no use trying Mtesa any longer. So on our return home I wrote a letter, saying we wished to leave, as we had not enough cloth to keep us in food until Stokes came, and asking to be allowed to go with the boats which were going for the Arabs' merchandise. Mufta took the letter.

Thursday, 6th.—Mr. Mackay feverish. About noon he was seized with shivering, and was soon in a high fever. I spent the day attending to him and working a little at my map of Rubaga.

On Jan. 8th the anxieties of our brethren became still graver owing to the atrocious charges preferred against Mackay by a newly-arrived Arab trader:—

Mr. Mackay's Journal.

Saturday, Jan. 8th.—Pearson went up to court alone, but was refused admittance even at the outside gate. This is something entirely new. We have often been denied entrance at the inner doors, but the outer courts were never closed before. He asked for Mufta, and was told that he was not there, while we find he was there. Pearson then went to call on the Frenchmen to get from them some account of what evil things had been said by the Arabs against us yesterday in court.

Their tale narrates the most diabolical series of falsehoods that evil men could have concocted. The newly arrived Arab—called Kambi Mbaya, whom I never saw before the other day, when he opened fire on the English in baraza (nor have I seen him since), and Ismail, Belooch, who comes to us almost every day, professing the most sincere friendship; these two men yesterday, in open court, laid to my charge a terrible series of crimes. They had evidently made up beforehand the part which they meant to act in concert with the king, for Kambi Mbaya had an interview with Mtesa the day before, while Ismail, we know, has been "making friends" with Kambi Mbaya.

M. Lourdel and Mufta were both present at the baraza, and their reports agree with each other. Mtesa is said to have commenced the subject, saying, "Mackay mulalu" ("Mackay is mad"). All chiefs thereupon repeated, "Mackay mulalu," the Wangwana asserting the same also. Then Ismail and Kambi Mbaya declared that I was a felon of the blackest type; that I had fled from England because I had murdered two men there; that I had got on board a steamer with two revolvers in my hands, and threatened to murder the captain instantaneously if he did not convey me at once to Zanzibar—that in Zanzibar I committed more murders, and had to flee from there again; that in Unyanyembe I had gone about with the two revolvers trying to shoot Kisesa, the governor; that here my presence was certainly dangerous to the king, for I was insane, and only went about to kill people; that I was terribly afraid of the story of my crimes reaching Mtesa's ears; and that on that day I had given Kambi Mbaya a present, and implored him, on my knees, not to make my evil doings public!

They had no crime to allege against me as having committed in this country, except that one day, when a number of the Arabs called on me, I asked them why they all came into the house armed with their dirks.

Of course, all this story suits the king's purpose admirably. M. Lourdel says that he (Mtesa) is unwilling to quarrel with the English generally, yet he must assent to the Arabs' hatred of us, while he does not want our religious teaching; hence he has devised the scheme of throwing all possible charges upon one individual, hoping, by not accusing the other, to keep on good terms with him, and thus have Stokes brought on with a new supply of valuables, to fall a prey to his own clutches. As the Frenchmen say, "he has the heart of a tiger."

God is over all, and He is our God, and our sole defence. In fever, when one's nerves are weak, many doubts

arise in the mind, and through morbidly dwelling on the number of our blood-thirsty enemies, faith almost fails. Yet the fever subsides, and courage rises with better health, and one cannot but feel a deep inward, peaceful consciousness that, though we are so absolutely shut off from every human help, yet we have protection more secure than any consul can afford, even the omnipotent arm of Jehovah. "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for He seeth that his day is coming."

This evening, after bearing much false witness yesterday against me, Ismail impudently called this afternoon on Mr. Pearson. Mr. Pearson would not see him, however, but called out from inside the house that he refused to see him because of the lies he had told yesterday in court against me. Ismail asked, confusedly, "What lies? when? who told lies?" Mr. Pearson made no answer. The Belooch went on, "Oh, the Frenchmen must have been telling lies to you. They have told falsehoods, and not me."

This is not the first occasion on which Ismail has openly played the double part of friend and poisonous snake. None of us have ever given him any occasion to abuse us, yet he has invariably given evil counsel against us whenever he had opportunity; all the while professing sincere friendship to us. He is a fanatical Mussulman, although entirely ignorant of his creed. He is a fair specimen of the Wangwana who are our daily enemies here.

Every fresh arrival of Arabs creates a fresh outbreak against us. The whole of their malice, I do not hesitate for a moment to attribute to our public testimony, as Christians and as Englishmen, against slavery. Some of them use the pretext of their religion for blaspheming the Nazarenes, while others raise rumours of English aggression, and others again merely fabricate charges against us individually.

All this will go on so long as the supply of slaves is here unlimited, and the demand apparently as great as ever in Arabia and Persia.

The efforts of our cruisers on the coast are successful only in driving the traffic by a land, instead of the easier sea route. The slave-dealers are only harassed, not crushed, and, like wounded animals, rendered only more vicious than before.

Driven from the Nyassa region, as being now unprofitable, and too far south for the risks of the land route to the northern ports (Brewa, Lamoo, &c.), they are coming to Buganda in increased numbers every year, for here protection is sure, living is cheap, and human flesh cheaper still. Where, in all Africa, are raids for cattle and slaves carried on on such a gigantic scale as by the King of Buganda? I may safely say that he keeps a fresh force of ten thousand men, without a month's intermission, all the year round, engaged in the openly avowed act of devastating the neighbouring tribes, merely for the sake of slaves and cattle. Mtesa is the greatest slave-hunter in the world, and he carries on his murderous raids on the strength of guns and powder, brought up country by Arabs, it is true, but supplied to the Arabs by Banyans and Hindus—subjects of the British Government; while the Banyans and Hindus in Zanzibar purchase the powder and the guns, destined to be used in first buying slaves, and then in murdering parents to catch their children for slaves. Again, they purchase these articles from Europeans in Zanzibar—many of them Scotchmen and Christians too.

For the above terrible charges said against me, some proposed in court that I should be put to death. Even the charge of carrying my revolver is false, for I almost invariably march unarmed, only my umbrella in my hand. Mtesa, however, said that the best thing to do was to send me home, as being a raiser of much noise and row in court. He knows very well that this charge, too, is unfounded, for I have opened my mouth only twice in court during the last twelvemonth, and each time I spoke with the greatest quietness. Even one of the Romish Mission complimented me on the quiet manner in which I talked with Mtesa, while Arabs and others spoke with vehemence.

We now can understand to the full the meaning of that blessing which we are promised when men shall revile us and persecute us, and shall say all manner of evil against us falsely for His sake. We are His, and it matters not what man can do to us.

Of what passed between the date of this last extract, January 8th, and the date of the arrival of Mr. O'Flaherty and Mr. Stokes and the envoys, March 22nd, we have no account. Mr. Pearson was evidently unable to carry out his intention of leaving Uganda. This, however, he accomplished, with Mr. Stokes, soon after the latter's arrival, as we mentioned last month.

We now give Mr. O'Flaherty's account of his reception by Mtesa:—

From Letter of Rev. P. O'Flaherty.

Uganda, March 30th, 1881.

You will, I know, unite with me in praise to our blessed Heavenly Father for bringing us to our journey's end in safety. We arrived in Rubaga on Friday, March 18th.

We were twenty days on the Lake. We encountered heavy storms. One day we were nearly lost. We had to stay six or seven days on the islands and shore to await good weather and get food; but we landed at Bwâya. I had a raging fever, and was carried a little. Next day I walked a long journey to the capital. Having had a rest for three days, the king sent to see me. I went with Pearson. Owing to a kind of plague being in Rubaga, the king and his chiefs had shifted their residence some two miles farther off, to Nabulagala. It was a stiff walk, over lofty hills waving with plantains (bananas), and down the sides of hills where the thatched conical houses of the better classes were nestled among the verdant trees, only their tops being seen; across a huge bog, where tall, thick reeds ten or twelve feet long were being cut by the Natives for building purposes; up to the summit of a steep bare hill, where the kabbaka and his chiefs had their residence. I was accompanied thither by a brigade of pages and officials. I reached the summit. The Royal Guard and chiefs—those not at the war—met me with a royal salute, blazing of powder, rattling of drums, and sounds of music. I took off my hat and bowed. Soon I was brought into the king's presence. He was lying on a grassy couch, covered over slightly with calico and mbugu cloth (made from bark of a certain tree). He (the king) reached forth his thin, nervous hand; I shook it; then followed the chiefs, whom I included in one Oriental salaam. I got an iron stool and was seated. I then took out my letters, had them read, opened up the presents, and presented them one by one. He especially enjoyed the carving-knife, &c., and the tasteful way in which the ivory of the hafts were pointed; the iron plates, cups and saucers, and the steam-engine, &c. Having received all, he had them put into their places. He seemed pleased, but better pleased if he got guns and powder. He enjoyed the Queen's photograph, with the painted portraits of the Prince of Wales and the Duke and Duchess of Connaught. He said, regarding the Prince of Wales, "This is my brother." I told him of English ships, cannons, riches, churches, &c. I gave him the Bible as the key of the secret of England's greatness and glory. I told him that if England got a present of Zanzibar and Uganda together she would not have them, therefore not to believe the Arabs' misrepresentations. He asked about the Egyptian troops, Gordon Pasha, &c., and being tired, he dismissed the Court.

Two days afterwards I went to see the king. He asked me to show him, his wives, and chiefs how they drilled in the English army. With reluctance I got up, went through the dumb-bell practices, manual and platoon exercises, the infantry and cavalry sword exercises, &c. He and his court were highly delighted. He then brought in the smartest of his officers. He went through his facings and movements with his sword. I was annoyed at his slovenliness; put him into shape, and corrected his movements like lightning, to the great amusement of all. He then asked me to drill his troops, but I refused, saying that they would not understand my language, that they would be jealous, invent lies, and thereby I could do no good; but that I was willing, by-and-by, to teach them, and drill their souls for the army of the Great Creator. I then asked him for material and permission to build a house,

and for the neighbouring plantation to add to ours, which he granted. I then told him that Namkaddi, who dilated on the glory of our country, was a good faithful man, who behaved himself well, and was worthy of being made chief. This was done.

The king has sent us down nearly every day large bunches of bananas, milk, and beer—delicious stuff, only to be found in the palace. He also sent several fat goats.

The Arabs are losing ground greatly. I represented to the king that their statements regarding England and the English were untrue; that instead of Turkey and Egypt being the greatest powers in the world, they were upheld by English money and influence. I told him that those countries which possessed the Bible were blessed, whereas the Koran was a curse—a dead weight upon those peoples who acted up to it. Its spirit was hatred to Christians and the enemies of Islam, whereas the spirit of the Bible was love and good works. I then asked several of the Arabs the meaning of the words of the first chapter, &c., of the Koran, and of the Creed, and not one of them could tell the meaning. Then, turning to the king, I said, "How can these men teach you religion, when they are so ignorant of it themselves?" He looked and was silent. The Arab power is broken now I feel sure.

I am going to court to-morrow. The king sent two messengers to-day, but I refused to go, being Sunday. The king has given orders for the Christian Sabbath to be honoured, as well as Friday.

Send me out some illustrated papers, to teach the Natives of our country.

Mr. O'Flaherty and Mr. Mackay are now the only C.M.S. missionaries actually in Uganda. May it please God to endue them with great wisdom in all their dealings with king and chiefs and people, and with much earnestness and faithfulness in making known the Gospel of Christ!

JAPANESE NEWSPAPERS ON RELIGION.

[We are indebted for the following translations of articles in the Native newspapers of Japan to our missionary at Hakodate, the Rev. Walter Dening.]

ON RELIGION.

By Uyemura Masahisa.

From the "Rikugo Zasshi," No. 2, November, 1880.

A NOTED Swiss scholar says, "As regards the nature of man, although man has fallen into sin and departed from God and given the reins to his selfish lusts, yet he never can entirely forget his origin nor the things of the world to come; he desires to return to God; he is conscious of his gloom and sorrow, and seeks light and peace; he is unable to satisfy himself with this fleeting world, and seeks something everlasting and immoveable." These words reveal to us the source of all religion.

If universal history, ancient and modern, be consulted, we shall find that there never has existed under heaven a nature, or a people, which has been without any religious observance whatever. Although the nature of their religion naturally has differed according to the degree in which they have been civilized, yet there never have been any normally constituted people that have not been the subjects of certain hopes and fears arising from their belief in a spiritual world. Even although there might possibly be some part of the world where there is no observance of religion whatever, yet in our view this cannot be brought forward as an argument to prove that religion does not proceed from man's original nature; for there are persons who cut themselves off from all intercourse with their fellow-men—who leave their houses and separate themselves from their parents, and bury themselves in some far off mountain; but on this account we cannot argue that social intercourse is not in accordance with man's nature.

As regards those persons who believe

in no religion whatever, this is owing to their having allowed the religious sense in them to be so suppressed by outward things as not to be able to develope itself, and they are to be compared to those plants whose growth and development have been hindered by their being kept in a dark room.

Buckle's remark—"Although discussion about religion prevailed to a large extent in former days, now men spend their zeal on secular things"—entirely misrepresents the facts of the case, and may be pronounced to be unreliable; for on a close investigation of the present condition of Europe and America, we find that even in this nineteenth century the religious consciousness gives not the slightest sign of growing weak; but, on the contrary, makes its influence felt in the strongest possible manner. The most fruitful topic of discussion in the books, newspapers, and periodicals of the present day is religion; and even in political circles the subject of government is discussed not without some reference to religion, though it may be of an indirect kind. That great German scholar, Goethe, says: "In the history of men and the world, of all questions that have engaged men's thoughts, there is none so momentous as the conflict between faith and scepticism." Such statements as these are sufficient to enable us to form some idea of the position that religion occupies in the hearts of all civilized people of the present day.

We see, then, that the religious consciousness is deeply rooted in man's nature, and cannot be got rid of even for a moment; so that to put aside religion as something alien, to refuse to examine its truths, never to take into consideration what man's future destiny may be, but to employ one's mind exclusively on a civilization that is merely material and superficial, this is to leave the depths of human nature unexplored, and to rest in ignorance of the principles taught by universal history.

The world is something that lives and moves—the advance of human affairs, the onward march of the world's great events is not delayed for a single day; and in consequence of this progress the positives of bygone days become the negatives of to-day; the errors of the ancients become the truths of our modern time. Not one of any of the thoughts or actions of men can escape the uncertainty that attends their future lot. They may hold a prominent position in the world, or they may fade away into insignificance; they may go on from strength to strength, or they may die a natural death. Therefore of all religions invented by man, there is not one that can escape deterioration as time advances and circumstances change.

Neander says: "Paganism loses its influence as people's learning advances." Again he says: "When men's knowledge increases their old creeds gradually lose their influence and an age of scepticism sets in, and when this has reached its zenith then comes a reaction, and there proceeds from man's nature once more a desire for religion. But after a nation has sufficiently advanced in general knowledge to become conscious of the folly of their old religion, even if it wishes to restore it, it finds it impossible really to believe in it; there can only be produced a forced and unwilling faith which, not proceeding from real conviction, will soon become the ally of desire and inclination, and, in the end, drift away into superstition." As countries become enlightened, men are conscious that their old religion is unworthy of being retained, and this gives rise to teaching which is subversive of all religion whatever, and often results in a nation becoming altogether irreligious. But in accordance with the principle contained in the saying, "Nature abhors a vacuum," these religious aspirations, which are deeply seated in man's original nature, will awake out of their unnatural slumber, and a fervent longing to meet with a religion already prepared for their acceptance will spring up again. If at this time this desire is not satisfied by the imparting of a pure and unadulterated faith, the people of whom we speak will again look to their false creeds for help, and will be like the "dog who returns to his vomit," and their latter condition will prove to be worse than their former. Jesus has illustrated this thus: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he,

and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first."

We must now show by a reference to the testimony of history that it is impossible for a nation to rest long without any religion whatever. In the age of Louis XIV. a superstitious religion was unable to withstand the light of science. The Roman Catholic religion in France had gradually lost its influence, and at the time of the Reformation irreligion was at its height. But the people, after suffering for some time from the want of anything calculated to satisfy their religious aspirations, again manifested a great thirst for religion, and at this time that great ruler, Napoleon Bonaparte, restored the Roman Catholic faith to its old position. The learned men of Paris ridiculed this, and said the step was useless for the purpose of government; but the Emperor remarked, "I have in this only followed the genuine and fervent desires of the people."

At the time of the close of the Shogun's Government—all kinds of laws and customs having lost their vital power—there came about (in our country) a general reformation by one great change which issued in the concentration of the government. Vital energy was again restored, and a step was taken which will prove the fruitful source of all the future prosperity of our country. Whilst all this was happening, religion was just what it had been, it made no advance whatever; consequently, that which should be a living power to preserve virtue among the people and satisfy the natural desire for worship, a few decades ago, was overthrown, and gradually becoming a useless thing, could not escape the accusation of being something that was needlessly robbing the exchequer. Is not this a subject for deep regret? And even now, if for the salvation of this country a true religion be not found, that it will again lapse into the condition of the "dog returning to its vomit" is as clear as though seen in a mirror.

Some controversialist may say, "Your argument is good, but why seek a religion elsewhere—why not rather reform our native religion? If its vital power be restored it will suffice." Ah! this is an empty argument, which may look well on paper but can never be carried into practice. In days gone by, the Romans regretted the deterioration of their ancient creed, and attempted by supplementing it with doctrines derived from other religions to reform it and make it prosperous once more; but all to no purpose—within a very short period it was overthrown. By this we may learn that in the case of a religion that has once lost its vital power, although it may be to a certain extent reformed, yet it can never be so patched up as to make it hold together for any length of time.

We believe that the only religion that can satisfy the religious aspirations of the Japanese people to-day is Christianity; and therefore our desire is to strain every nerve in spreading it abroad, and thus, first, manifest the glory of God, and, secondly, preserve and promote virtue among our fellow-men.

The Frenchman, Danton, says: "Even if my name be blotted out, my desire is that France may be free!" What a forgetfulness of self and noble patriotism! From whence does the genuine patriotic spirit come? From faith in Christianity. Moses says: "O God, if Thou wilt forgive their sin——; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Paul says: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." If the Christianity that imparts such benevolence and such patriotism be practised throughout the empire, the day is not far distant when evil customs will be reformed, and the land will overflow with peace and happiness; the political rights of the people will be extended, and our country will wax stronger and stronger. It is said in one of the psalms, "Blessed is the people who have the Lord for their God."

A PROPOSAL TO FOUND A NEW RELIGION.

From the "Rikugo Zasshi," January, 1881.

There are some things under heaven that at first sight appear good, but in reality are bad; and there are things, that at first sight appear bad, that in reality are good. If the difficulty of putting them into practice be excepted,

there is nothing in any way calculated to lead to harm in these things that at first sight appear to be bad, but in reality are good. But the things which at first sight seem to be good, but in reality are bad, in blinding the eyes of the misinformed and in deceiving the masses do no small amount of harm.

In looking over the *Meikiyo Shiushi* of the 10th of this month I noticed that there was a Mr. Kawai Kiyomaru who was desirous of obtaining the opinion of his friends on a plan that he had devised for founding a true religion, the doctrines of which should be culled from the creeds of different countries, and specially adapted to the customs and feelings of our people. On a perusal of this proposition, I found that in the first place, for the preservation of our customs inviolate, and the prosperity of the whole country, it was considered that religion is indispensable; and in the next place it is maintained that the existing religions, Shintoism, Confucianism, Buddhism, and Christianity, all being deficient in some respects, not one of them should be exclusively followed—and lastly, the writer urges the necessity of founding a true religion. This is something that at first sight appears to be good, but in reality is bad; although, no doubt, it will form a subject of rejoicing to men whose learning is superficial and knowledge very limited.

There is no knowing how many times in ancient and modern days this has been attempted in different parts of the world. In ancient times, viz., in the third century A.D., there was a Persian called Manes who, seeing how Christianity was gradually spreading itself all over the land, and not being able any longer to believe in his own religion, nor prepared to accept Christianity, and yet being impressed with the idea that some religion was necessary, resolved to select from the Persian, the Christian, and the Buddhist systems, materials wherewith to compile a creed of his own. This has been known as the Manichean religion. It flourished for a short time, but after a few hundred years all traces of it were lost.

About the year 1600 A.D., Lord Herbert of Cherbury, forsaking the Christianity of Revelation, originated something that he called Natural Religion. It became very popular at that time, but after about fifty or sixty years it came to nothing. In more recent times, in France Comte, and in America Frothingham, have attempted to found a religion on the basis of philosophy; like the summer lightning, after one bright flash it has vanished. And not long ago, for the first time in our country, by a combination of Buddhism and Shintoism, a creed consisting of three articles was founded, and by the aid of government prestige was propagated; but before twenty years had passed it was destroyed and not a trace of it is visible.

How is it that all these have come to nothing? Is it not that their fundamental principle is based on a misconception? The idea that any ordinary man can compile a true religion is contrary to reason. True religion is something that must have its seat in our original nature, and must be something that takes Revelation as its teacher. That great English scholar Bacon says: "Man is only the interpreter of Nature." We see then that the scholar is one who investigates and interprets the laws and principles of universal Nature. However renowned then a man may be for acquirement of knowledge, after all he is unable to invent truth. This principle is as capable of being applied to religion as to anything else. In our country men have from ancient times become so permeated with religions that have been invented, that it has become like a second nature to us to have recourse to them. That there should be so many who think that religion is something that is capable of being invented by man, that at his will he can either found or reform it, is calculated to excite our compassion. Recently, Shinto priests have been discussing the subject of the Reformation of Shintoism—this god they take away and that one they add and the like: all sorts of noisy wrangling goes on. What a spectacle!

Seeing that religious devotion has its origin in faith, even supposing that a perfect religion could be invented, if it failed to enlist the faith of men what would be the use of it? And indeed, unless its truths were acknowledged to be established beyond all doubt and incapable of change, this faith could not be forthcoming.

What does the accumulated learning

of a world full of human beings amount to? It is nothing more than finite intelligence deciding on infinite religious principles, and what guarantee have we that there will be no mistakes made? And whilst the suspicion that there may be errors in the proposed creed still lurks in the mind, how can implicit faith be placed in it? And more than this, seeing that human intelligence daily advances, and there is no end to the changes that take place, how is it possible that any man could produce a religion adapted to meet the necessities of successive generations of men? For this reason it is that, although in ancient and modern times, those who, relying on nothing more than human strength, have aspired to found a religion, have not been few, they have all signally failed.

In consequence of the existence of the reasons stated above, we find that in the case of the religions that have been popular, in the world, without reference to their truth or falsehood, one governing principle has characterized them all. I refer to the fact of their being based on Revelation or supreme intelligence. As regards Buddhism, although there is no belief in a God, yet Shaka, the founder, is considered to have possessed perfect knowledge, so that the principle remains unaltered. As this is a principle that must be apparent to every one, there is no need to say more to elucidate it. In addition to this, as human intelligence developes, and civilization advances, men forsake their superstitions and gradually know the difference between what is genuine and what is invented in religion; and whilst they reject the false, cling still more closely to the true. This has been the course events have taken in all countries and in all times. At the present time the existing religions in our country are the Shinto, the Buddhist, and the Christian.

[Note, there are some who consider that Confucianism is a religion, but this is more properly called, "a branch of ethics." There are some also who maintain that Shintoism is not correctly called a religion; and although their assertion is not altogether unsupported by reason, as lately efforts have been made to endow it with the characteristics of a religion; for the present there is no objection to allowing it to hold its place among the religions of the world.]

At the present, the creed which exercises the most powerful influence in the country is Buddhism; but owing to the eastward flow of the waters of Western Civilization, and the gradual advance of knowledge, men have commenced to pull to pieces all false creeds, and to draw a line between the real and the unreal in the province of religion, and at length are beginning to be convinced of the truth of Christianity. So that to-day we may assert, that besides the extremely ignorant, there are very few persons who steadfastly believe in the old religions. And although in various places there are among the priests learned men, yet of these the majority do not really believe their own religion; for faith in it that rests on nothing more that a taste for the philosophy it contains, cannot in strict propriety be called religious faith. As for the majority of men, they wander about in unbelief without knowing where to rest.

In such times as these, it is not to be wondered at, that there should be persons who propose to found a new religion. They are like people groping to find something on a dark night; and therefore at the close of this unpretending paper, there is one word I would like respectfully to address to this class of scholars, which is as follows: "O sirs, sirs, if you maintain that religion is indispensable, exercise your minds to the very utmost in seeking the true religion. Be sure of this, there is no want of adaptation in Heaven's arrangements. If there is an eye, without fail there will be light; if an ear, most surely there will be sound; if there be wings, air will not be wanting, and if fins, water in which to use them: and it being so, is it credible that man should have had a nature imparted to which a religion is an absolute necessity, with no true religion to correspond to it provided? As the true religion can be obtained by seeking, what is the use of men spending their strength in trying to found a new religion?"

"There are things under heaven that at first sight appear good, but afterwards prove to be bad; and things that at first sight appear bad, and afterwards prove to be good." We consider this as capable of being applied to religion as to anything else.

IN MEMORY OF THE LATE MRS. W. H. COLLINS.

IT is no small loss to a Society and to a Mission when a faithful labourer is removed after twenty-three years' service; and when that faithful worker's plans and hopes and prayers and tears belong to that Mission on earth no longer. The Church Missionary Society records with deep regret the departure of such a missionary; and the China Mission mourns the loss of such a friend and fellow-labourer.

Mrs. Collins, who was taken to her eternal rest after many days of severe suffering, on Sept. 8th, well merits loving and honourable mention in our pages. She had served her Master with earnestness and self-denial in the Church at home, before the call came to work in the foreign mission-field; and the poor Irish in St. Giles's, Bloomsbury, as well as the Chinese women and girls of Shanghai and Peking, know how zealous and loving she was in her efforts for their spiritual enlightenment. Mrs. Collins had the great blessing of godly parents, willing to give up their dear daughter for Him whose love once felt must ever claim and keep the first place, and absolute surrender. Mrs. Collins's father responded to the request to spare his daughter in words worthy of being recorded: "We are continually praying," he said, "Thy kingdom come; and if in answer to that prayer the Lord calls upon us to give up our loved ones to His work, can we refuse?"

Mrs. Collins, after her marriage with the Society's now veteran missionary, the Rev. W. H. Collins, reached Shanghai in the spring of 1858, and made rapid progress in acquiring the difficult Chinese language. The climate, however, seriously affected her health early in her career; and after battling with disease for more than two years, during which time she took temporary charge of the Shanghai boys' school, she was compelled to return to England. In 1863 we find her once more in China, and she went with her husband to join Mr. Burdon in the newly-opened Mission at Peking, having the honour of being the *second* English lady who had ever resided in that great capital, and after only six months' residence she commenced a girls' school—the first ever attempted in Peking.

Mrs. Collins was dearly loved both by her English and American fellow-workers, and also very especially by the Native Chinese women, whom she delighted to assemble, however poor and degraded they might be. When, with a heavy heart, she and her husband prepared to leave Peking—dangerous illness necessitating a change for the worn-out worker, and the subdivision of the Northern Diocese having led to the transference of the C.M.S. Peking Mission to the S.P.G.—the farewell was one of no ordinary pathos. The poor Chinese women "all wept sore, sorrowing for the fear—now too sadly realized—that they would see her face no more."

We must not fail to notice Mrs. Collins's literary ability. Besides her frequent contributions to missionary periodicals, her little book, *China and its People: a Book for Young Readers*," deserves to be even better known than it is to all who wish to understand Chinese manners and customs, and to know something of China's need of the Gospel.

The prayers of the readers of this short notice are asked for the sorrowing husband and children; and also for the work in which our departed sister spent, and was literally spent for her Master's glory. "She that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing her sheaves with her." A. E. M.

NOTICES OF BOOKS.

A GRAMMAR OF THE CREE LANGUAGE, AS SPOKEN BY THE CREE INDIANS OF NORTH AMERICA. *By the Right Rev.* J. HORDEN, D.D., *Bishop of Moosonee. London: S.P.C.K.* 1881.

MOST of the American languages, owing to their being polysynthetic, look so imposing with their sesquipedalian compounds, as Professor Max Müller calls them, that the latter are quite sufficient to discourage any one but him who *must* master them, from any attempt at serious study. There comes the additional difficulty, that in those long words there seems to be no vestige of relationship with any of the languages of the Old World; and consequently the demands on the exertion of the memory must needs be enormous. And yet all these serious difficulties have been most successfully overcome by men burning with the love of God, and with charity to their fellow-creatures; men who have left the comforts of our homes and our mild climate, to spend their lives labouring in the vast and dreary solitudes of British North America. One of these men is the Right Rev. author of the little work under consideration.

Bishop Horden has, in this little, neatly-printed work of 238 pp., laid down the results of his own experience in the study of the Cree language, and he has done this in such a thorough, and lucid, and attractive manner, that no student of language will be able to lay the book aside without having been first irresistibly drawn on by the peculiar, conversational, and thoroughly practical style of its diction.

There existed, before this little book, the very learned and really excellent grammar of J. Howse, F.R.G.S., who was for a long time in the service of the Hudson's Bay Company. That grammar was published in London in 1844. We have it before us, and can only say that it is a master-work of its kind. But for the purposes of practical utility, for the purposes, above all, of the young missionary, or the trader, who is naturally anxious to master the Cree language as quickly as possible, the book by Bishop Horden is undoubtedly the right thing to make use of.

An excellent syllabic system for writing the Cree language, and for the astonishingly rapid acquirement of reading it, was laid down by the Rev. W. Mason, formerly of York Factory, who was originally connected with the Wesleyans, but was ordained in 1854, by Bishop Anderson, when York was handed over to the C.M.S. That system has been adopted for many of the smaller handbooks for the Natives, and it has proved a remarkable success. In the present little volume, however, as in Howse's grammar, we have everything in our familiar English type. The pronunciation is very simply and clearly stated on two pages, and then the author at once introduces us *medias in res*, developing in such an easy, graceful style the very peculiar structure of Indian speech, exemplifying the different grouping of ideas, and the different arrangement of the terms expressing them, that to the student who means business difficulties that are difficulties indeed will vanish one after the other.

And so we are step by step introduced to a system complete in the mechanism of all its parts, and fully adequate to the end desired. Words that seem all confusion gradually assume their proper forms. The verb will be seen to be by far the most important factor in the formation of those majestic words. Round it, before and behind, all the other ideas will cluster; they will be glued on, so to speak: whence these languages are aptly said to

belong to the agglutinative stage. That which with us Europeans would be a whole sentence is accumulated with them into one long compound word; agent, action, object, with adverbial expressions, are combined into a single word, thus *e. g.* "*Itushowatāō*" means, "he so commands him;" "*Kichetishuwāō*," "he sends him off;" "*Kimotaskāwuk*," "they rob people's lands."

The Right Rev. author is undoubtedly right, when he says, "I shall be mistaken if the few following pages should not be considered one of the most valuable portions of the book; meaning his parsing illustrations, and the three papers at the end, containing—(1) "An Indian's account of the condition of his people when in a state of heathenism;" (2) "Portion of an Indian's Prayer;" (3) "An Indian's adventure."

The first of these three papers having been given out by the good Bishop at several meetings, and most graphically illustrating the peculiar structure of this Indian language, we here add it with an interlinear translation:—

An Indian's Account of the Condition of his People when in a State of Heathenism.

Naspich ne ke muchepimatisin wāskuch numa kākwan ne kiskāletān piko
Very I was bad formerly not anything I know it only
Muchemuneto ishpish ka pimatiseyan; misewā ililewuk ne ke wapumowuk moshuk
the devil as long as I lived all the Indians I saw them always
ā muchepimatisitchik, ā notenittochik, ā keshkwāpāchik, ā mukoshāchik,
they being wicked when they fight with each other when they get drunk when they feast
ā mitāwitchik, ā kosapatutik, ā kelaskitchik; muskumāō wewa,
when they conjure when they pretend to prophesy when they lie he takes from him by force his wife
nutopowuk, naspich saketowuk, utawāwuk, kimotaskāwuk, kisewāhāō
they ask for liquor much they like it they buy it they rob(other)people's lands he angers them
weche ililewa, naspich tapwā ke muchepimatisewuk.
his fellow-Indians, very truly they were wicked

A. L. BECKER.

THE EARLY CALIPHATE. (THE REDE LECTURE, 1881, DELIVERED BEFORE THE UNIVERSITY OF CAMBRIDGE.) *By* SIR WILLIAM MUIR, K.C.S.I., LL.D.

We have to thank Sir William Muir for a very handy and valuable conspectus, in brief compass, of a most important period of Mohammedan annals. Sir William complains with much justice of the slight attention paid in England to Arabic literature. In point of fact, with all our modern pretentiousness, we are not far advanced beyond the labours of Sir William's illustrious predecessor—if we may so term him—Simon Ockley, who dated his *Saracenic History* from Cambridge Castle, where the most illustrious Orientalist of his day, in sore straits for want of books, finished his labours in the common gaol. As he pathetically exclaimed, it was a happiness not to be expected in his time that 500*l.* would be judiciously laid out in the East for the purchase of books for the public library in Cambridge. Now, under happier auspices, we have a thoroughly competent Orientalist, capable of discriminating between truth and fiction, furnishing a Cambridge audience with what is only too limited an outline of authentic history. English students must therefore still perforce recur to Ockley and Gibbon for details of what is throughout a story replete with romantic incidents of the most attractive kind. While the Rede Lecturer has full sympathy with his subject, and betrays throughout an anxious desire to do justice to the grand qualities distinguishing the early caliphs, he is not so unduly biassed against Christianity and in favour of Mohammedanism as to be blind to the hopeless sterility of the creed of Islam. His remarks upon this point are most pertinent and judicious. He exposes with much sagacity the idle endeavour which finds favour in some quarters of concocting

a "rationalized and regenerate" Islam of the future. As he justly observes, "all this has been tried already, and has miserably failed." With intimate acquaintance with the subject, he pronounces that a "rationalistic Islam would be Islam no longer." This is the opinion of the most competent judges, whose perceptions of truth are not blinded by fancies and theories which have absolutely no foundation beyond the crotchets of those who entertain them. We must refer our readers to Sir William's masterly exposition for the review of how Islam, without any original intention of the kind, "stepped beyond the limits of Arabia and its border lands," which he attributes to "circumstance rather than design." In this we may discover evidence that in the counsels of an overruling Providence this fearful scourge was sent forth to be the scourge of that bastard Christianity which was little more than Paganism in disguise. In comparison with the degrading superstitions which had encrusted and disfigured the fair form of primitive Christianity, Islam might almost be described as a pure and ennobling creed, although destitute of the vital truth which in the midst of innumerable perversions, sustained the Christian Church, and has enabled it to emerge superior in the long run. "Liberty and progress" were and are incompatible with Islam; they are the prerogatives of Christianity, not of any false or obsolete religion. We earnestly recommend this Rede Lecture to general attention. K.

A BRIEF SKETCH OF THE LIFE OF GENERAL CHARLES A. BROWNE. ACCOMPANIED BY PERSONAL REMINISCENCES OF CHRISTIAN LIFE IN INDIA HALF A CENTURY AGO. *By* A GENERAL OFFICER. *Dublin: G. Herbert.* 1881.

General Browne was for five months Honorary Secretary of the Church Missionary Society in 1865-6, when his sudden death removed him from a work in which his services promised to be most valuable. But in India he had laboured in the Society's cause for thirty years, as a member of the Madras Corresponding Committee, and on more than one occasion as its Acting Secretary. And this while he held the high and responsible post of Military Secretary to the Madras Government. The sketch of his life now before us is from the pen of an old companion-in-arms, who does not publish his name, but whose identity is not very thickly veiled. To the biographical sketch, which is itself both interesting and profitable, are prefixed the author's own reminiscences of Indian life, which are still more interesting and ought to be equally profitable. Those Christian Indian officers of fifty years ago were "mighty men of valour" indeed, valiant not only in the service of king and country, but valiant for the truth in a degree now rarely seen. There is more profession of religion in our day, and more respect for it; but is real religion as deep and as strong as it was? Readers of these reminiscences will think this a question worth considering.

LIFE OF GANGA BAI. *By* MRS. J. S. S. ROBERTSON. *Edinburgh: Seton and Mackenzie,* 1880.

This touching little memoir should be read by all friends of the C.M.S. Ganga Bai was one of the girls brought up by Mrs. Robertson, wife of the venerable missionary who was so long the senior member of the Society's staff in Bombay. She became the wife of the excellent Rev. Ruttonji Nowroji, the C.M.S. Native missionary at Aurungabad, and died two or three years ago. We heartily thank Mrs. Robertson for so bright an account of her.

THE MONTH.

AFTER an interval of two months without the continuous labour of Committee and Sub-Committee meetings almost every day of the week—though not without the work and anxiety which can never cease in the conduct of such an organization as the Church Missionary Society—the Committee this month resume the ordinary course of business. We desire at this time to commend them and their deliberations to the special prayers of all the Society's friends. The last twelve months have brought many difficult questions for consideration from almost every part of the mission-field, and this at a time of (in more ways than one) change and weakened strength at home. The uncertainty and imperfection of all human plans must lead every faithful worker to cry, "O Thou who changest not, abide with me!" The history of the C.M.S. Missions from the beginning has been a succession of illustrations of God's strength made perfect in weakness. That we may all feel more and more our absolute dependence upon His grace alone, and for that very reason be enabled to work on with undaunted faith, is what we ask our readers to plead for with the gracious Hearer and Answerer of Prayer.

THE late Mr. Charles Wolloton, J.P., ex-Sheriff of the City of London, who died on Sept. 7th, had been a respected member of the C.M.S. Committee for two or three years. He took a very warm interest in the Society's work.

WE regret to announce the death of the Rev. Henry George, of the North-West America Mission. He was an Islington College man, and went out in 1854. He laboured successively at Fort Alexander, Cumberland, and Westbourne, and on the death of his father-in-law, the venerated Archdeacon Cockran, in 1865, took charge of his station, Portage La Prairie; and there he died, on Aug. 7th. The Bishop of Rupert's Land, Archdeacon Cowley, and two other clergymen officiated at the funeral, which was attended by a great concourse of mourners and sympathizers.

THE Native Tamil Church at Jaffna, Ceylon, has sustained a severe loss by the death of one of its pastors, the Rev. Elijah Hoole. He was originally trained by the Wesleyan Mission at Jaffna, but joined the C.M.S. in 1850, and served the Society faithfully for thirty years as teacher, catechist, and pastor. He attended Bishop Copleston's Church Assembly at Colombo on July 6th and 7th, and died on the return voyage to Jaffna. A correspondent of the *Ceylon Observer* says, "He was a model Native pastor. In preaching he excelled all Native preachers known to us. He was a deep scholar, an earnest Christian, and an eloquent speaker." He was about 53 years of age.

THE lamented death of Dr. Samuel Manning, Secretary of the Religious Tract Society, calls for one word of deep regret from a missionary periodical. The Tract Society is a most valuable auxiliary in the mission-field. There is scarcely a C.M.S. Mission or missionary in any part of the world that has not benefited by the liberality of its grants, both of its own admirable literature, and of funds for the production of Christian books and tracts in various languages. In India, for instance, the Punjab Religious Book Society, of

which the Rev. R. Clark is Secretary, and the Madras Tract Society, of which the Rev. R. C. Macdonald was Secretary for a time, besides other similar agencies, are largely supported by the R.T.S.; and one of the translations of its well-known *Annotated Paragraph New Testament* was done in Tamil by the Rev. W. T. Satthianadhan. And the loss of one so peculiarly large-minded and large-hearted as Dr. Manning will be felt by all those who in this and other ways have been brought into contact with the Society he so ably represented.

BISHOP MOULE held his first ordination at Shaou-hing on May 8th, when the Rev. J. B. Ost was admitted to priest's orders.

MR. W. SPENDLOVE, who went out to join the Athabasca Mission two years ago, was ordained by Bishop Bompas on March 18th, at Fort Simpson, Mackenzie River. He is now in charge of the extensive district of which that station is the centre.

THE Rev. J. W. Balding, one of the Islington men ordained on June 29th, has been appointed to the Singhalese Mission, Ceylon, in lieu of the Rev. A. J. A. Gollmer, who is not going out at present. This leaves only five (new) men detained at home; and these are all usefully employed in curacies.

OUR readers will notice with pleasure, in the Selections from the Committee Minutes this month, a donation by the Society's venerable friend, the Rev. John Venn of Hereford, of 500*l.*, towards supplying a medical missionary for Gaza, in response to an appeal made by Mr. Schapira through the Medical Missionary Association. (See also Canon Tristram's Report, in our last number.) Some further subscriptions have also been promised towards the same object.

IN the Selections from the Committee Minutes in our July number, there was a reference to a question which arose in Ceylon respecting the Bishop's license to the Rev. J. G. Garrett. The Bishop proposed to license him as Principal of the Kandy College, but such formal ecclesiastical sanction for educational work has, so far as we know, never been required either at home or abroad, and the Committee felt it undesirable that a precedent should be created. They accordingly asked the Bishop to license Mr. Garrett as chaplain of the church or chapel connected with the College, i. e. to directly ministerial work. To this the Bishop agreed, and the question is thus settled. Mr. Garrett received the license just before the meeting of the Church Assembly, and was thus enabled to take his seat,—to which, however, it is right to say that the Bishop had proposed to invite him in any case.

THE *Daily Colonist*, a newspaper published at Victoria, Vancouver's Island, in its issue of August 13th gives the following account of the launch of the *Evangeline*, Bishop Ridley's new steamer :—

> Yesterday afternoon the little steamer built at Bales' ship-yard by Mr. Samuel Sea, for the Bishop of Caledonia, was launched. She was modelled and the drawings were made by the celebrated ship architect White, of Cowes, Isle of Wight, and is the most graceful, and will probably, when completed, be the swiftest little craft in those waters. Her dimensions are—length, 46 feet; breadth of beam, 10 feet; and depth of hold, 4½ feet; her register being about 10 tons.

The boiler and machinery were made at Birmingham. Though small and compact, yet they are very powerful, and with the propeller, 3½ feet in diameter, which, by-the-bye, has excited much admiration, the vessel will attain a high rate of speed. She will have a comfortable cabin, but her carrying capacity will of course be limited. It is not yet decided whether one or two masts will be put in, Bishop Ridley being desirous of using sail whenever practicable.

At the appointed time yesterday afternoon, the Bishop of Columbia and Mrs. Hills, the Bishop of Caledonia, and others, went on board. The braces and blocks were knocked away, and the beautiful craft slid smoothly and gracefully into her native element amid the cheers of several boats crowded with interested spectators. Just before she moved off, Bishop Hills offered up a short prayer for success on this missionary enterprise, and as she began to slide down the warp, Mrs. Hills broke the usual bottle of champagne over her bows, and named her the *Evangeline*. Immediately after getting afloat she was towed under the H.B. Co.'s shears, where she will receive her boiler to-morrow morning. She is to be equipped with all possible despatch, and will then proceed up the coast on her mission of usefulness, in which every one will wish her God-speed.

AN interesting gathering took place in the school-room of Breadfruit Church, Lagos, on June 6th, to take leave of Archdeacon Henry Johnson, proceeding to join the Niger Mission. The interesting account by him of Breadfruit parish which appeared in the *Intelligencer* of October last year, is sufficient evidence of the great services Archdeacon Johnson rendered to the Native Church at Lagos while in charge of that district; and we are not surprised at the esteem and affection manifested by the large meeting that assembled on the occasion referred to. The Rev. James Johnson, who has succeeded to the incumbency, presided, and several African clergymen and leading laymen took part in the proceedings.

OUR older readers will not have forgotten William Doherty, the Yoruba catechist who was taken captive by the King of Dahomey in 1862, and was supposed to have been crucified, but who was rescued in 1866, and still serves the Society at Ebute Meta. The *Lagos Times* mentions that a relative of his, Uriah Doherty, also a Christian convert, who was taken captive at the same time, but who became one of the king's chief servants, has now also escaped, with his wife and two children. He was a whole year getting away, stopping sometimes weeks at one place to disarm suspicion. He describes Dahomey as still what it was when Captain Forbes visited it in 1848—"a scene of terrible massacres and wholesale butcheries."

THE Rev. J. R. Wolfe writes to us respecting the statistical table of the Fuh-Kien Mission, printed in our August number, that a copy of it, with all its details, is regularly posted up, year by year, in each of the churches and chapels throughout the province, so that all the Native Christians may know the exact state of the entire Mission. "It is very interesting," he says, "to compare the first list that was thus posted up with those of recent years. The first was not a foot long, nor a foot broad. Now it is several feet long and several feet broad, and stands in a prominent place in every chapel, inviting the inspection of friend and foe."

IT is some time since we noticed the little Mission in the Seychelles. Of the Society's Institution for African children—ex-slaves or the children of ex-slaves—at Capucin, in the Island of Mahé, Mr. H. M. Warry has con-

tinued in charge, assisted by Mr. Pickwood, and writes hopefully of the effects of the Christian elementary and industrial education of his young charges, now forty-one in number.

Bishop Royston spent a month in the Seychelles Islands, on his way back to Mauritius from England, in October and November of last year, and on two occasions ascended the mountain to Capucin and stayed at the Institution. He writes very favourably of its condition and management. In such work disappointments must be expected, and much patience is necessary, as many Christian workers in England know well who are interested in Reformatories and Industrial Homes. But the Bishop testifies to the "marked progress" visible, and to the "promising results" of Mr. Warry's work, following on that of the Rev. W. B. Chancellor. He twice examined the children in the presence of the Chief Civil Commissioner of the Seychelles, and of some naval officers; and all were fairly satisfied with the result, both in Scriptural and secular subjects. "The after effects," he writes, "will, by God's blessing, be greater still in every direction, not only in the children, but among their future surroundings generally."

"Besides their constant Scriptural teaching and training in the Institution," continues the Bishop, "Messrs. Warry and Pickwood are doing what they can for the good of the similar population in the neighbourhood; specially by simple Sunday services at Pointe au Sel and Barbaron. A marked blessing seems to me to have attended these efforts, in spite of the opposition of the R. C. priests; and I had the pleasure of confirming some of the young people both from Capucin and Pointe au Sel."

A recent letter from Mr. Warry states that he and Mr. Pickwood have also begun work on a small scale at a place called Port Gland, each taking it in turns to hold Divine Service there on Sundays. He also speaks of the pleasure it gave him last May, to be of service to some of the officers of H.M.S. *Ruby*, who reached the Island suffering severely from fever. They resided for some weeks in the Institution, and derived great benefit from its healthful position. In recognition of Mr. Warry's services, Captain Foote, the commander of the ship, invited him and all the members of his black family to spend a day on board, "which we did," writes Mr. Warry, "and enjoyed it very much indeed, though some of the little children were rather frightened at the salute of twenty-one guns, as they had never heard or seen anything like it before."

A RECENT journal of Mr. A. J. Copplestone's relates his visit to the well-known African chieftain, Mirambo, with whom Dr. Southon of the L.M.S. is stationed:—

April 28th.—Started off this morning to see the chief, and on arriving at Kwikuru found him sitting outside under the shade of a tree, which appears to be the usual rendezvous or *kwiwanza*.

We were soon in a close conversation respecting my travels, and the various roads I had travelled; and I quite expected, that having heard I had been to Uganda, he would have had endless questions to ask; but he asked very few, and those I felt he knew as much about as myself. We then had a long conversation respecting the road he had just come by from Smith's Sound, and which he said was quite practicable and safe for caravans having guides from him. He said men with no loads can reach it in four days; that is, they only have to sleep on the road four days, and on the fifth they arrive early in the morning: so exact did he give the time. But a caravan would take nine days, and perhaps ten going slowly. He spoke of some very high hills there, which correspond undoubtedly with Lieut. Smith's Baridi Hills. All this time he was talking to me he was transacting

business, and keeping several men employed dividing out the spoil. After talking with him some time he said he had met some Waganda up near Roma's country, having been sent to him by Mtesa. Five he had left behind sick, while two had come on with him, and were now in the Kwikuru. Saying I should like to see them, he sent for them; one of them was an elderly man, and the other a boy. I questioned him on Rubaga affairs, but he knew very little; the only fact of note was the flag-staff which Mr. Pearson had erected. I could not gather from Mirambo what they had been sent for, as he said they had not given their message. But he let out unconsciously about having a road through Usui so that Mtesa could send down his caravans that way; so I inferred that Mtesa wished Mirambo to help crush Makalango, but I cannot say. Mirambo gave Dr. Southon sixteen cows and me two for food, and having spent quite an hour and a half with him, we returned home.

To-morrow we hope to go to Kanongo, a large village where he keeps most of his wives, and where he has an enormous house.

29th.—Had rather a substantial breakfast this morning, and started for Kanongo, about five miles distant. What with mud and water it was not an over-pleasant walk, and one of the donkeys, turning stubborn, turned back home in spite of Suliman's efforts to stop him. On arriving at Kanongo, found Mirambo in his usual garb—two coloured cloths and fustian jacket—but to-day he had an old hat, which was one of the late Mr. Morton's, I believe. He was busy dividing his spoil, and sent one of his chiefs to accompany us to the large house. It certainly is the largest house I have seen in Africa, and the room upstairs would make a splendid meeting-place.

May 1st (Sunday).—Mirambo did not come yesterday, as he only reached the Kwikuru last evening late, but by eight a.m. he made his appearance, and I could not help contrasting his quiet way and of his men with the way Magembe goes about with his men, and of his visits at my place. He appeared to be quite at home at Dr. Southon's, and, after a little preliminary conversation, we gave him some singing out of *Sacred Songs and Solos*, which he and his men seemed to appreciate, saying it was very good. Dr. Southon then asked him if he would like to hear my boys sing, and, answering in the affirmative, I sent for them (there were three with me). In the meantime we had a conversation respecting education, &c., and they were all of the opinion that for boys and young men it was all very good and beneficial, but for old men, and those that had so much to attend to, it was not of much use, and simply impossible. It was in vain we tried to convince them, and make them see it could not all be grasped in one day, but it would come in time. After the boys had said and sang their hymns they seemed to be more astonished at their performance (if I may so term it) than ours, and I believe it will do more towards influencing the chief than any one thing else. The chief's part of the various topics in our conversation was most intelligent; and when Dr. S. mentioned to him about the Waganda chiefs and people being taught in the Christian religion, he gave a lengthy and most sensible reply; imitating the Moslems at prayers, he said they (the Waganda) were deceiving themselves, and those who had anything to do with them. We then endeavoured to show him the difference between a religion of form merely and the religion of Jesus which is life itself. After this the chief mentioned many cases for the doctor; one of them had his finger lanced, and with all their callousness and brutality in war they shrink from the doctor's knife. May the Lord send forth His light and truth, and lead many of these poor simple ones into the way of truth!

2nd.—This afternoon I accompanied Mr. Williams to Kwikuru, as I wished to have a good talk with Mirambo respecting the road to Smith's Sound. We found him sitting outside at his *kwiwanza*, and not far off were about two hundred women, dressed most gaudily, so it seemed from the distance, dancing away in fine style. On passing a remark on the performance Mirambo, told us to-morrow there would be three times as many, as they were coming from all the villages around. After a little preliminary talk I then asked him to give me the names of the principal places where caravans would be likely to rest. He said there were eight districts which would take a day each, but

two of them were rather large, and perhaps would have to rest at pori. I told him the Committee wished to recognize his power, and would be very glad to get a road through his territory. I said undoubtedly the Committee would be sending up a small party at first, and he promised at any time guides who would convey the party right through.

We then had a long conversation as to the relationship of us white men, and he seemed much interested in the explanation, especially of the two Societies, the L.M.S. and C.M.S.

The names of the districts from Urambo to the south end of Smith's Sound, and of their several chiefs are as follows:—The first place, Kwandi, which is near Urambo. I forgot to ask the name of the chief. On leaving Urambo we got to Kwandi, from thence to—

	Chiefs.
Uswetu.	Gaanza.
Uswetu.	Pwagi.
Uswetu.	Kitawe.
Ukuni	Kanga Kanga.
Ukoli	Msanzia.
Usambilo	Mdomia.
Mwingiro	Maalamba.

Urima has not owned allegiance to Mirambo, and, on asking him how we could get from Mwingiro to Kagei, he said cross over in canoes, as Mwanza and Kagei are loyal to him.

Uyui, May 21st.

I believe I am the first C.M.S. man to have an interview with Mirambo, and I don't remember having met and parted with an African chief with such real satisfaction. It was interesting and cheering to see the clear insight and interest he looks into things, and I am fully convinced, as far as we can judge, that Dr. Southon and colleague have one to second their efforts as far as he has light and wisdom. Information on any subject, or on any part of the country, he was most willing and patient to give me.

During the journey it was so happy going from village to village, and on a leisure tour one could fix his rest at any distance, especially between Urambo and Unyanyembe. There is a glorious itinerancy here in Unyamwezi in store for the loving messenger of the Gospel, and I have been struck by the attention shown by most of the Natives.

On arriving in a village I generally found some Natives sitting together at work, but as that is so varied you never see them together except at the *kwiwanza*. The *kwiwanza* is really the men's meeting-place: it may be for food or discussing subjects, or, what is most genial to their feelings, their chat and smoke around the fire after the work of the day. At the evening gatherings I can always make myself perfectly at home, and the Natives are always ready to welcome me as one of their number, and I have always been able to secure attention, and without any difficulty lead the conversation on to the most glorious of topics. For instance, a Native may be smoking *bhang* (Indian hemp), and on gently remarking he is making a great noise over it, he says at once, "God told them to smoke bhang." This gives one an opportunity of asking how we may know the mind of God, seeing we are all sinners in His sight, and He holy and just. At another place we may be closely questioned as to our objects in coming and living among them; and at no place was I so cheered as at Umanda, the first village of Unyanyembe, and I had a good number of people there, and a nice time. My Wangwana, hearing I was at the Wanyamwezi, soon came, and until late in the night I heard them carrying on the conversation after I had gone to bed, but fever kept me awake. They were severely questioned as to their religion by the Mnyamwezi I had with me from Magembe, and of their total ignorance and neglect in their prayers.

An interesting account of a recent visit paid by Bishop Moule to Great Valley is contained in the following extracts from letters addressed by him to his brother in England, the Rev. A. E. Moule. The first letter was written "in a boat going up to Sin-din-bu, *en route* for Chu-ki and Great Valley":—

May 26th, 1881.

You will like to get if only a fragment from me now that I am actually on your own peculiar track. I started with Mr.

Elwin and Matthew Tai yesterday at 2 p.m. We hope to visit in all seven central places in the Chu-ki district. I have sent notices to all those places, announcing the Communion at each, and asking for candidates for an autumn confirmation. I expect much trial both from seeing with my own eyes traces of persecution which exist everywhere, and from being obliged to disappoint the hopes which have been unwisely cherished by Luke and others, that as Bishop I shall be able to procure redress, which others had failed to do. I hope to call on the mandarin, but from what I hear I cannot venture to hope that anything like immunity from such outrages as cutting and burning of trees and sheds will be secured. The habits of the people seem so rough and lawless that it is doubtful whether even a really well-disposed mandarin could do much. And I fear that this man is not so by any means.

City of Chu-ki, May 27th.

A few more words from this, to you, well-known place.* I walked with Elwin from Sin-din-bu to San-tu (our first place of call)—a beautiful walk, though the way was all mire and the sky rather hazy. At a place called Sin-liang-din we were met by a young man armed with a matchlock, and two black hunting dogs at his heels. He announced himself as a relative of Mrs. Tsang, the leading Christian at San-tu, and himself a candidate for baptism. He had brought his gun, he said, to shoot game, if he fell in with it; but his errand was simply to welcome us. We went on under his guidance, and were soon met by two more candidates; one a man of fifty-three, who had bought a book in Hang-chow ten years ago, and had been roused to think of it by your first visit to these parts with Elwin, and was now getting rid of idolatrous associations as quickly as he could. He is manager of several clubs. Elwin duly took down the names of four men in all, and we examined them together. The sportsman, "Black Ox" by name, was remarkably clear and earnest. He and the tradesman, "Cedar-pine," had been the exhorters of the others, of whom one, the cousin of "Black Ox," had to run the gauntlet of family persecution to come to us.

He came again this morning, but was followed and dragged away. After the examination, my head aching badly by this time, we went down to a much shortened Evening Prayer and Communion. Considering how crammed the room was, and, as you know, open to the common courtyard, where a dog barked vigorously whenever I raised my voice, I was very thankful for the decorum which prevailed. I was deeply grateful also to see tokens of God's presence with His work in these parts, notwithstanding all the adverse influences.

Homeward bound from the Chu-ki District, June 3rd.

After spending a day at the city of Chu-ki we started on May 28th for Great Valley. You know, I think, from Elwin that the Valley is not now the most encouraging spot in the district; but it is surely interesting enough—not to speak of its history—even in its present aspect. You were very warmly and affectionately asked for by all the Christians. On Sunday we had services in the chapel at 8 a.m. and 10 a.m., Elwin reading prayers, and Luke Chow reading the lessons. He had gone over them with me over night. He read exceedingly well. He is a very able man, and a true believer I cannot but trust; but he is not the man to attract one's confidence at once. There were fourteen or fifteen communicants at the Valley church. In the afternoon we had a Litany service in the lower part of the village, holding it in James Chow's house. He is an attractive young fellow; and his account of his and his brothers' behaviour and adventures during the persecution was very thrilling. Matthew Tai was very active, willing, and intelligent during our trip.

On Monday we visited Si-dang and Wang-Kya-u; at the latter place, where we held service with the Holy Communion, S-Koh-sen, who was excommunicated last year for strangely wilful misconduct, appeared. He had come over to Great Valley on Sunday to make his submission and acknowledge his fault. This he did fully, and I think with real feeling. And I trust we shall be able to restore him to the communion in the autumn.

* For a description of this city see *Story of Chek-kiang Mission*, 2nd Edit., p. 109.

The journey from Si-dang to S-Kya-u was the finest I ever took in China. On our way we visited at Gyin-yien Kang a poor, solitary, and much-persecuted Christian. I was so anxious about the Christians when I started for this trip, feeling sad both about their sufferings and inconsistencies, that I little expected to have time or heart to enjoy scenery. But the tokens of life cheered me so much as to leave me leisure for some not (I hope) wholly selfish enjoyment. S-Kya-u itself is a most encouraging station. The young well-to-do and intelligent Christians of which it partly consists, their gladness at seeing us, and withal, the knowledge that they have promised $14 or more if we will open a station at Maple Bridge, greatly cheered me. The boys of the village seemed very fond of Elwin. They were full of fun, but perfectly well behaved. The patriarch of the family, ninety-three years old, visited us twice, and listened for some time to my talk. He continues heathen, though he does not seem to condemn his three generations of Christian descendants.

The next march, by Bu-li-u to Wang-da-fan, was another very beautiful one. The grand trees, the really dignified architecture of the villages (comparatively speaking), and the wonderful effect of the valleys, often "thick with corn," enclosed in the hills with their manifold fine timbers and colouring, were of constant interest. The poor Christians in both places had tales of wrong and persecution to tell me.

We went next to San-k'e (Hill's Mouth), where lives the poor woman, Yoh-in Kwn-nyang, who has been so grievously illtreated by her father and brothers-in-law. The full chapel here, and the intelligent heartiness of several Christians, and of one catechumen, cheered me much. We endeavoured to bring about a reconciliation between the contending parties at this village; and to my surprise we were called upon just as we were starting by the old people and the two heathen brothers of the persecuted woman. I left Matthew Tai behind to endeavour to bring about an arrangement.

Hangchow, June 4th.

Alas! my misgivings have been realized. Matthew returned last evening, not only having effected nothing, but having had to witness another cruel beating of the poor woman, and nearly getting one himself from the constable of the village. This was in some respects a sad and trying ending to my trip; but some notices in the S.P.G. Report of persecutions in India, and indeed, the reading over of this narrative of the realities of what I have seen as I went through those most remarkable regions, have helped me not a little.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, August 8th.—The Rev. J. P. Hobson announced the death, on July 25th, of the Rev. F. A. Buxton, a member of the Committee, and bore testimony to his deep interest in the Society's work. The Committee directed that the expression of their deep sympathy be conveyed to the parents of the late Rev. F. A. Buxton.

The Secretaries reported the death of Miss C. Young, late of the Annie Walsh Memorial School, who was at home on sick furlough. The Committee directed that the expression of their deep sympathy be conveyed to the parents of the late Miss Young.

A letter was read from the Rev. John Venn, of Hereford, to Dr. Maxwell, Secretary of the Medical Missionary Association, authorizing him to offer to the Society 500*l.* if they would send a Medical Missionary to Gaza. Mr. J. H. Fergusson having stated that the Medical Missionary Association hoped to be able to provide the cost of medical apparatus at Gaza to the extent of 50*l.* per annum for five years, the Committee gratefully accepted Mr. Venn's offer on the understanding that a further sum of 250*l.* be specially subscribed before a Medical Missionary is sent out.

NOTES OF THE MONTH.

ORDINATIONS.

The Revs. J. S. Bradshaw and A. D. Shaw were admitted to Priests' Orders on Sept. 21st, at All Saints', Derby, by the Bishop of Sierra Leone.

N.-W. America.—Mr. W. Spendlove was admitted to Deacon's Orders by the Bishop of Athabasca on March 18.

RETURN HOME OF MISSIONARIES.

China.—The Rev. F. F. and Mrs. Gough left Ningpo in May, and arrived in England on July 19.

DECEASE OF MISSIONARIES.

West Africa.—Miss Young, late of the Annie Walsh Institution, died at Ardara, Ireland, on August 2.

South India.—The Rev. M. Perianayagam, Native Pastor, died at Palamcotta in June.

Ceylon.—The Rev. E. Hoole, Native Pastor, died at sea in July last.

China.—Mrs. Collins, wife of the Rev. W. H. Collins, formerly of Peking, died at Weybread on Sept. 8.

N.-W. America.—The Rev. H. George died at Portage la Prairie on August 7.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the preservation vouchsafed to our missionaries in Central Africa, and to the tokens for good granted them amid many difficulties and discouragements. Prayer for those now in Uganda, as well as at Kagei, Uyui, &c. (p. 599).

Thanksgiving and Prayer for Great Valley (p. 637), the Seychelles (p. 634), Ceylon (p. 584).

Prayer for Frere Town; for the Niger; for Metlakahtla.

Prayer for the missionaries now on their voyage out, or on the point of sailing.

Prayer for the new Secretaries of the Society, just entering upon their duties.

Contribution List.

In the following list of receipts from August 11th to Sept. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Silsoe	4	1	9
Cheshire: Birkenhead	16	0	0
Oxton	9	15	1
Witton	5	0	0
Cornwall: Illogan	1	2	9
St. Austell	31	12	6
Wadebridge	4	15	11
Cumberland: Crosthwaite	38	7	1
Keswick: St. John's	63	6	2
Thursby	9	12	4
Workington	1	9	8
Derbyshire:			
Derby and South Derbyshire	200	0	0
Devonshire: Bridford	2	16	6
Devon and Exeter	100	0	0
Dorsetshire: Cann	1	2	0
Litton Cheney	5	3	0
Shaftesbury: Holy Trinity	5	9	8
Essex: Chigwell	12	0	0
Pentlow	2	12	3
Woodford Wells: All Saints'	5	13	1
Gloucestershire: Tewkesbury		11	6
Hampshire: Alverstoke	2	1	0
Bournemouth: Holy Trinity	44	7	1
Petersfield District	5	5	8
Southsea	135	6	9
St. Bartholomew's	14	13	3
Isle of Wight: Carisbrooke: St. John's	18	0	0
Totland Bay: Christ Church	11	7	1
Ryde: St. John's	14	10	8
Sandown	43	19	7
Channel Islands: Guernsey	100	0	0
Herefordshire	30	0	0
Kent: Charing	6	0	0
Four Elms: St. Paul's Church	10	0	0
South Kent	115	10	0
Lancashire: Accrington, &c.	24	5	1
Lindale	3	2	5
St. Helen's: St. Thomas's	52	18	8
Leicestershire: Melton Mowbray	70	0	0
Lincolnshire: Alford	20	0	0
Aylesby	1	6	10
Middlesex:			
City of London: St. Mary-le-Bow	4	8	2
Chelsea: St. John's	9	16	7
Haverstock Hill: St. Andrew's	10	19	6
Paddington	400	0	0
Westminster: St. Stephen's		3	6
Monmouthshire: Michel Troy	4	0	0
Newport: St. Paul's	1	4	8
Pillgwenlly	2	0	11
Northamptonshire: Abington	2	10	6
Northumberland:			
Newcastle and South Northumberland	140	0	0
Nottinghamshire: Nottingham, &c.	200	0	0
Worksop	16	0	0
Oxfordshire: Warborough	2	10	0
Shropshire: Ludlow: Parish Church	16	8	7
Tibberton	1	13	6
Somersetshire: Elworthy	2	5	6
Runnington	4	12	0
Taunton	200	0	0
Tolland		12	6
Weston-super-Mare	145	0	0

Staffordshire: Biddulph	20	0	0
Coven	16	16	2
Suffolk: Bungay	4	4	0
Dareham	12	16	0
Surrey: Battersea: St. John's College	7	10	0
Blindley Heath	4	19	2
Brixton: St. Matthew's	67	0	0
Brockham	43	0	0
Carshalton		11	0
Croydon	35	19	9
Godstone	21	14	9
Kennington: St. Mark's	2	5	6
Sussex: Lodsworth	2	2	0
Petworth	25	0	0
Warnham	7	18	5
Warwickshire: Burton Hastings	1	1	0
Westmoreland: Ambleside: St. Mary's	56	7	10
Bampton	3	2	3
Wiltshire: Fosbury	6	16	0
Steeple Ashton	4	1	8
Worcestershire: Bewdley	20	0	0
The Lickey	12	0	0
Yorkshire: Driffield	100	0	0
Hampsthwaite	5	9	6
Middleton-on-the-Wolds	3	4	7
North Cave, &c.	64	4	0
Oughtershaw	28	18	3
Pontefract: All Saints'	3	3	0
Rathmell	3	18	3
Wressell	11	3	0

ASSOCIATIONS IN WALES.

Anglesea: Llanfachraith, &c.	2	8	6
Carmarthenshire: Llanstephan		10	0
Denbigh: Wrexham	20	2	10
Glamorganshire: Port Eynon	2	2	0
Pembrokeshire: Fishguard	6	11	0

BENEFACTIONS.

A Thankoffering, M.S., by Messrs. Williams, Deacon, and Co.	5	0	0
Beard, Dent, and Hellyer, Messrs.	50	0	0
Bosanquet, S. R., Esq., Monmouth	5	0	0
Brooke, Sir Wm. de Capell	50	0	0
C. P., Bournemouth, by Miss S. Heywood	10	0	0
Clarke, Thos., Esq., Switzerland	10	0	0
Dorset, J. S.	5	0	0
Greenwood, Miss M.T., Dewsbury	20	0	0
Help in time of need	10	0	0
In memory of a dear Sister, who felt a great interest in the Society	10	0	0
J. A. A.	5	0	0
M. P.	40	0	0
Painter, Rev. A. F.	6	6	0
Paling, Thos., Esq., Derby, "Sale of late Rev. Preb. Wright's Photographs"	10	15	0
Sandoz, Mrs., St. Leonard's	15	15	0
Sharpus, John W., Esq., Denchworth	25	0	0
Shepheard-Walwyn, Rev. C. C. W., Guildford	5	0	0
Swann, Mrs., Harlaston	5	0	0
To my Mother's memory	250	0	0
Ward, Wm., Esq., Camden Road	10	10	0

COLLECTIONS.

All Saints' Sunday-school: Boys	10	6	
Ditton Sunday-school and Boys' Bible-Class, by Miss Whitehorne	13	11	
Fragments, by J. E.	1	3	4
Pentre Mission Sunday-school Miss. Box., by Mr. T. C. Edwards	7	8	4
Peto's, Miss E., Sunday-school Class of Boys	1	12	9
Stepney: St. Peter's Sunday-school, by Mr. A. L. Ryder	3	1	0
The Knowle, Hazlewood, Derby: part proceeds of Missionary Basket, by Mrs. E. M. Hull	10	0	0

LEGACIES.

Bellingham, late Mrs., of Upper Clapton: Exors., Mr. Harrison Thompson, and Mr. Thomas Barton	42	17	0
Dunning, late Miss C.: Exor., Alfred Pope, Esq.	50	0	0
Kilgour, late Miss, of Uckfield	50	19	2
Law, late Miss Phillis: Exors., Thomas Shephard Law, Esq., and Francis Henry Law, Esq.	10	0	0
Ludlam, late Miss Mary, Chesterfield: Extrix. and Exor., Miss Emmeline Maria Kingdon and Edward Thomas Ludlam, Esq.	51	4	9
Marcon, late Miss: Exors., John Clarendon Hyde, Esq., and Richard Charles Browne, Esq.	450	0	0
Michell, late Miss Elizabeth: Exors., Francis Michell, Esq., and Capt. Alexander Clotworthy Downing Bentley	50	0	0
Neele, late Mrs. Eliza, Freshford	25	0	0
Ditto, for the Miss. Children's Home: Exor., George Potter Neele, Esq.	19	19	0
Reid, late Miss Louisa: Exors., James Innes, Esq., and John Innes, Esq.	500	0	0
Sharp, late Wm.: Exors., William Simmons Allen, Esq., Rev. John Sheldon, and Patrick Fraser, Esq., LL.D.	50	0	0
Wilson, late Miss Mary: Extrix., Mrs. Sarah Dugdale	8	15	0

FOREIGN CONTRIBUTIONS.

Cape Town: Trinity Church	7	4	4
Palestine: Jerusalem: Christ Church	5	0	0
Tasmania	1	1	0

EXTENSION FUND.

Gabb, Col. and Mrs. F. S., Blackheath	10	0	0
Smith, G. J. P., Esq.	50	0	0

AFGHANISTAN MISSION FUND.

Raban, Rev. R. C. W.	31	13	0

BOMBAY HOSTEL FUND.

Bevan, D. Barclay, Esq., Tunbridge Wells	61	13	6

GAZA MEDICAL MISSION FUND.

A Friend to Missions	25	0	0
Dalton, Herbert, Esq., Tunbridge Wells	50	0	0
Two Sisters, by the Rev. W. H. Barlow	25	0	0

HENRY WRIGHT MEMORIAL FUND.

Heanor and Aldecar Sunday-schools	5	4	0

The Secretaries thankfully acknowlege the receipt of the following Parcels for the Missions:—

From Mrs. Colls, Tollington Road, Holloway, for the Yoruba Mission.

From Mrs. Fenn, Wallington, for Mrs. Dowbiggin's Native Girls' School, Cotta, Ceylon.

From St. Mark's Regiment, Children's Mission Army, per Mr. A. Marriott, Holloway, for Rev. T. C. John, Lokoja.

From Rev. T. Scott, West Ham Vicarage, and Coral Fund, per Mrs. Batty, for Rev. E. Droese, Bhagalpur.

From Mrs. Boyle, Wallington Vicarage, for N.-W. America Mission.

From Miss Hone, Halesowen, for Rev. J. Stone, Raghapuram.

From St. Paul's Working Party, Upper Holloway, per Mrs. Wood, for the Girls' Orphanage Sharanpur.

From the Misses Preston's Working Party, Winslow Vicarage, for Mr. S. Johnson, Ibadan.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

NOVEMBER, 1881.

THE RELIGIONS OF THE WORLD.

IV.

BUDDHISM IN CEYLON.

BY THE REV. R. COLLINS, M.A.,

Vicar of St. Silas, Leeds; Late Principal of Trinity College, Kandy; Author of "Missionary Enterprise in the East," &c.

IT has often been remarked that the sixth century before the Christian era was characterised by abnormal energy and activity in the world of thought. Unwonted enterprise, speculation, and reform were prominent features of the period. Greece was beginning to teach the world new lessons in song, art, and patriotism; the merchants of Corinth and Ægina were bringing, as they had never done before, the wealth both of the East and the West under the shadow of the Acropolis; Italy was responding to the new ethical teaching of Pythagoras; the Orphic brotherhoods were arousing far and wide the religious sentiment; the doctrines of Zoroaster were revolutionising the religion of Persia; those of Confucius the social life and political economy of China; while Gautama Buddha by his new philosophy was turning upside down the ancient faiths of India. This was the age, too, of Daniel the Prophet, when from the royal court of Babylon, under his instrumentality, both Nebuchadnezzar and Darius the Mede had issued decrees to their heathen subjects in favour of the worship of Jehovah, to "every people, nation, and language" in their kingdom.

It is impossible to trace, because we have no authorities to guide us, the various influences that were brought to bear on such men as Pythagoras, Zoroaster, Confucius, and Gautama Buddha, who left their marks for ever on the world's history. Are we reading in their doctrines merely the cipher of individual human intuition? Or are they the several exponents of some world-wide influence of which we cannot now discern the *tout-ensemble?* Were the teachings of these men eclectic? It is claimed for Pythagoras in some traditions that he travelled to Egypt, Asia, and even India, and acquainted himself with the science of the Chaldæans, the Magi, and the Gymnosophists. Of Confucius also it is said that he travelled at least through the kingdoms of China. And perhaps travel was then far more possible and common than we are wont to suppose. Did they, by the force of a commanding intellect, merely sift out of current human opinion, that was about them, what seemed to them the good, and so give it expression? Was that good the scattered rays of a divine light that had never died out among the

races of mankind? Or was it some new-born influence—beginning, perchance, with Solomon's intercourse with the nations, and culminating in the Hebrew schools of thought in the heart of the Babylonian Empire?

Though we cannot certainly trace the influence, the one remarkable fact, however it is to be accounted for, is, that these master-minds all seem to have been seeking their way, whether by theory, precept, or practice, to the same goal—the emancipation of the human race from moral evil. Men, even the most original, usually work from some standpoint which they find ready to hand. And that from which all these men seem to have started was a common aspiration after a better way both for this life and the hereafter.

Thus of Pythagoras we learn from Aristotle's *Great Ethics* that he was looked upon as the first Moral Philosopher;* and his ethical teaching was little less than sublime. To be like the deity was to be truly virtuous; to have the body and the passions under absolute restraint to a well-ordered mind was the one mark of true nobility in man; sincerity and purity of heart were to be the condition of divine worship.† And though Pythagoras embraced the remarkable doctrine of metempsychosis, we must not allow that to blind our eyes to the fact of the immense import of his moral precepts.

The Orphic theologers, again, had the same object in view. Müller says "they hoped to find satisfaction for an ardent longing after the soothing and elevating influences of religion;" "they had hopes of the purification and ultimate immortality of the soul;" "they aimed at an ascetic purity of life and manners." ‡

The founder of Zoroastrianism, though dealing more with theory than practice, is yet seen to be ever engaged in working out the same problem of emancipation from evil, in his dualistic theology as to the "holy-minded" Ormazd and the "evil-minded" Ahriman; and, to quote Archdeacon Hardwick, "Excellence," in the Avesta, "is confined no longer to descendants of a priestly class . . . nor to the possessor of recondite knowledge . . . not even to the ardent devotee recoiling from the din and business of the world, and seeking in the silence of the jungles a sure refuge from its perils and seductions. Purity is there made possible for all; in all it is connected with incessant warfare, and in all dependent on exact conformity to the Ormazd-religion, in thought, word, and deed. Deflection from its precepts is the only cause of permanent disaster. Servants of Ormazd, unfortified by prayer and sacrifice, may yield to the temptations of the Evil One, and, as the fruit of their misdeeds, may undergo a lengthened term of penance. The body also must in every case eventually succumb beneath the iron yoke of death, the ruthless minister of Ahriman, and then communicate a portion of its own 'impurity' to all who come in contact with it. Still, so long as any man was held to have continued in the number of the 'pure,' it was believed that saving efficacy issued

* *Eth. Magn.* i. 1. † See Ritter's *History of Ancient Philosophy*, i. 327, 420.
‡ See Müller's *History of the Literature of Greece.*

to his spirit from the law of Ormazd; that law 'taking away all the evil thoughts, words, and actions of a pure man, as the strong fleet wind purifies the heaven.'" *

When we turn to China, we have the same spirit at work again. Confucius, indeed, exercised it in a more limited sphere; but the reformation of mankind was the maxim of his life, though he viewed the subject chiefly from a political aspect. He was emphatically a stern moralist, as well as a statesman; and the moral duties that he inculcated have held sway to this very hour. On the other hand, Lao-tse, the founder of Taoism, who was but fifty years Confucius' senior, would seem, from whatever influence, to have followed much the same principles as the Orphic brotherhoods; his disciple was called a "holy man;" he "shrank from luxury;" he "fought against passion;" he hoped to "advance to the rank of the immortals." "I possess three precious things," said Lao-tse himself; "these I hold and guard as I would guard a treasure. The first is called affection (tenderness for living creatures); the second is called economy (frugality and moderation); the third is called humility, which prevents me from wishing to become the first man of the empire." †

When, lastly, we turn to the study of Gautama Buddha—or Gautama the Wise—as he is represented in the sacred books of the Buddhists, and try to divest their accounts of fable and accretions, we cannot fail to see, I think, that he too started from precisely the same standpoint, Emancipation from evil and final Nirvāna are the message of his life. On the subject of Nirvāna we shall enter presently. But first let us look at this question of Gautama Buddha's way of attaining it, the character of his moral teaching.

Gautama Buddha was born of royal blood at Kapila-vastu, about a hundred miles from Benares, according to the Ceylonese authorities near to B.C. 623, according to some later authorities‡ about B.C. 492. We shall probably be warranted in regarding these figures as fixing the superior and inferior limits to the possible commencement of the Buddhist era. He is said to have reached the age of 80. During nearly fifty years of this long life he was the active apostle of his own new doctrines.

I write the word "new" deliberately. I am not able to endorse Hardwick's opinion, that "from the school of Kapila to that of Buddha the transition is most obvious and direct;" that Gautama's system was but the "extension and practical embodiment" of the then predominant Sánkhya philosophy; § nor that of Rhys Davids, that "a great deal of his morality could be matched from earlier Hindu books," and that "such originality as he possessed lay in the way in which he adopted, enlarged, ennobled, and systematised that which had already been well said by others; in the way in which he carried out to their logical conclusion principles of equity and justice already acknowledged by some of the most prominent Hindu thinkers." ‖ On the contrary,

* *Vendidád* iii. 149; Hardwick's *Christ and other Masters*, p. 541.
† Hardwick's *Christ and other Masters*, p. 316.
‡ See T. W. Rhys Davids' *Buddhism*, p. 213.
§ Hardwick's *Christ and other Masters*, p. 153. ‖ Rhys Davids, p. 84.

Gautama seems to stand out most markedly in contrast to Kapila especially, and not less to the whole system of Hinduism, in the character of his moral teaching, and, if I mistake not, in the object he had in view.

It may well be that the interesting narrative of the turning-point of Gautama's life, so often quoted, and by him often, perhaps, related to his disciples, is authentic. It is intensely human and real. Fresh from his father's palace, and probably satiated with the luxurious indolence that reigned there, he is suddenly arrested by the sight of "age," "disease," and "death." Driving one day, as it is related, in his chariot, he was saddened by the sight of a "decrepit old man, with broken teeth, gray locks, and a form bending towards the ground, his trembling steps supported by a staff, as he slowly proceeded along the road." This sent him home to think. On another occasion he was startled by the sight of a "leper full of sores." On a third occasion it was the spectacle of a "dead body, green with putridity," that lay exposed on the way to the royal gardens. The question that seems to have been aroused in his mind was, Where is the cure for the evils of this state of existence? At length, in the midst of a night's revel in the palace, revolted by the miserable failure of the way in which the world seeks happiness, he determines upon renouncing it, and becoming a recluse for study and self-culture. We are forcibly reminded of another king, who awaking from the unsatisfying dreams of earthly hopes, but at a more advanced age, wrote from his experience the world's epitaph, "Vanity of vanities; all is vanity." There is no reason to doubt the purity of Gautama's motives; as we cannot doubt his firm determination, in the face of all obstacles, to work out some great problem of humanity, when we see him take his last glance at his sleeping wife and babe, and boldly cut every tie that would hold him to the past. Like Savonarola he could not endure to see "virtue extinct and ruined, and vice triumphant;" and like him he turned to face, if possible, a better life: the burden on both hearts was the same—"*Heu, fuge crudeles terras; fuge litus avarum.*"

The life of an ascetic was nothing new in those days, and Gautama seems first to have sought instruction from two Brahman recluses. In the caves near Rajagriha, the capital of Magadha, he is said to have found the society of the Brahmans Alâra and Udraka; and afterwards to have spent six years with other Brahman companions near the Temple of Buddha-Gayâ, while he tested the popular system of penance and physical mortification. And here it is that the newness, and as against Hinduism revolutionary character, of his system of teaching first appears. His first discourse was delivered before his former companions, all of whom had become his opponents; and it was this, "There are two things that must be avoided by him who seeks to become a priest; evil desire, and the bodily austerities that are practised by the (Brahman) ascetics." * No wonder that he should be ridiculed by the Brahmans: such is the first experience of all

* See Spence Hardy's *Manual of Buddhism*, p. 187.

reformers. And he went to the very root of the matter at once: he inaugurated an entirely new era in religious thought in India by preaching a pure spiritual morality.

Nothing could well be a greater contrast to the current systems of Hinduism. The Sánkhya philosophy of Kapila was built entirely on knowledge: the system proposed by a profound study of the body and its surroundings to raise the man. The very idea of moral goodness, either as to be acquired, or as instrumental to further acquirements, is absolutely foreign to it.* The same must be said of Hinduism as exhibited in the Laws of Manu: nothing is based on moral purity, everything on mere ritual. Thus pardon of a great offence is there promised to one who should a thousand times repeat the syllable *Óm*, and the *Gáyatrí*, the well-known verse that is still in the mouth of every Hindu, "Let us meditate on the adorable light of the divine sun; may it guide our intellects!" † And if we go back to the Vedas themselves, we are struck with the want of a moral sense throughout. In nearly every hymn we have prayers for earthly prosperity, and physical advantage; for good harvests, plenty of cattle, fruitful showers, a teeming earth, vengeance on enemies, and prosperity at home; ‡ but there is scarcely an allusion in the 1017 *mantras* of the Rig Veda to moral purity. In short the moral sense of the Hindu seems to have been well-nigh lost under their early system of Nature-Worship; and to have been still further diminished in what is often called the "heroic age," so that by Gautama's time it was all but, if not entirely, extinct: and the Hindu *yogin* was engaged in mere aimless "meditation," and physical austerities.

Against this state of things it was that Gautama protested. It has been said that the "self-mortification and asceticism of the *Yoga* connects it closely with Buddhism;" § but the fact is, that the self-mortification of Gautama himself was a spiritual change, moral purity; while that of the *yogin* consisted in a forced abstraction of thought, aided by such austerities as fixing the eyes on the tip of the nose, learning to exist without inspiration and respiration, and sitting motionless with his back, head, and neck exactly erect. ‖ The spiritual

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* See Ballantyne's *Lecture on the Sánkhya Philosophy*, and Wilson's *Sánkhya Káriká*.

† See *Laws of Manu* (Jones' Trans.), ii. 79.

‡ The following is a fair sample:—

> "Indra and Agni, whom the Soma-juice
> Delights, of this libation to partake,
> Our gods so terrible we hither call
> To this libation now prepared; Indra
> And Agni hither come. Ye mighty ones,
> Guardians of our assemblies, still subdue,
> And render harmless all the Rakshasas;
> And to the Cannibals no offspring give.
> Be watchful to approach our sacrifice;
> Indra and Agni, bless and guard our homes."

§ See Monier Williams' *Sanscrit Dictionary*, p. 822, under *Yoga*.

‖ See *Bhagavad-gítá*, vi. 13, and Wilson's *Vishnu Purāna*, p. 652, &c. Though both these books are doubtless of much more recent date than the commencement of the Buddhist era, yet they describe the Hindu devotee as he had been for ages.

morality preached by Gautama, whencesoever derived, was a completely new revelation to the Hindu of a most marked character. The celebrated verse, which has been called the *confessio fidei* of the Buddhist, contains, no doubt, the pith of his actual teaching:—

Sabba pápassa akaranan:
Kusalassa upasampadá:
Sa chitta pariyodapanan:
Etan Budhánusásanan.*

Körösi Csoma's translation of it from the Tibetan books is,—

"No vice is to be committed:
Every virtue must be perfectly practised:
The mind must be brought under entire subjection:
This is the commandment of Buddha."

And recently Mr. Rhys Davids has expressed it thus,—

"To cease from all sin,
To get virtue,
To cleanse one's own heart,—
This is the religion of the Buddhas."

But space will not allow of our quoting further passages from Gautama's life on this head; and it must suffice to say that throughout his teaching *virtue, truth,* and *love* are the *method,* a method summed up in the formula of the "noble eightfold path,"—

1. Right views.
2. Right feelings.
3. Right words.
4. Right behaviour.
5. Right mode of living.
6. Right exertion.
7. Right memory.
8. Right meditation.

This formula of early Buddhism is held as fundamental in all sections of Gautama's followers, however much they now differ in other respects.†

It is impossible, I think, to come to a certain conclusion as to whether Gautama himself held and taught the doctrine of metempsychosis; what his own precise doctrine as to Nirvāna was; how far, and in what respects, his actual teaching was corrupted by his commentators; how far he was himself committed to the Sánkhya philosophy; or how far that philosophy may have turned round at last, and may, as the centuries rolled on, have entangled the minds of his disciples. These matters will be discussed to some extent in what follows. But that the purity and simplicity of his own doctrines have been greatly overlaid by subsequent additions, there is no doubt.‡ This is but in

* This verse is found still on several monuments in North India. See Hardy's *Manual of Buddhism,* 196.

† Cf. *The Sigālowāda Sutta,* Translated by Professor Childers, *Contemporary Review,* February, 1876.

‡ It is well worthy of note, that the rock inscriptions in North India, belonging to the time of the great royal patron of Buddhism, Asóka, favour the idea that in that age Buddhism was still chiefly remarkable for its simple morality. The study of those inscriptions, so far as they have been brought to light, and deciphered, has been ably commenced by Prinsep, Burnouf, and others; but a further acquaintance with them may serve to throw still fresh light on the history of early Buddhism, a subject of no little interest and importance: and, as Mr. Rhys Davids says, "it were much to be wished that the Indian Government would have a correct edition published of these noble memorials of a bygone age, records unique of their kind in the history of the world."

accordance with what has happened to Christianity itself. Gautama lived in a remarkable age; an age in which the *sense of moral evil*, as we have seen, had from some cause, as yet undiscovered, fastened itself upon the world of thought. Other great minds, as well as his own, had caught the infection; and they started off into the jungle of human beliefs and entanglements with this divine torch: but so dense was the undergrowth, and so smothered the path, that the last glowing ember was at last brushed away by the obstacles through which these noble pioneers had to push their journeys; and then they wandered on in darkness. It was like the first burst of day smothered by overhanging clouds: and only serves to show how the world was thirsting for the full light of the Gospel. In the "fulness of time" God sent forth His own Son. The world wanted it before, and sought after it. But it only came, as God's blessings always come, when He knew it would be best.

When we come to the study of Buddhism, as expounded by the Buddhists of Ceylon, we encounter a subject of the utmost complexity. The confusing element is the doctrine of metempsychosis. Strange though it would appear, that so uncomfortable a doctrine should ever have enthralled the human mind, it has nevertheless held, perhaps, more potent sway over the speculations of religionists, than any other doctrine of antiquity.* Herodotus tells us † that the Egyptians held that for 3000 years the human soul must pass from animal to animal, before it again assumes the human form. It is well known that it was a prominent doctrine of the Pythagoreans. And in India it has for ages been the centre of force, round which all the metaphysics of religious theorists have turned.‡ In Buddhism, as taught by the Buddhists of Ceylon, it has assumed a most peculiar aspect. It is no longer the same individual soul, that wanders about from birth to birth, but the *karma* (literally the *actions*—the character, the result of merit and demerit) of the man, that alone survives in the form of reward or punishment, which is concentrated upon some one future birth, either human or animal; the future birth being not the identical soul reborn, but a new soul, which inherits the *karma* of a former soul. And here we seem to have evidence of the influence of the Sánkhya philosophy on early Buddhism (though not necessarily on Gautama himself); for that philosophy regarded the soul as an attribute of matter, so that one of Kapila's principal doctrines was that there is no *ego*—it is summed up in the concise aphorism,§ "*Násmi na me náham*," "I am not, there is nothing (belonging) to me, there is no I." The transition from this, when the question of undying merit and demerit becomes, as in Bud-

* Obscure and mysterious though the origin of this superstition may appear, it may yet be merely, like most uncouth heathen beliefs, the perversion of a truth: it may have its roots in the revealed fact of Satan tempting Eve *in the form of a serpent*: we have here apparently a spirit in possession of an animal; unless we are to understand the expression in Genesis as meaning that Satan was only called a serpent as an indication of character.

† Herodotus, ii. 123.

‡ See Colebrooke's translation of the *Brahma sútras*: *Transactions of Royal Asiatic Society*, vol. ii.

§ Colebrooke's *Essays on the Philosophy of the Hindus*. Paris, p. 44.

dhism, a necessary factor in the problem, to the doctrine that the individual soul ceases, and that only its *karma* remains, when the accidents (in Sanscrit the *skandhas*, and in Pali the *khandas*) of the soul are dissolved, is not difficult. Indeed the later Buddhists hold to the full this Sánkhya doctrine, however incongruous it may appear to Gautama's system of morality. They hold that the idea of the *ego*, individuality, is a delusion. Whether Gautama himself really held and taught the doctrine of transmigration in the sense that the *karma* of a man's actions only survives, or even in any sense, is perhaps a question on which commentators will never agree. It is difficult to realize how so lofty a morality as his should have been possible with such a goal in view. The same remark, however, it must be allowed, would apply equally to Pythagoras. But whatever Gautama himself taught, the teaching of the present school of Ceylon Buddhists is this, that a man's being is manifested only under five *skandhas*, or forms of consciousness, which are impermanent:—1, *rūpa*, form; 2, *vedanā*, sensations; 3, *sannā*, abstract ideas; 4, *sankhārā*, dispositions; 5, *vinnāna*, perception or intelligence.* The first is "like a mass of foam, that gradually forms, and then vanishes;" the second is "like a bubble dancing upon the surface of the water;" the third is "like the uncertain mirage that appears in the sunshine;" the fourth "like the plantain-tree (without firmness or solidity);" and the fifth "like a spectre or magical illusion."† The doctrine of the impermanence of individuality, and of the permanence only of the *karma*, which is the result of a man's merit or demerit, will be best understood from the following portion of the *Milinda Prasna*. I quote from Spence Hardy's *Manual of Buddhism*.‡ The *Milinda Prasna* is one of the most popular books of the Singhalese, and was translated into the vernacular in 1777. It is a dialogue between Milinda, King of Sāgal (supposed to be the Greek King Menander) and Nāgasena, a noted Buddhist sage. The original, therefore, if genuine, may possibly indeed date from somewhere about the commencement of the Christian era, though so advanced a date is extremely doubtful :—

Milinda: "A being is born from his mother's womb. Does that being continue the same until his death, or does he become another?"

Nāgasena: "He is not the same; neither is he another."

When the king asked him to explain this by a figure, he said, "What think you? At one time you were a child, young in years, small in person, and unable to rise: are you now that child, or have you become an adult?"

Milinda: "I am not that child now; I am another; an adult."

Nāgasena: "Then, if this be the case, if you have become another, there is no mother, no father, no teacher, no disciple, no one who obeys the precepts, no wise person; the embryo in its different stages is not nourished by the same mother; he who learns the sciences is another; he who commits sin is another; he who is punished is another."

Milinda: "Why do you state these things?"

Nāgasena: "I was once a child, carried in the arms, but now I am an

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* See Childers' *Pali Dictionary*.

† Spence Hardy's *Manual of Buddhism*, p. 424. ‡ Ibid., p. 428.

adult; by means of this body, the embryo in its different stages, the youth and the adult are united together, or connected. When a man lights a lamp, does the same lamp continue to burn during the whole night?"

Milinda: "Yes."

Nāgasena: "What? Is there the same flame in the middle watch that there is when the lamp is first lighted?"

Milinda: "No."

Nāgasena: "Is there the same flame in the morning watch?"

Milinda: "No."

Nāgasena: "What? Is there one wick in the evening watch, and another in the middle watch, and another in the morning watch?"

Milinda: "No; the lamp burns through the whole of the night, because it has the same wick."

Nāgasena: "In the same way, great king, one being is conceived; another is born; another dies; when comprehended by the mind, it is like a thing that has no before, and no after; no preceding, no succeeding existence. Thus the being, who is born, does not continue the same, nor does he become another; the last vinnāna, or consciousness, is thus united with the rest." . . . .

Again the king said to Nāgasena, "What is it that is conceived?"

Nāgasena replied, "These two, *nāma* and *rūpa* (mind and body)."

Milinda: "Are the same *nāma* and *rūpa* that are conceived here, or in the present birth, conceived elsewhere, or in another birth?"

Nāgasena: "No; this *nāma* and *rūpa* acquires *karma*, whether it be good or bad; and by means of this *karma* another *nāma* and *rūpa* is produced."

Milinda: "Then, if the same *nāma* and *rūpa* is not again produced, or conceived, that being is delivered from the consequences of sinful action."

Nāgasena: "How so? If there be no future birth (that is, if *Nirvāna* be attained), there is deliverance; but if there be a future birth, deliverance from the consequences of sinful action does not necessarily follow. Thus a man steals a number of mangoes and takes them away; but he is seized by the owner, who brings him before the king, and says, 'Sire, this man has stolen my mangoes.' But the robber replies, 'I have not stolen his mangoes; the mango he set in the ground was one; these mangoes are other and different from that; I do not deserve to be punished.' Now, your majesty, would this plea be valid? would no punishment be deserved?"

Milinda: "He would certainly deserve punishment."

Nāgasena: "Why?"

Milinda: "Because, whatever he may say, the mangoes he stole were the product of the mango originally set by the man from whom they were stolen, and therefore punishment ought to be inflicted."

Nāgasena: "In like manner, by means of the *karma*, produced by this *nāma* and *rūpa*, another *nāma* and *rūpa* is caused; there is therefore no deliverance (in this way) from the consequences of sinful action."

After a number of similar illustrations, Nāgasena concludes thus: "In like manner, one mind and body dies, another mind and body is conceived; but as the second mind and body is produced by the *karma* of the first mind and body, there is no deliverance by this means from the consequences of moral action."

The *Milinda Prasna* is rather entertaining reading, and of course professes to teach the very doctrines of Buddha; but even were it penned by Nāgasena himself, it must date at least four or five hundred

years after the death of Gautama; and, for anything we know at present, it may have been written much later. Indeed there is no more evidence that the *Milinda Prasna* describes the actual doctrines of Gautama, than that the *Acts of Thomas* gives a true account of the doctrines taught by that apostle. The books of the Buddhists are, in fact, so crowded with fable and mystery, that it requires something of Niebuhr's drastic method to sift out anything like the original truth; and even, perhaps, a little of his "boldness of divination;" without which, as he says, "liable as it is to abuse, all researches into the earlier history of nations must be abandoned."

The method of Gautama, as we have seen, was a lofty morality;* to what was it to lead? The goal of Buddhism is *Nirvāna;* and the question arises, what was Nirvāna according to Gautama himself? There is no doubt as to what it is among the Ceylonese. It is the cessation of the successive existence; the exhaustion, in fact, of the *karma.* Nirvāna is the condition reached, when there are no more births. Renewed existence, therefore, is the great curse, according to the accepted interpretation of Buddhism, as now received in Ceylon. And yet their doctrine is—you, as an individual, will be all dissipated; only actions and their results remain: therefore be holy, pure, loving, self-denying, in order that your *karma*—not you yourself, for you have no individuality—may not produce fresh beings in a miserable state of existence. The natural result of the doctrine, one would suppose, would be, "Let us eat and drink, for to-morrow we die." There is something utterly incompatible between the journey and its conclusion. It is as though a magnificent railway were laid at enormous expense, and the most sumptuous trains provided to carry men to a waste howling wilderness. Nirvāna in modern Buddhism, according to the Ceylon books, becomes a mere metaphysical absurdity. And yet the road to it is most eminently practical. Could the author of so practical a system have had in view a result so purely ideal and speculative? There seems to be a glaring incongruity between the means and the end.

It is quite possible, of course, that Gautama himself may have taught his noble moral precepts only as a more perfect way to what the Brahmans were seeking over deep ruts and jungle paths. But a better way generally leads to a better end. And I have a strong impression that Gautama himself saw a better end, as well as a better way; and that his own teaching was subsequently darkened by Brahmanism. We trace still through the sacred books of Buddhism features which could hardly exist were the original idea of Nirvāna only emancipation from the successive births due to *karma.*

First of all, no Buddhist now, as will be readily supposed, expects Nirvāna as an individual. "Unless," as Spence Hardy says, "there has been a concurrence of favourable circumstances in previous births, the ascetic of the present age may give up the pursuit in despair."

* See Spence Hardy's *Manual of Buddhism*, ch. x. *Ethics of Buddhism*, p. 461; Rhys Davids' *Buddhism*, ch. v.; Childers' *Khuddaka Pātha*, &c.

And this, I believe, expresses the acknowledged position of the Buddhists. But it was not always so; for repeatedly we read of men and women entering the *paths*, and themselves reaching Nirvāna. In the *Milinda Prasna* the priest, Ayupāla, tells the king that many Brahmans of Benares, and laics also, "*had seen* Nirvāna from hearing the discourses of Buddha." Thus in Spence Hardy's translations from the *Amāwatura*, it is said of Queen Prajāpati, that "having performed the four *dhyānas** (Pali *jhāna*, meditations of joy, tranquillity, patience, &c.) from the beginning to the end, and from the end to the beginning, the *chetana* (the consciousness) was extinguished, like a lamp going out, and she entered the City of Peace, her body remaining like an image of gold. The 500 princesses (wives of 500 princes who had forsaken them to become ascetics) attained the same privilege." Descriptions, such as this, which we have not space to multiply, read like vestiges of a faith that once taught that Nirvāna was something upon which the convert immediately entered at death.

Again, it will be noticed that we have the peculiar expression, not unfrequently used in the Buddhist books, the "City of Peace," as synonymous with Nirvāna. We can hardly imagine how such an expression could arise about a theory of cessation of existence. Peace is no attribute of nothingness, and it seems violently unnatural to make a "City of Peace" a picture of annihilation. Is not the expression also a vestige of a far different doctrine? A conscious peace is, however, eminently congruous to a life of purity, in which the evil desire—the *trishnā* (thirst) and *upādāna* (grasping), of which we read so much in Buddhism—is extinguished by a self-conquest. If the really primitive idea of Nirvāna was a conscious release from evil desire—and this would appear from many passages—it ought to follow that it is only to be enjoyed by the *rahat* during life, for after death there is no consciousness. Nirvāna is, nevertheless, the state of the *rahat* (the perfect, the noble man) after death.

Now Professor Max Müller has well pointed out that Nirvāna must originally have meant something different from annihilation. "If we look," he says, "in the *Dhamma-pada* at every passage where Nirvāna is mentioned, there is not one which would require that its meaning should be annihilation, while most, if not all, would become perfectly unintelligible if we assigned to the word Nirvāna that signification."† As Mr. Rhys Davids observes, after comparing various passages, "The early Sanscrit texts of the northern Buddhists, like the Pali texts of the *Pitakas*, look upon Nirvāna as a moral condition to be reached here, in this world, and in this life."‡ But then it does not continue only for this life. So far as I have read, it is entered upon at the moment of death; thus the last words of Gautama himself, as found in the *Milinda Prasna*, are, "Then I depart to Nirvāna;" though there may be passages which might be understood to speak of Nirvāna as a state already reached by the *rahat* before death.

* See Childers' *Pali Dictionary*, and Spence Hardy's *Eastern Monachism*, p. 270, &c.

† *Buddhaghosha's Parables*, p. xli., quoted by Mr. Rhys Davids, p. 115.

‡ See Mr. Rhys Davids' *Buddhism*, ch. iv., and Appendix.

The fact would appear to be that the primitive Nirvāna of Gautama himself—if the word itself be his own*—has been corrupted. The evidence for this view of the case seems to my own mind to be immensely strengthened by the mystery that is made to surround it in the *Milinda Prasna*: "That which constitutes Nirvāna, *nirvāna-dharma*, is beyond all computation, *asankyāta*, a mystery not to be understood;" so says Nāgasena to the king. And again, after speaking of the mystery of the wind, he says, "Even so, Nirvāna *is*; destroying the infinite sorrow of the world, and presenting itself as the chief happiness of the world; but its attributes or properties cannot be declared." The tendency of the religious devotee has always been to mysticism; thus, as a parallel case in the Christian religion, the doctrine of the Lord's Supper has by some been mystified into an incommunicable subtlety. The mystification in the *Milinda Prasna* is very striking. The King of Sāgal is sceptical and curious, and the sage, Nāgasena, very profound. The sage says:—

"It cannot be said that it (Nirvāna) is produced, nor that it is not produced: that it is past, or future, or present: nor can it be said that it is the seeing of the eye, or the hearing of the ear, or the smelling of the nose, or the tasting of the tongue, or the feeling of the body."

Milinda: "Then you speak of a thing that is not: you merely say that Nirvāna is Nirvāna; therefore there is no Nirvāna."

Nāgasena: "Great king, Nirvāna *is*: it is a perception of the mind: the pure, delightful Nirvāna, free from ignorance and evil desire, is perceived by the *rahats*, who enjoy the fruition of the paths."

The king asks, "Is there such a place as Nirvāna? If so, where is it?"

Nāgasena: "Neither in the east, west, south, nor north; neither in the sky above, nor in the earth below; nor in any of the infinite *sakwalas* (universes) is there such a place as Nirvāna."

Milinda: "Then if Nirvāna have no locality, there can be no such thing; and when it is said that any one attains Nirvāna, the declaration is false. . . . .

Nāgasena: "There is no such place as Nirvāna, yet it exists; the priest who seeks it in a right manner will attain it. Fire may be produced by rubbing together two sticks, though previously it had no locality; and it is the same with Nirvāna." . . . .

Milinda: "Be it so: but when Nirvāna is attained, is there such a place?"

Nāgasena: "When a priest attains Nirvāna, there is such a place."

Milinda: "Where is that place?"

Nāgasena: "Wherever the precepts can be observed: . . . . it may be anywhere." . . . .

Again the king said to Nāgasena, "Does the All-wise (Gautama) exist?"

Nāgasena: "Bhagavat (the glorious one, i. e. Gautama) does exist."

Milinda: "Then can you point out to me the place in which he exists?"

Nāgasena: "Our Bhagavat has attained Nirvāna, where there is no repetition of birth; we cannot say that he is here, or that he is there. When a fire is extinguished, can it be said that it is here, or that it is there? Even

* The word is also used by Vedantists, but when first used I have not discovered. It occurs in the *Bhāgavata Purāna*, the *Nalopakhyāna*, and other Hindu books.

so, our Bhagavat has attained Nirvāna: he is like the sun that has set behind the Hastagiri Mountain; it cannot be said that he is here, or that he is there: but we can point him out by the discourses that he delivered; in these he still lives." *

In another part of the dialogue Nāgasena treats his subject etymologically: "As it is," he says, "entirely free from evil desire (*vāna*), it is called Nir-vāna" (*nir* being a prefix meaning "out of," "away from," "without"). If this passage be genuine, it is remarkable. There must have been a noun *vāna* meaning desire, otherwise there is no point in the expression; and the root *van* (with the dental *n*) has in the earlier Sanscrit of the Vedas the meanings to "love," "desire," "possess." But this is rather a play on the word than a derivation probably. If so, this punning on the word is curious; and Mr. Rhys Davids notices another instance from the *Dhamma-pada*, v. 283:— "Cut down lust, not a tree: from lust springs fear: having cut down with all its undergrowth (*vanatha*) the forest of lust (*vāna*) become *Nir-vāna'd* (dis-lusted, free from yearning), oh! mendicants." Here again we seem to have evidence of a refined mysticism, the very word Nirvāna being subjected to the crucible of spiritual analysis, and in more than one instance.

The point brought out by such passages, as those quoted, is that we have here, probably, an instance of the too common deterioration of doctrine through the subtleties of commentators. The prominent idea of Nirvāna remains, an emancipation from false desires, not from existence itself. The real derivation of the word is no doubt that usually given from *nir-vā*, "to extinguish," and also, apparently, "to calm," "to tame;" for *a-nirvāna* was applied to an elephant not tamed, or wild from the woods;† and the original application of the term Nirvāna, probably by Gautama himself, to the goal of the Buddhist system of morality, may have been—not in the sense of "going out," "extinction" (as Rhys Davids and Hardwick‡)—but in the sense of "calmness," "peace."

But whatever future research may reveal to us of the real character and philosophy of early Buddhism—and, perhaps, few questions in the study of religious history are more replete with interest and importance—the character of Buddhism at the present day in Ceylon is open to all beholders; and I shall now confine my remarks to its modern aspect.

(To be continued.)

* See Spence Hardy's Translation of portions of the *Milinda Prasna*, in his *Eastern Monachism*, pp. 293—300.

† See M. Williams' *Sanscrit Dictionary*, p. 500, under *Nirvā*.

‡ Hardwick remarks (page 165), "It was formerly disputed whether more is meant by the expression *nirvāna* than 'eternal quietude,' 'unbroken sleep,' 'impenetrable apathy;' but the oldest literature of Buddhism will scarcely suffer us to doubt that Gautama intended by it nothing short of absolute 'annihilation,' the destruction of all elements which constitute existence." There is no doubt as to the statements of the Buddhist books, that Nirvāna, at least practically, is "annihilation;" but the oldest books were written some centuries at least, perhaps many in the form in which we now possess them, after Gautama's death; and what I contend for is, that there are *retained* many expressions which seem incompatible with the doctrine of "annihilation," and seem to point to a different doctrine at the fountain-head.

PERSIA, IN ITS RELATION TO THE KINGDOM OF GOD.

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Part I.—*The Medo-Persian Empire and Israel.**

THE earliest allusions to Persia and her kings, in all history, sacred and profane, are perhaps to be found in the Book of the Prophet Isaiah.

"Thus saith Jehovah . . . of Cyrus, He is My shepherd, and shall perform all My pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. . . . For Jacob's sake and Israel Mine elect, I have surnamed thee, though thou has not known Me." (Isa. xliv. 28, and xlv. 1—4.) The Holy Ghost gave him his surname Cyrus, which means "Sun," one hundred and forty years before his birth, and pre-announced him as, "My Shepherd"—the anointed of God, the restorer of Israel. As Dean Jackson says, "The Spirit of God doth not elsewhere vouchsafe to grace any heathen prince with such honourable titles or affable speeches, as those here mentioned are; of God's own people but few are called by their names before these were imposed by men. This is the prerogative of such as were types of the true Emmanuel."

And in Isa. xi. 11 we are told, "That it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people that shall be left . . . from Elam."

Elam, the south-western province of Persia, in which was situated Shushan (Dan. viii. 2), the royal city of the kings of the Medo-Persian empire, is used synonymously with Persia in the Bible. "In that day," viz. when the root of Jesse shall stand for an ensign to the people, and the Gentiles shall seek unto it; in other words, when this Gospel of the Kingdom shall be preached for a witness to all nations; then God will gather the Jews out of Persia. There is no town of any importance in Persia where the Jews are not residing in the present day, and we shall see that the blessings which God has in store for Israel are bound up with the blessings which He has in store for the land of their sojourn. To the same purport does God declare by the Prophet Jeremiah His future purposes of mercy to Persia. "I will set My throne in Elam . . . and it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord." (Jer. xlix. 38, 39.) These prophecies have not yet been fulfilled. The means by which God would have them fulfilled, we believe, is the lifting up the standard of the Gospel in Persia. And a chief part in that great work is committed to the Church of England, and to her handmaid the Church Missionary Society, in this nineteenth century.

We next turn to the Prophet Daniel, and we learn from the writing

* Part II. will be on "The Early Church in Persia," and Part III. on "Missions in Persia."

of the man's hand on the wall of Belshazzar's festive hall, "Mene, Mene, Tekel, Upharsin," not only that God having weighed in the balance and found wanting the first of the four great world-empires—the Chaldæan—divided and gave the kingdom to the Medes and Persians, but also that God would make the second world-empire, as well as the first, to subserve the interests of His own kingdom, first in the Jews and afterwards in the Church of Christ.

"In that night was Belshazzar the king of the Chaldæans slain, and Darius the Median took the kingdom, being about threescore and two years old." In the next chapter we learn that the kingdom over which Darius ruled (as vice-king) was so great that it was divided into one hundred and twenty provinces, governed by one hundred and twenty princes, and that over these were set three presidents, of whom Daniel was first; and Daniel prospered in the reign of Darius the Median, and in the reign of Cyrus the Persian.

The following chapter of Daniel carries us back to the first year of Belshazzar, and gives an account of Daniel's vision of the four beasts, which he saw in that year, and which symbolized the four great world-empires—viz. the Chaldæan, the Medo-Persian, the Grecian, and the Roman. Of the second of these—the Medo-Persian—we read in v. 5, "And behold, another beast, a second, like unto a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said unto it, Arise, and devour much flesh." On these words Bishop Wordsworth writes as follows: "The bear, an all-voracious animal, symbolizes the Medo-Persian empire; it has two sides like the two arms of the image (Nebuchadnezzar's), which represent the two members of that empire—the Median and the Persian: it raised up itself on one side, the Persian under Cyrus; and had three ribs in its mouth. It seized as its prey three kingdoms, the Lydian, Babylonian, and Egyptian; and it devoured much flesh in the conquests of its enormous armies, with which it overran the world under Cyrus, Cambyses, Darius, Xerxes, and Artaxerxes Longimanus."

A question which must be asked by every thoughtful student of this page of the history of the relation between God's kingdom and the world-empires, is, Who was Darius the Median, and who was Cyrus the Persian? and what was the connexion between them which led to their empire being called the Medo-Persian? And when we remember that the Persian is the only one of the four world-empires which retains to the present day both its rank as a kingdom and its name, and that the Persian kingdom of the nineteenth century embraces both ancient Persia and Media, we must allow that the question is not without interest to us.

The Persians, like all ancient races, have been anxious to trace their origin to a remote antiquity. Their historians give us a legendary history of four dynasties before Kaiumars, whom they declare to have been either a grandson of Noah or Noah himself. The fifth dynasty, which was founded by Kaiumars, is called the Pishdadyan dynasty; and twelve kings of this dynasty are said to have reigned from the time of Noah to that of Solomon. The last of these, by name

Afrasiàb II., was defeated by the great athlete Rustum, the Samson of Persia. Rustum is represented by Persian painters as present along with Bilchese, Queen of Sheba, at the court of Solomon. Having defeated Afrasiàb, he placed Kai-Kubad on the throne, and with him commenced the Kaianian dynasty. Kai-Kubad was a descendant of Minuchihr, who was the seventh monarch of the Pishdadyan dynasty. The following are the names of the kings of the Kaianian dynasty: 1. Kai-Kubad; 2. Kai-Káús; 3. Kai-Khusrau; 4. Luhrasp; 5. Gushtasp, in whose reign Zurtasht, or Zoroaster, introduced the fire-worship; 6. Isfundyar; 7. Bahman, or Ardashir Dirazdust (the Long-handed). All Persian history before the time of Ardashir Dirazdust may be considered legendary and pre-historic, and all efforts to reconcile it with the histories of Persia handed down to us by Greeks and Jews may be regarded as futile. According to the Persian historians, Kai-Khusrau is Cyrus; Luhrasp, whose capital was Balkh, was a contemporary of Nebuchadnezzar, and not only a far greater monarch than he, but his sovereign-liege, by whose mandate he held the inferior rank of vice-king of Babylon; while Luhrasp was the Shahanshah, or king of kings. And Alexander of Macedon was son of Dara, king of Persia. But this confusion in chronology is not greater than we find in the Qoran, in which the Haman of Mordecai and Esther's time is made to be a contemporary of the Pharaoh of Moses' time, and Mary, the blessed mother of our Saviour, is called the daughter of Amram and sister of Aaron; and Persian savants have often told me that the Jews were conquered by Nebuchadnezzar as a punishment for the murder of John the Baptist!

All we can say with an approach to certainty is that Kai-Khusrau is the same name as King Cyrus. That Luhrasp was probably a governor of Balkh under Nebuchadnezzar. That Isfundyar is the same as the Xerxes of the Greeks and the Ahasuerus of the Book of Esther; and Ardashir Dirazdust (the Long-handed) is without any doubt Artaxerxes Longimanus (Μακρόχειρ), and is the king of that name who befriended Ezra (Ezra vii. 11—28) and Nehemiah (Neh. ii. 1—9). We have read in a Persian history that the wife of Isfundyar, and mother of Ardashir Dirazdust, was a Jewess of the tribe of Benjamin. This is in exact accordance with the histories contained in the books of Esther, Ezra, and Nehemiah, and would, if true, account for the kindness of Artaxerxes to Ezra and Nehemiah.

But we must return again to Darius the Mede and Cyrus the Persian.

There is no doubt that Kai-Khusrau is the same name as King Cyrus, and if Luhrasp was indeed contemporary of Nebuchadnezzar, either the Persian historians were guilty of a great anachronism in placing him after Cyrus, or there was another great King Cyrus, of whom we know nothing, long before the Cyrus of prophecy.

Cyrus (כֹּרֶשׁ or כּוֹרֶשׁ, i. e. Coresh, Κύρος), probably derived from a Persian root, meaning "the sun," was, according to the common legend, the son of Mandane, the daughter of Astyages, the last king of Media, and Cambyses, a Persian of the royal family of the Achæmenidæ. In consequence of a dream, Astyages designed the death of his grand-

son, but the child was spared by those whom he charged with the crime; and Cyrus grew up in obscurity, under the name Agradates. When he grew up to manhood he rose by his courage and genius to the head of the Persians. At this time the tyranny of Astyages had alienated a large faction of the Medes, and Cyrus headed a revolt, which ended in the defeat and capture of the Median king, B.C. 559, near Pasargadee (Murgh Aab), which is situated on the post-road from Ispahan to Shiraz, and where a few months ago the writer stood by the reputed tomb of Cyrus.

"Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldæans" (Dan. ix. 1), being then sixty-two years old, is thought by the best authorities to have been this Astyages, the grandfather of Cyrus. It would appear, if this hypothesis be true, that Cyrus, having defeated his grandfather and taken him captive, afterwards raised him to the rank of vice-king under himself, and set him as his commander in-chief over the army which on that memorable night fulfilled the prophecy which God had spoken by Isaiah one hundred and seventy years before. "Go up, O Elam (Persia); besiege, O Media. . . . Babylon is fallen, and all the graven images of her gods he hath broken unto the ground." Thus while Belshazzar, over-confident in his strength, was impiously drinking wine out of the holy vessels of Jehovah's temple, the water of the Euphrates having been turned out of its course by Cyrus, Darius and his hosts marched undisturbed into the city, and Babylon was taken by surprise. As Jehovah had foretold, "One post shall run to meet another, and one messenger to meet another, to show the King of Babylon that his city is taken at one end. . . . I will make them drunken with wine that they may rejoice, and sleep a perpetual sleep, and not awake. . . . How is Sheshach taken, and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!" (Jer. li. 31. 39. 41.)

Cyrus conquered Media, B.C. 559. He defeated Crœsus, and added Lydia to his kingdom, B.C. 546 (?). Babylon fell before his armies, and the ancient dominions of Assyria were added to his empire, B.C. 538. It is quite in accordance with what we know of his character to suppose that he allowed his defeated grandfather to hold the rank of vice-king under him from B.C. 559—538. Only one year of the reign of Darius (Astyages) is mentioned in Scripture (Dan. ix. 1, and xi. 1), but that was of great importance to the Jews. During it, Daniel was made prime minister, and after his miraculous deliverance from the lions, Darius issued a decree enjoining reverence for the God of Daniel. (Dan. vi. 25 ff.)

In the third year of Cyrus the Persian, "One like the similitude of the sons of men," said to Daniel, "the man greatly beloved," "Now I will show thee the truth, Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength, through his riches, he shall stir up all against the nation of Grecia. And a mighty king shall stand up," &c. (Dan. xi. 1—3.)

There can be no doubt that these three kings were Cambyses, son

of Cyrus, B.C. 529; Pseudo-Smerdis, B.C. 522; Darius Hystaspes, B.C. 521. The fourth was Xerxes, B.C. 485—465; and the mighty king was Alexander the Great. Daniel passes over nine kings of Persia after Xerxes, because under him and Darius Hystaspes, Persia came into conflict with Grecia, and he hastens to describe the results of that conflict in its relation to the people of God.

"But while the position which Cyrus occupied with regard to the nations of the world is strikingly significant, the personal relations to the people of God with which he is invested in Scripture are full of a more peculiar interest. Hitherto the great kings with whom the Jews had been brought into contact, had been open oppressors or seductive allies. But Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Isa. xliv. 28) recognized in him 'a shepherd of the Lord, an anointed king' (Isa. xlv. 1, מְשִׁיחוֹ: τῷ χριστῷ μου: Christo meo), and the title seemed to later writers to invest him with the dignity of being in some sense a type of Christ Himself.

"His successes are connected in the prophecy with their religious issue; and if that appears to be a partial view of history which represents the restoration of a poor remnant of captive Israelites to their own land as the final cause of his victories (Isa. xliv. 28—xlv. 4), it may be answered that the permanent effects which Persia has wrought upon the world can be better traced through the Jewish people than through any other channel. The laws, the literature, the religion, the very ruins of the material grandeur of Persia have passed away; and still it is possible to distinguish the effects which they produced in preparing the Jews for their last mission. In this respect also the parallel which has been already hinted holds good. Cyrus stands out clearly as the representative of the east, as Alexander, afterwards, of the west. The one led to the development of the idea of order, and the other to that of independence. Ecclesiastically, the first crisis was signalized by the consolidation of the Church; the second by the distinction of sects. The one found its outer embodiment in 'the great synagogue;' the other in the dynasty of the Asmonæans.

"The edict of Cyrus for rebuilding the temple (Ezra i. 1—4), was in fact the beginning of Judaism; and the great changes by which the nation was transformed into a Church are clearly marked.

"1. The lesson of the kingdom was completed by the captivity. The sway of a temporal power was at length felt to be only a faint image of the Messianic kingdom. The royal power had led to apostasy in Israel and idolatry in Judah, and men looked for some other outward form in which the law might be visibly realized. Dependence on Persia excluded the hope of absolute political freedom and offered a sure guarantee for the liberty of religious organization.

"2. The captivity which was the punishment of idolatry was also the limit of that sin. Thenceforth the Jews apprehended fully [?] the spiritual nature of their faith, and held it fast through persecution. At the same time wider views were opened to them of the unseen world. The powers of good and evil were recognized in their action in the

material world, and in this way some preparation was made for the crowning doctrine of Christianity.

"3. The organization of the outward Church was connected with the purifying of doctrine, and served as the form in which truth might be realized by the mass. Prayer—public and private—assumed a new importance; the prophetic work came to an end; the Scriptures were collected; the law was fenced by oral tradition; synagogues were erected and schools formed; scribes shared the respect of priests, if they did not supersede them, in popular regard.

"4. Above all, the bond by which the people of God was held together was at length felt to be religious and not local, nor even primarily national. The Jews were incorporated in different nations, and still looked to Jerusalem as the centre of their faith. The boundaries of Canaan were passed; and the beginnings of a spiritual dispensation were already made when the dispersion was established among the kingdoms of the earth." (Westcott, *Smith's Dict. Bible.*)

"Now in the first year of Cyrus king of Persia," i. e. in the first year of his royalty at Babylon, B.C. 538, or perhaps the first year after the death of his grandfather or uncle, Darius the Median, when he became sole monarch of the Medes and Persians, then said Cyrus king of Persia, "All the kingdoms of the earth hath Jehovah the God of heaven given me, and He hath charged me to build Him an house in Jerusalem, which is in Judah."

Cyrus, a mighty conqueror and king, ruling over many peoples and nations and languages, the overthrower of Babylon, which was the enemy of God's people and the type of Antichrist; Cyrus, the restorer of Israel to the Holy Land and the builder of the second temple, has been regarded by many as a more significant type of Christ's universal dominion over all mankind than even David or Solomon. "Cyrus," says Bishop Wordsworth, "was to David in civil matters what Melchizedek was to Aaron in spiritual; Cyrus was a type of Christ's universal kingdom, as Melchizedek was of His universal priesthood."

And yet Daniel clearly foretold that the second great world-empire, Medo-Persian, should be inferior to the first, the Chaldæan. The first was "the head of fine gold," the second "his breast and his arms of silver." (Dan. ii. 32.) Though "Cyrus was a great instrument of God towards His own people" and "the edict in behalf of the Jews is one of the most remarkable events in the history of the world;" though it was perhaps of him and of his personal character that Isaiah wrote (xii. 2) "that righteousness called him to her feet" (Pusey's *Daniel*), and "God gave the nations before him, and made him ruler over kings," yet, a great conqueror, he had not time to consolidate his empire: of all his imperial greatness no memorial remains to him in Persia except the miserable tomb at Pasargadee (Murgh Aab): his truest and only lasting memorial is that which is found in the scriptures of truth.

In Dan. viii. 2—4, thus it is written of this same Medo-Persian empire: "And I saw in a vision . . . at Shushan, the palace, which is in the province of Elam . . . and, behold, there stood before the river

a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward," &c. And in v. 20, "The ram which thou sawest having two horns are the kings of Media and Persia." The Persian horn which came up last had been a dependency of the Median, but under Cyrus it gained the ascendant. The King of Persia, when at the head of his army, bore instead of a diadem the head of a ram. It came from the east, and westward it conquered Babylon, Syria, Asia Minor, and it pushed towards Greece; northward it overran Colchis, Armenia, and Scythia; southward it subdued Arabia, Egypt, and Ethiopia. But still it continued to be a two-horned empire. "Go up, O Elam; besiege, O Media." (Isa. xxi. 2.) This same two-horned form of the empire is contained in the well-known Chaldæan tradition preserved by Megasthines. "It is said by the Chaldæans that he (Nebuchadnezzar) going up in the palace was overmastered by some god, and thus spake: 'I, Nebucodroser, foretell to you, O Babylonians, the calamity which will overtake you, which Bel, my forefather, and the queen Bellis are alike unable to persuade the Fates to turn aside. A Persian will come, aided by your gods, and will bring slavery upon you, whose accomplice will be a Mede, the boast of Assyria.'" But though the second horn—in the person of Cyrus—rose higher than the first, the Median, and while the higher horn pushed forward in his victorious career, north and west and south, the lesser horn, Darius, having conquered Babylon, held the post of vice-king over the Chaldæans. Still from the fall of Nebuchadnezzar till the conquest of Alexander the two-horned state of the empire continued, and the formidable revolt of the Medes against Darius Hystaspes, and later on against Darius Nothus, B.C. 409, shows that the Median horn was still unbroken. Great and good as Cyrus appears to have been, we have a picture of the want of consolidation in his empire in Ezra iv. 4, 5. "The people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia."

There is one other allusion to Persia in the Book of Daniel, which though it treats of what must remain a mystery to us until the great day when He whose death rent asunder the veil of the temple will by His return remove the veil which hides from us the world of spirits, yet it gives us an insight into the inner workings of God's providence in the history of nations. I believe this verse should also be a great encouragement to the missionary to plead with God for a blessing on Persia in the present day. In chapter xi. 2 we read that Daniel, while he was prime minister of Cyrus, fasted and prayed for twenty-one days. We are not told what was the object of his prayer; but we know it was the extension of the Kingdom of Christ by the instrumentality of the King of Persia. It was as true then as now, that "Satan trembles when he sees, the weakest saint upon his knees;" and while prayer moves the hand that made the world, it also moves Satan and

his evil angels to stir up the rulers of this world against the Church of Christ. How constantly this threefold process goes on in the present day in all our Missions in heathen lands, the history of Missions declares. Where true prayer was unheard before, one or two Children of God begin to pray. The rulers of the land are stirred up to oppose the work of God; but they who are with us are more than they who are against us. Seldom indeed is the veil drawn aside as it was for Daniel, and the praying Child of God enabled to see that his wrestling is not against flesh and blood, but "against the spiritual hosts of wickedness in heavenly places." (Eph. vi. 12, Rev. Ver.) "He" (who says to the missionary, "Lo, I am with you all the days") said, "O Daniel, man greatly beloved . . . from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia," &c. (Dan. x. 11—14.)

Cyrus seems to have died, B.C. 529, in the seventh year after the return of the Jews, and he was succeeded by his son Cambyses, the Ahasuerus of Ezra iv. 6, who was asked to alter Cyrus' policy towards the Jews, but apparently declined from all interference. Cambyses reigned, it is said, seven years and five months. He had put to death his own brother Smerdis, and while he was carrying on war in Egypt, a Magian priest, Gomatis or Gaumatu by name, professing to be the murdered Smerdis, rebelled against Cambyses, and obtained quiet possession of the throne, B.C. 522. Cambyses, hearing of the usurpation of his throne by the Pseudo-Smerdis, committed suicide. Pseudo-Smerdis, who is thought to be the Artaxerxes of Ezra iv. 11—22, reversed the policy of Cyrus with respect to the people of God, and forbade the building of the temple. He is said to have treated other subject-nations with kindness, but to have been haughty and distant to the Persians. His conduct toward the people of God brought down on him the wrath of the Almighty, and his way of treating the Persians stirred up against him a revolt, which was headed by Darius, the son of Hystaspes, a prince of the royal blood. The Pseudo-Smerdis, having fled from his capital and thrown himself into a fort in Media, was pursued, attacked, and slain. His reign lasted only seven months. "The first efforts of Darius were directed to the re-establishment of the Oromasdian religion in all its purity. He rebuilt the temples which Gomatis had destroyed."

Appealed to in his second year by the Jews, he made a decree, and search was made for the edict of Cyrus among the royal treasures, and it was found in Achmetha, the modern Hamadan, which had been the capital of the Median kings. He not only confirmed the edict of Cyrus, but assisted the work of rebuilding the temple by grants from his revenues, so that it was finished in the sixth year of his reign. (Ezra vi. 1—15.) He built magnificent palaces at Persepolis and Shushan. Under him the Medo-Persian empire reached the zenith of its glory. He died B.C. 485, and was succeeded by his son Xerxes, the

Ahasuerus of the Book of Esther. The story of Xerxes' expedition against Greece, and ignominious defeat at Salamis, is so well known from profane history, and his divorce of the beautiful Vashti, and marriage with the lovely Jewish maiden Esther, is so familiar to all students of Bible History, that there is no need of more than a passing allusion to them here. After a reign of twenty years and a half he was slain at night, in his bed-chamber, by the chief of his body-guard Artabanus, and was succeeded, after an interregnum of about seven months, by his son Artaxerxes Longimanus, B.C. 465.

Whether the mother of Artaxerxes was, as the Persian historians say, the Jewish Esther, or, according to others, Amestris, the daughter of Otanes, it seems clear that the influence of Esther and Mordecai was overruled by God to make him the firm friend of Ezra and Nehemiah, and through them of the people of God. In the seventh year of his reign, B.C. 458, Ezra, "the ready scribe of the God of Israel," applied for leave to go up to Jerusalem, and "the king granted him all his request, according to the good hand of his God upon him." Cyrus had sent back by the hands of Zerubbabel and Jeshua the holy vessels which had been carried away from the temple of Jehovah, and Artaxerxes gave other vessels of gold and silver to Ezra, a free-will offering for the temple. Many wealthy Babylonians followed the example of the monarch, and made costly offerings of gold and silver. And Artaxerxes Longimanus wrote an order to all the governors through whose provinces Ezra should pass, to supply him with all things needful for his journey.

The edict of Cyrus, king of Persia, for rebuilding the temple of Jerusalem marks a remarkable era in the history of the Jews and of the world. The edict of Artaxerxes Longimanus to restore the city of Jerusalem and rebuild its walls, which Nebuchadnezzar had destroyed, also marks another remarkable era. It is from this edict that the commencement of Daniel's weeks must be fixed. But there is some little difficulty in discovering the exact date of the edict. In Dan. ix. 24, 25, 26, it is thus written, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy; know therefore and understand that *from the going forth of the commandment to restore and to build Jerusalem* unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself."

There is no doubt that "the going forth of the commandment to restore and to rebuild Jerusalem" was from Artaxerxes Longimanus, king of the Medo-Persian kingdom. Was this edict given to Ezra at this time, or thirteen years later to Nehemiah? Ezra set out on his important journey to Jerusalem, as far as we can now discover, in the first month, Nisan, B.C. 458. Many chronologers date the commencement of the seventy weeks from this day. Thus Prideaux (Part I.,

Book 5): "The 70 weeks being divided into three periods (i. e. into 7 weeks, 62 weeks, and 1 week), the first reaches from the time of the going forth of the commandment to Ezra for the restoring of the Church and State of the Jews, in the seventh year of Artaxerxes Longimanus, to the finishing of that work by Nehemiah 49 years after; the second, from the end of that period to the coming of the Messiah, 434 years after; and the last, from His coming to His cutting off by His death on the cross, which was one week or seven years after; and all these put together fully made up the 70 weeks, or 490 years of the prophecy; and as the going out of the commandment to Ezra, whence they began, was in the month Nisan, so the commission of Christ was also in the same month, 490 years after." 490 years from the seventh year of Artaxerxes brings us to A.D. 32, or if the nativity were four years earlier than our era to A.D. 36, and as we cannot attain to perfect accuracy in any of these dates, this is quite sufficient to satisfy the requirements of the prophecy. We are told that the king granted Ezra all his request, and that that included the rebuilding of Jerusalem we find from Ezra's own words (ix. 9), "Our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and Jerusalem."

Commands issued from the Shahanshah in his royal palace in Teheran in the present day are often paid little heed to by the governors of the provinces, or if any attention is paid to them it is only for a very short time. And it would appear that for thirteen years after this famous edict was given to Ezra, the work of rebuilding Jerusalem made very little progress indeed. They were troublous times to Ezra the priest. But better days were coming. Artaxerxes still reigned over the Medo-Persian empire.

It was wintertime, and the court of the great Shahanshah was now at Shushan, in Elam, the winter residence of the monarch.

Though with the usual carelessness of eastern kings he troubled himself very little about the neglect shown by the governor of Syria to his edict given thirteen years before to Ezra, still his partiality for the Jews continued, and Nehemiah, the son of Hachaliah, who is thought to have been of the tribe of Judah, held the honourable post of cupbearer to the monarch. Artaxerxes loved his faithful servant, and on the twentieth day of the month Nisan, in the twentieth year of his reign, he was astonished at seeing one whose happy, cheerful face had always been his delight, and who afterwards encouraged his own countrymen by the words "Let the joy of the Lord be your strength," downcast and sorrowful. He was well called Nehemiah—the comforter of Jehovah, or Jehovah my comforter. On inquiring the cause of Nehemiah's unwonted sorrowfulness, he was told that it was because "the city, the place of my father's sepulchre, lieth waste, and the gates thereof are consumed with fire." Nehemiah, at his own request, was at once permitted to visit Jerusalem, and a fresh edict was granted him for the rebuilding of Jerusalem. Artaxerxes reigned forty

years. His successors were Xerxes II., Sogdianus, and Darius Nothus.

Darius Nothus came to the throne B.C. 424, and is probably the Darius of Neh. xii. 22, whose name closes the history of the Old Testament. It was in his reign that the seven weeks, forty-nine years, of Daniel's prophecy came to an end, and the rebuilding of Jerusalem in troublous times was completed, B.C. 409. This was in the days of Joiakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe, when the dedication of the wall of Jerusalem was celebrated.

With Darius Nothus all interest in the history of Persia and its connexion with the people of God ceases, until the time when that interest was again revived by the preaching of the Gospel, and the establishment of a Christian Church in Persia by the Apostles and their immediate followers.

The successors of Darius Nothus were Artaxerxes Mnemon, Artaxerxes Ochus, and Darius Codomanus. The famous retreat of the 10,000 took place under Xenophon, in the reign of Artaxerxes Mnemon. Darius Codomanus came to the throne B.C. 336; with him ended "the breast and arms of silver," the Medo-Persian empire (Dan. ii. 32). The second beast, like to a bear passed away, and another like to a leopard arose, and dominion was given to it (Dan. vii. 5, 6). "For an he goat (Alexander of Macedon) came from the west on the face of the whole earth . . . and the goat, which had a notable horn between his eyes . . . smote the ram, and brake his two horns: and there was no power in the ram to stand before him." In B.C. 334, Alexander defeated Darius I. on the banks of the Granicus, and then in the fatal battle of Issus, in which 100,000 were slain; and the family of Darius fell into the victor's hands. The battle of Arbela, which succeeded, completed the triumph of Alexander, and put an end to the dynasty of Cyrus, which had lasted two hundred and six years. And "the belly and thighs of brass," i. e. the Grecian empire, succeeded to "the breast and arms of silver."

THE FIRST MEETING OF THE BENGAL NATIVE CHURCH COUNCIL.

MISSIONARY work must, from its very nature, be progressive work. It is of course possible to conceive cases where, at the command of a barbarous ruler, nations lay aside old superstitions and adopt another religion, true or false, without reflection and without conviction, in wholesale obedience to orders. Instances of this kind are not wanting in history; but even though eventually there has been a final profession of Christianity the first stages can hardly be referred to with satisfaction. True conversion must be the result of individual conviction, consequent upon the faithful preaching of the Gospel. It is the work of the Holy Spirit of God. As the wind bloweth where, when, and how it listeth, so also is the influence of the Spirit. Sometimes it may affect masses, as on

the Day of Pentecost; more usually here one and there another is constrained to the obedience of the Lord Jesus Christ. Disappointment ought, therefore, not to be felt when missionary work is, as it often is, slow work. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." Impatience is but a synonym of ignorance. We should esteem it a singular privilege that in our days the trying of our faith is not so severely taxed as it was in the days of our fathers. Although we are still not permitted to behold all that we could wish for, yet enough proof is vouchsafed that labour in the Lord and for the Lord is not vain labour, but is blessed of Him.

It is with feelings of this description that we take up the Report of the First Meeting of the Bengal Native Church Council in connexion with the Church Missionary Society, held in Calcutta in the spring of the present year. Though it was in Calcutta and its neighbourhood that the Gospel was first preached by various Christian societies, and the first converts to the Gospel in Northern India were gathered in, yet Bengal has been the last to organize itself in an embodiment of its own. There is significance even in this fact. We pass over, with some reluctance, the early efforts made by others to propagate Christianity in Bengal; but these attempts are generally well known by Christians interested in Missions. It was in 1819—20, about sixty years ago, that the Church Missionary Society began its operations in Calcutta. In 1822 a dozen Native communicants were gathered in. The liturgical service of the Church of England was for the first time read in the Trinity Church at Amherst Street. Subsequently "Mission stations connected with the C.M.S. were opened in various places, such as Krishnagar, Burdwan, Barripur, &c. The missionaries of the Society—Wilson, Richard, Weitbrecht, Dean, Sandys, and Vaughan—contributed in a great measure to the building up of the Church in Bengal." According to the table supplied in the last Report of the Parent Society, the number of Christians connected with the Church Missionary Society in Lower Bengal is 7068, of whom 807 are communicants, with five Native clergy, and 200 male and female Native Christian teachers: 5189 boys and girls are under instruction. There has, therefore, in the Lower Bengal Mission, been progress, but the progress has not been rapid, nor the success great, in proportion to the millions from whom these thousands have been gathered. It should, however, be carefully borne in mind that the numbers given are only the visible results. No account is, nor can be taken statistically of the change of feeling operating in the minds of the people. There would be difficulty also in assigning the proportion of this change due to the preaching of missionaries of the C.M.S., and to the influence of the Church they have gathered in. Much also of the change may be attributable to other causes, such as education, and what may roughly be termed European civilization. Certainly, in no part of India is there more fermentation in the minds of men on religious subjects than in Lower Bengal, while at the same time in places like Nuddea it is the stronghold of ancient superstitions. The difficulties, there-

fore, with which the Gospel has to contend are formidable and complicated. Still there is enough of visible result to thank God for, and to take courage.

It is, we think, an evidence of sound progress that the materials for a Native Church Council exist, and can be brought together as they have been on the recent occasion. There is a proof of strength when the flock can in some measure go alone, and need not perpetually be carried. Interest is always felt when an infant is making its first attempt at walking by itself: surely not less will be felt in the first efforts of a Native Church to think, and act for itself, and to make exertions in something like a corporate capacity upon its own behalf, and for its own extension. Even confessions of weakness, and what may be termed its cries of distress, claim our sympathy. It is highly creditable to the manliness of this Church Council that there has been no slurring over or concealment of difficulties and troubles; but that they have been fairly brought forward and discussed. Those who are acquainted with the past history of the Native Church in Lower Bengal know that its career has been chequered; there has been sorrow as well as joy, there has been disappointment as well as encouragement. From outside there has been no violent or bloody persecution, such as has sometimes been the portion of other infant Churches; but there have been serious difficulties from surrounding corruption, and many trials within the pale. The "perils from false brethren," which St. Paul had to encounter, were most assuredly not the least trying, nor among the lesser hindrances of the Gospel. These, to a more than ordinary extent, have been the experience of the Bengal Native Church.

With these preliminary observations we now proceed to give an account of the Report. The Patron of the Council is the Bishop of Calcutta, who manifested warm interest in it, and took an active part in it. Not contenting himself merely with being present, he delivered two valuable addresses in the course of the proceedings, to which we shall hereafter refer. They were interpreted to the assembly by the Rev. Pyari Mohun Rudra, the Honorary Clerical Secretary. The Native Church ought to—and no doubt does—feel grateful to the Metropolitan for this kindly and gracious intervention, which, while leaving them, as was so important on such an occasion, to manage for themselves, yet strengthened them with wise counsel and fatherly wisdom. He was able to speak with more effect from what he had witnessed on a larger scale in the proceedings of the Church in South India. On the occasion of this first Council all the clergy, with one exception, and all the delegates but one were present. After all had come together there was a preliminary meeting for prayer and praise. The Chairman, the Rev. J. Vaughan, after reading the Forty-sixth Psalm, made some observations, applying it to the condition of the Church in Bengal, feeble, harassed, assailed, yet confident that the Lord of Hosts was with her, the God of Jacob was her refuge. Prayer was offered by several of the brethren, among whom was one venerable man, Baboo Jadu Bindu Ghose, who, after a dreary search for peace of forty years' duration, had nine years

before found peace in the very church in which they were assembled. The following day the meeting was formally opened by divine service, at which the Bishop was present. The Report states, "It was a special satisfaction to see our Diocesan in our midst." By permission of the Bishop, Isaiah lv. and Philipp. ii. to v. 18, were read as special lessons. It should be borne in mind that all the transactions, services, reading of papers, and speeches, were in the Bengali language. A Native organist presided at the harmonium. The sermon was preached by the Rev. M. S. Seal, the senior Native missionary, from Titus ii. 14. The discourse is properly represented as edifying. About one hundred persons received the Holy Communion, the Bishop reading the Prayer for the Church Militant, consecrating the elements, and administering them to the clergy. After some delay, caused by a violent storm, in the midst of which the Bishop arrived, the assembly met in the school-room of the mission compound. "In order to keep his Lordship posted up with the proceedings, the Rev. W. R. Blackett sat by the Bishop's side, and made running notes of the papers read and speeches made." The Chairman then, after a hymn and prayer, delivered his address. He explained that during the past year he had been unable to do more than go about among the Christians of the Krishnagar district. He described the condition of things in those churches as still very, very far from what one could wish them to be; but he saw tokens of real progress and real improvement. In a striking figure he described the present aspect of the Mission as "just that of a man who has been well-nigh sick unto death, but has taken a turn, and is, though very slowly and with strange fluctuations, on his way to convalescence." For forty long years the Mission had been sick. What was the sickness? CASTE. It has been so far vanquished that Christians now "meet together in social harmony, and partake as one family in their different churches of the Holy Supper of Love." Instead of "utter want of reverence" at divine service, the bearing of the congregations is now quiet and becoming. In most churches the people now come in good time. Numbers who formerly hardly ever entered a church now make a point of attending. There is increased observance of the Sabbath-day. Some, too, out of multitudes who neglected daily prayer, now try to pray. Some again, who had never been communicants, have for the first time approached the Lord's Table. Conversions from heathenism, which for a long series of years had been practically unknown, have now recommenced, while a spirit of inquiry is springing up through the district.

When all these troubles were at their height, what has been the attitude of other Christians (?). There are some who would fain persuade themselves, and make others believe, that Romish missionaries deserve commendation for their efforts in the Mission Field. Let Mr. Vaughan bear his testimony:—

> It must not be supposed that we have no opposition to encounter in our work. An expression of St. Paul's seems accurately to depict our case,—"A great door of utterance is opened to me, and there are many adversaries." Most of you will remember the unprincipled attack made upon us by Romish priests in the day of our weakness. During the great caste struggle, which shook the Mission to its

foundations, and threatened it with destruction, the emissaries of the Pope appeared on the scene, and by promises of caste recognition and other immunities, sought to gain capital out of our distresses. The majority of our people joined them, and there sprung up Romish chapels and schools all around us. But the tide turned, the people returned to their allegiance, and the priests found themselves and their chapels deserted. So signal was their defeat on that occasion that I hardly expected they would return to the attack. They have done so, however, and are now resolutely striving to regain their lost hold. Nuns and priests are working amongst our people in several villages. Only three months ago at Chupra, one of our central stations, they took land on a ten years' lease, and are there erecting a chapel. A struggle is evidently before us. But in the name of God we will go forward and fear not the result.

The other day several of our brethren at Chupra appealed to the priest thus—"Why," said they, "do you never go to the perishing heathen around? Why must you come to disturb the peace of our Christian community?" The answer of the priest was curious and noteworthy. "I admit," said he, "we don't go to the heathen, for we think they may possibly be saved by the light of reason; but we are sure that you, as Protestants, must perish, and so we come to you."

Of course the chief mischief arising from these proceedings is the prejudice to discipline. We wish we could say that they were confined to Romanists, in whom it would be difficult to say the Spirit of Christ dwells. Baptists, however, have entered the lists and have striven to make gain for themselves out of this time of trouble. It is only due to the Rev. G. Kerry, secretary in Calcutta of the Baptist Missionary Society, that he positively refused to countenance the disaffected; but a Native minister of a Baptist congregation, not under the control of the Baptist Missionary Society, rebaptized a whole body of renegades, who returned to their homes setting their clergy at defiance. This conduct Mr. Kerry expressed his disapproval of. Certainly the Church of Krishnagar in its time of distress has not met with good Samaritans, or even priests and Levites to leave it alone, but has been compassed about with thieves only on every side.

Mr. Vaughan's address was followed by a paper read by the Rev. P. M. Rudra on "The Practical Lessons arising from a Comparison of the Church of Bengal with the Churches of Apostolic Times." After giving a historical account of the rise and progress of the Bengal Church, and dwelling on the evils which had resulted to the Church from the reception of those who from interested motives had joined it, Mr. Rudra proceeded to show that there was, as contrasted with primitive times, "a want of loving faith manifested in self-denial and zeal, and also a want of Christian love." Among the causes of the decline of religion in the Church of Bengal, Mr. Rudra did not hesitate to put in the front "the low spiritual condition of European Christians residing in India." We fear the truth of this cannot be gainsaid. Another reason which he suggested was the policy of "nationality which separates between even the missionary and the convert in certain cases, as also the fact that they have so long stood to the Native Church in the character of paymasters, whereby misunderstandings have arisen." To these extraneous causes he added "the ignorance, the covetousness, the spiritual blindness and selfishness of a very large portion of the Christian community." As a remedy for these evils he suggested looking to Christ and not to man, and aiming at financial independence. The obstacles to the latter

were the expensive habits of the people, combined with much poverty and indebtedness; also the "costliness of keeping up services," with the expense of churches and church furniture beyond the means of the people. "Western methods of maintaining religion" ought to be abandoned, and Native methods in erecting places of worship substituted. We rejoice in this plain speech of Mr. Rudra's. It is our most distinct conviction that the foolish expenditure on churches, although not the work of the C.M.S., is a most fatal clog on the independence of the Native Church. Those who have erected them to make a show and please themselves have thought far too little of the true interests of those for whom they have been professedly erected. A long and interesting discussion, in which many joined, followed the reading of this valuable paper in which, with so much plainness of speech, Mr. Rudra had pointed out the difficulties and failings of the Native Church. When it had come to a close the Bishop supplemented it by some weighty remarks, which were translated to the meeting. His Lordship cautioned the Native Christians against aiming at complete independence until strong enough to stand together; otherwise heresies, schisms, and confusion would ensue. From the appeals made to him in Tinnevelly, he assured them that even they were praying "that they might not be left altogether alone." He then urged them to the necessity of due preparation for independence, inculcating "the need of study and a thorough acquaintance with all that concerned the Church's life, as a preparation for the exercise of more independence." Finally he recommended patience. We trust these salutary counsels will be appreciated and acted upon.

Subsequently two papers were read "On the Development and Direction of Voluntary Effort." These contained many useful suggestions, but as they much resemble what might have been and frequently are propounded in English conferences upon a topic of this kind, we do not think it necessary to reproduce them. The same may be said also of the discussion which followed. For one remark only we find place. Baboo Romanath Mondel had heard precisely the same things in the Church Council at Chupra last year as he had heard in the meeting to-day; he would like "to see something done." In this the Baboo only expresses in a homely way the feelings of multitudes who get wearied over the interminable reports of congresses and conferences much nearer home than Chupra or Calcutta. The discussion was terminated again by the Bishop, who bore most precious testimony to the development of voluntary agency which had met him at every turn during his visitation among the Missions in Southern India. Nothing had struck him more. A vote of thanks was tendered to the Bishop, who then gave the benediction, and so the first session closed.

On the evening of Wednesday the "Intercession Service" was held, and Thursday was occupied in the services of the festival of Ascension Day.

The second, which was the business session of the Council, was held in the Hall of the C.M. Divinity College in Calcutta. Mr. Omesh Chunder Dutt, the Treasurer, presented his Report. No comparison is

given of the amount received as contrasted with the present year, so that we cannot tell whether there has been an advance in the contributions or not. No one church, however, has reached the prescribed minimum of Rs. 500, authorizing it to send a third delegate. The list of delegates was read over. Discussion then arose about the transfer of various funds to the Church Council, and also about the rate of salaries of the Native clergy in rural districts, to which some increase was voted. A change of station was recommended and determined upon of two agents in the Krishnagar district, and Baboo Koilash Chunder Bishwas was recommended for ordination. Some formal proceedings succeeded, among which was the fixing of the next annual gathering at Krishnagar.

Thus closed the first annual gathering of the Bengal Church Council, "From beginning to end peace and harmony prevailed, while intelligent interest was displayed by delegates and visitors in all that took place." The Report concludes appropriately, "To God be all the glory!" K.

PROTESTANT MISSIONS IN AFRICA.*

(*From the American "Missionary Herald," May*, 1881.)

[IT is a very unusual thing for the *Intelligencer* to publish articles extracted from other periodicals. The work of the Church Missionary Society itself is all too large for complete review from month to month in our pages. But to every rule there is an exception; and such exception appears to be demanded by the following very interesting and comprehensive summary of missionary work in Africa, which we find in the organ of the American Board of Commissioners for Foreign Missions published at Boston, and which is no doubt from the pen of Dr. Means, one of their ablest officers, who has made Africa his specialty.]

THE population of this continent, exclusive of its islands, is estimated by Dr. Behm, in the last issue of Petermann's *Mittheilungen*, at 201,787,000. Of these the number of Protestant communicants in the various Colonial and Mission churches was reported in 1880 as 122,470; the number composing the communities connected with these churches, 506,966; the number of Jews, 350,000; of Coptic, Abyssinian, and similar "Christians," 4,535,000; of Mohammedans of various kinds, 51,170,000; of heathen, 145,225,000; making the number of those not yet reached by the Gospel 201,280,000.

To carry the Gospel to these millions, 34 religious societies are at work.

In South Africa and the colonies and free states of Sierra Leone and Liberia, there are connected with Colonial churches 468 ministers, evangelists, and teachers, of whom 54 are Natives. The other white missionaries and teachers on the continent are reported as 662, with 1095 Natives,

* The authorities for the statements which follow are Dr. A. Petermann's *Mittheilungen* aus Justus Perthes' *Geographischer Anstalt*, Herausgegeben von Dr. E. Behm, Ergänzungsheft, Nr. 62; Behm und Wagner, *Die Bevölkerung der Erde*, vi. 1880; *The Statesman's Year Book* for 1881; S. W. Silver and Co.'s *Handbook to South Africa*, 1880; *Africa*, by Keith Johnston; and the reports of the various Missionary Societies referred to. The reports are for 1880, unless it is otherwise stated; and this reference is made once for all.

making 1757 mission workers proper, and 2225 ministers, missionaries, and teachers of all kinds engaged in religious work.

This statement may give a too favourable impression of missionary efforts on the continent as a whole. South Africa receives by far the largest share. With but 22,000,000 out of the population of 202,000,000, South Africa has 1035 of the whole number engaged in religious work, leaving less than 1200 for the remaining 180,000,000. This is as though in the whole State of Massachusetts there was but one Christian minister and one Sunday-school teacher.

I. THE BARBARY STATES, INCLUDING ALGERIA.

This northern part of the continent, with the Sahara, is supposed to contain 15,200,000 people, of whom, perhaps, 350,000 are Jews, 400,000 "Christians," 14,450,000 Mohammedans or Mohammedan*ish*.

In *Tunis* the London Society for Promoting Christianity among the Jews has 2 missionaries and 12 assistants, with 473 pupils in schools; also the British and Foreign Bible Society has a station. In *Algeria* this last society has a station, and 1727 copies of the Bible, in whole or in part, were distributed in the year 1879; also, the United Presbyterian Church of Scotland has 1 missionary and 1 Native evangelist. In *Morocco* the London Jewish Society has 1 missionary, 1 assistant, and 9 other helpers, with schools in which are 172 pupils.

The total for this vast population is 8 missionaries and assistants, and 22 Natives; in all, 30 labourers; and 655 pupils in schools, chiefly Jewish.

II. SENEGAMBIA.

Beginning at the southern edge of the Sahara, and taking in the Senegal, the Gambia, the Sierra Leone, and the Mandingo country, this region may be set down as having 17,000,000; the largest portion, Mohammedans of various shades, running out into heathenism of the most degraded types. Perhaps the Mohammedans number 14,000,000, the heathen 2,980,000, the "Christians" 20,000, of whom 6553 are reported communicants of Protestant churches.

At *the Senegal* the Paris Société des Missions Evangéliques has 2 missionaries, 24 communicants, 40 members of congregations.—At *the Gambia* the English Wesleyan Methodist Missionary Society has 4 missionaries and assistants, 11 other paid agents, and 26 "local preachers," 650 members, 2650 in the congregations, 443 in Sunday-schools, and 363 in day-schools.—At *Sierra Leone* the English Episcopal Church has self-supporting congregations, a bishop and clergy, with about 5000 communicants. Of the English Wesleyan Methodists there are also colonial churches, with 12 ministers and assistants, 50 subordinate paid agents, 135 "local preachers," 5732 members, 16,894 in the congregations, 3757 in Sunday-schools, 2462 in day-schools. In the more specific missionary work of the Sierra Leone country the English Church Missionary Society has 10 European and 16 Native labourers, 66 communicants, 275 in the congregations, 326 in the schools. The English United Methodist Free Church Missionary Society has 4 "itinerants," 81 "local preachers," 2807 members, and 749 Sabbath-school scholars.—At *Sherbro* the United Brethren Society (Dayton, Ohio, United States), has 7 labourers besides Native teachers, 60 communicants, 110 Sabbath-school scholars, and 60 day scholars.—At *Mendi* the American Missionary Association has 8 missionaries, 5 Native labourers, 2 churches, 87 communicants, and 179 pupils in schools.

The total Colonial ministers and assistants in Senegambia are 12, with 50

Native assistants, 16,894 adherents, 5732 communicants, and 3757 in the schools. The total in the Missions are 24 missionaries and assistants, 78 other labourers, 922 adherents, 821 communicants, 1907 Sabbath scholars, and 1677 day scholars. The deadly malaria has been a great obstacle to Missions in this region.

III. LIBERIA.

The population of Liberia, including Medina and other recent additions, may be 1,400,000; of whom about 20,000 are Americo-Liberians. The largest proportion of the Natives are Mohammedans of a certain sort, perhaps 1,000,000; the heathen may number 380,000, the "Christians" 20,000, of whom the communicants may be 4700. There are 26 Baptist churches, reporting 24 ministers, and 1928 communicants. The report of the Methodist Episcopal Church of the United States gives 25 ministers, 10 assistants, 4 Native preachers, and 47 "local preachers" and teachers, 2200 members, 1831 Sabbath-school scholars, and 300 day scholars. The American Presbyterian Church (North) reports 9 missionaries and assistants, 270 communicants, and 65 pupils in schools. The African Baptists of the United States support some preachers.

Total, 104 ministers, assistants, and teachers, reported, 4759 communicants, 2428 Sabbath-school scholars, and 780 day scholars.

IV. GUINEA.

The population of the Guinea coast and interior, from Cape Palmas to the Ogowé, may be roughly stated at 25,000,000. It is a region of bald heathenism, with a slight infiltration of Mohammedanism; the heathen being, perhaps, 24,050,000; Mohammedan*ish*, 900,000; and "Christians," 50,000, of whom 5000 may be communicants.—Dr. Behm assigns 31,770,000 to Middle Soudan, north and east of Guinea, where are the great Mohammedan states of Wadai, Baghirmi, Bornu, Kanem, Sokoto, Gando, Massina, &c.

On the *Gold Coast* the English Wesleyan Methodist Society reports 15 missionaries and assistants, and 125 other paid agents, with 288 "local preachers," 6038 members, 26,600 adherents, 2510 Sabbath-school scholars and 2622 day scholars. The Basle Evangelical Missionary Society reports 57 European and 73 Native missionaries and assistants; 36 stations, Accra, Adangme, Akem, Ashantee, &c.; 1922 communicants; 4193 adherents, 175 Sunday-school scholars, and 1130 day scholars. The American Baptist Missionary Society (South) reports 2 missionaries and 2 Native assistants, with stations at Abeokuta, Lagos, and Ogbomoshow.—In *Yoruba* the English Church Missionary Society reports 7 missionaries, 93 Native evangelists and teachers; stations at Abeokuta, Badagry, Oshielle, Ibadan, Ota, Lagos, &c.; 2041 communicants, 6109 adherents, and 1598 in schools. The English Wesleyan Methodist Society reports 10 missionaries and assistants, 35 other paid agents, and 44 "local preachers," 1236 members, 5407 adherents, 889 Sabbath-school scholars, and 901 day scholars.—On *the Niger* the English Church Missionary Society has a Native bishop, and ministers, 11 in all; 23 lay teachers, 11 stations, 211 communicants, 1561 adherents, and 287 scholars. There is peculiar interest in this Niger Mission of this great society, in view of the fact that it is officered and manned by Natives, and worked with enterprise and vigour.—At *Old Calabar* the Scotch United Presbyterian Society has 9 missionaries and assistants, 17 Native assistants, 20 stations, 198 communicants, 1769 adherents, 687 Sabbath-school scholars, and 703 day scholars.—At the *Cameroons* the English Baptist Missionary

Society reports 11 missionaries and assistants, 15 stations, 166 communicants, 233 Sabbath-school scholars, and 217 day scholars.—At the *Gaboon*, *Corisco*, and *Ogowé*, the American Presbyterian Church (North) reports 16 missionaries and assistants, with 31 Native workers, 331 communicants, and 179 scholars.

The totals for Guinea sum up 147 missionaries and assistants, and 348 Native workers, making 495 in all; 4869 communicants, 52,913 adherents, 4494 Sabbath-school scholars, and 7634 day scholars. Until recent years this Guinea Coast has, probably, been the most fatal to Europeans of any part of Africa.

V. LOANGO AND CONGO.

Dr. Behm assigns to "the Loango Coast" 300,000. To this, with the interior kingdoms of Muata Yanvo, of Kasongo, and of Marutse Mabonde, he gives a total of 6,200,000. This does not include the vast region stretching from the Equator South to Muata Yanvo's country, and west of the great lakes of Victoria Nyanza and Tanganyika. In this latter region Behm estimates the population at 20,000,000. Savages they are reported to be, and many of them cannibals.

The Livingstone Congo Inland Mission commenced work on the Congo in 1878, and reports now 11 missionaries and assistants at 4 stations. The English Baptist Missionary Society, which began also in 1878, reports 4 missionaries and 3 Native helpers, 2 Sabbath-schools and 2 day-schools, and two converts, 1 of them the King of Congo.

The total for the Congo is, 15 missionaries and 3 Native assistants.

VI. ANGOLA AND BIHÉ.

The Portuguese estimate the population of Angola, which includes the coast region merely, at 2,000,000, of whom, perhaps, 10,000 are "Christians," Roman Catholic adherents. Inland from Angola, in Bihé, the American Board of Commissioners for Foreign Missions is commencing work; 3 missionaries are there, 2 are on the way, and others are shortly to follow.

VII. SOUTH AFRICA.

The population of this part of the continent is reckoned at 22,000,000, of whom, probably, 21,584,000 are heathen, and 416,000 "Christians;" 127,968 of these are reported as communicants. The British possessions, Orange Free State, and Transvaal, according to the census of portions in 1877, and estimates of other portions, have 2,041,000, of whom, probably, 350,000 are whites: Zulu and Matabele lands are set down at 1,350,000; other regions, 18,409,000.

The old Dutch Church has a complete organization, churches, schools, theological seminaries, and missionary societies. Its Colonial adherents are reported to be 132,000, including 16,000 Natives; Mission adherents, Natives, 23,000; communicants, 53,030; average congregations, 30,529; ministers, 72; 11 stations among Natives within and beyond Cape Colony. The English Episcopal Church has its full organization; its Missions are chiefly under the Society for the Propagation of the Gospel. There are also Congregational, Baptist, Wesleyan, and other Methodist churches, with their organizations. Silver's *Handbook* for 1880 reports the Anglican Church adherents to be 45,441, of whom 26,327 are whites, and 19,114 blacks; 77 clergy, and 7205 communicants. The Wesleyan Methodist adherents, 34,781, of whom 11,246 are whites, and 23,535 blacks; 10,375 communicants, and 52 ministers. The Congregationalists and Baptists, adherents,

32,286; whites, 5709; and blacks, 26,577; communicants, 6114, and ministers, 26. The various Presbyterians, adherents, 5621, whites being 2218, and blacks, 3408; 1860 communicants, and 13 ministers. The various Lutherans, adherents, 22,855, of whom the whites are 8953, and the blacks, 13,902; the communicants, 11,256, and ministers, 32. Other Protestants, adherents, 22,442; communicants, 7773, and ministers, 49.

Besides what is done by the several churches in their localities, various Missionary Societies are at work. Among the *Ovahereros*, the Finnish Lutheran Missionary Society has 4 stations.—In *Ovampo*, *Damarra*, *Herero*, and *Namaqualand*, the Rheinischer (Barmen) Missions Gesellschaft reports 21 missionaries, 20 stations, and 5800 converts.—In *Cape Colony* the same Society reports 10 stations, 15 missionaries, and 8000 baptized converts.—In *Cape Colony*, *Kaffraria*, *Orange Free State*, *Transvaal*, and *Natal*, the Berliner Missions Gesellschaft reports 71 missionaries and assistants, 44 stations, 8000 baptized converts, 4187 communicants, 2349 pupils in schools.—In *Cape Colony*, *Kaffraria*, and *Bechuanaland*, the London Missionary Society reports 15 missionaries and assistants, with 18 Native helpers; 1144 communicants, and 986 scholars. These last are from incomplete returns, and this may be said of the reports of some other societies.—In *Kaffraria* and *Natal* the Scotch Free Church reports 29 missionaries and assistants, with 46 Native helpers; 2190 communicants, 2800 pupils in schools. At Lovedale, "the busiest industrial college in the missionary world," were 393 pupils.—In *Kaffraria* the Scotch United Presbyterian Church reports 8 missionaries and assistants, with 22 Native helpers; 1310 in congregations, 1044 communicants, 324 Sabbath-school scholars, and 791 day scholars.—In *Cape Colony*, *Orange Free State*, and *Natal*, the English Wesleyan Methodists report 115 English ministers and assistants, 388 other paid assistants, 1050 "local preachers," 99,169 attendants on worship, 18,288 members, 16,446 Sabbath-school scholars, 13,435 day scholars. Their report does not distinguish between the work among the Colonists and the missionary work among the Natives.—In *Basutoland* the Paris Société des Missions Evangéliques reports 21 missionaries and assistants, 126 Native assistants, 83 stations, 4252 church members, 3030 pupils in schools.—In the *Transvaal* and *Natal* the Hermannsburg Society reports 33 missionaries, 47 stations, 4000 converts, 3189 communicants.—In *South Africa, West* and *East Districts*, the United Brethren (Moravians) report 64 missionaries and assistants, 273 occasional helpers, 15 stations, 10,819 members, 2588 communicants, 2486 pupils in schools.—In *Natal* and *Zululand* the Norwegian Society reports 8 stations, 9 pastors, 270 baptized persons.*—At *Spelunka*, *Valdezia*, the Swiss Free Church of the Canton de Vaud reports 2 missionaries and 5 Native catechists.—In *Natal*, the American Board of Commissioners for Foreign Missions has 9 missionaries and 15 assistants, 66 Native assistants, 15 churches, 610 communicants, 937 pupils in schools.—In *Cape Colony*, *Orange Free State*, *Transvaal*, *Natal*, and *Zululand*, the Society for the Propagation of the Gospel reports 7 bishoprics, 95 missionaries and assistants, 24 to the heathen, 10 Native clergy, 44 teachers, 24,456 church members, and 5182 communicants.

Totals. The statistics seem to show the following as to the Colonial churches: 318 ministers and assistants, 388,500 adherents, 108,850 communicants, 16,500 in Sabbath-schools (incomplete), and 13,500 in day-schools (incomplete). The various societies labouring among the Natives seem to make the following showing: 314 missionaries and assistants, 442 Native

* Carlyle, *South Africa*, p. 249.

assistants, 28,000 adherents, "baptized converts," and "converts;" 19,114 communicants, 324 Sabbath-school scholars (incomplete), and 13,379 day scholars. The Colonial churches and Missions sum up together, for the 22,000,000 of South Africa, 596 white ministers and missionaries of all grades, and 442 blacks, a total of religious and day-school teachers, clerical and lay, men and women, all told, 1005; 416,000 adherents; 127,964 communicants; 16,824 Sabbath-school scholars; 26,879 day scholars.

VIII. EAST CENTRAL AFRICA.

Between South Africa and Galla and Somaliland, and inward to the great lakes, using irregular boundary limits, and making a free estimate of the population after Dr. Behm, there may be 57,067,000 people, of whom 1,000,000 may be called Mohammedan*ish*, and 56,067,000 heathen.—At *Lake Nyassa* the Scotch Free Church commenced a Mission in 1875. In 1880 the report names 3 stations, Livingstonia, Bamdawi, and Marenga, 10 missionaries and assistants, 3 schools, and 70 pupils. The Chinyanja, the language of the Manganja people, has been reduced to writing, and a grammar and vocabulary prepared. The school at Livingstonia has had 100 pupils. Sunday services in English and Chinyanja are held; industrial and agricultural work is in progress; a female medical department has been started. —At *Blantyre* the Scotch Established Church reports an out-station also, at *Zomba*, 40 miles from Blantyre. There are 9 missionaries and assistants, 1 ordained missionary, 2 medical missionaries (1 on leave), 1 general agent, 4 artisans, 1 school-mistress, 1 dairy-woman, 2 schools, 175 scholars; 2 Native meetings on Sunday, besides the home service, and a daily evening service. The Native language has been mastered, and portions of school-books printed in *Chiao;* boys and girls are taught writing and arithmetic, girls sewing. Agricultural and industrial work is done; large buildings are erected. At Zomba 20 acres are under cultivation. The course of religious teaching goes on daily. Genesis, Jonah, and Matthew have been translated.

In *Zanzibar*, island and mainland, the English Universities' Mission reports (1879) 24 missionaries and assistants—6 ladies. On the island, with the stations of Mbweni and Kingani, there is a church, hospital, infant-school, and Zenana Mission for Mohammedan women. In the Usambara country, 3 stations, Magila, Umba, and Pambili. In the Rovuma district, 2 stations, Masasi and Newala.—At *Urambo*, at Ujiji on the eastern shore of *Tanganyika* and Uguha on the west shore, the London Missionary Society, which commenced in this region in 1877, reports for 1880, 7 missionaries and assistants. —Farther north, at *Kisilutini* and *Frere Town* on the coast, the Church Missionary Society reports 5 missionaries and assistants, and 12 Native workers, 737 Native "Christians," 66 communicants, 137 scholars. A Mission was begun here in 1844. In 1876 the *Nyanza* Mission was founded. There are now 4 stations on the lake and between it and the ocean, Rubaga, Uyui, Mamboia, and Mpwapwa; 11 missionaries and assistants.—At *Ribe*, near the English Church Mission on the coast, the English United Methodist Free Church has been at work since 1862, and reports 5 stations, 7 itinerant preachers, 6 "local preachers," 24 members, and 46 Sabbath-school scholars.

Total for East Central Africa, 91 missionaries and assistants; 90 communicants (incomplete); 737 adherents (incomplete); 438 scholars.

IX. ABYSSINIA AND GALLA AND SOMALI LANDS.

Population, Abyssinia, 3,000,000; Galla and Somali lands, 15,500,000;

"Christians," 3,000,000; Mohammedan, 3,000,000; heathen, 12,500,000. Abyssinia is nominally Christian. . . . The (Swedish) Evangeliska Fosterlands-Stiftelsen reports, for 1880, 14 missionaries and assistants labouring at Massowah, Geleb, and Mensa. . . . The London Jewish Missionary Society has an agent in Abyssinia.

X. EGYPT.

The population, including the southern regions, is given by Dr. Behm as 17,420,000. Of these the "Christians" may number 600,000; the Mohammedans, 16,800,000; Protestant communicants, 985.

The Established Church of Scotland has a Mission to the Jews in Egypt, 4 missionaries and assistants, a church for seamen and others; 355 pupils in schools, of whom 147 are Jewish children.—The British and Foreign Bible Society reports in 1880 a distribution through its agents of 3225 copies of the Bible in whole or in part. . . . The St. Chrischona Institute has 2 brethren keeping a German school for boys and girls in Alexandria. The British have one Anglican church, and there is a service on Sundays for German and French Protestants.

Miss Whately, of the Society for Female Education in the East, has several schools. The chief missionary work is in the hands of the American United Presbyterian Missionary Society, which reports 40 stations, 22 missionaries and assistants, 127 Native workers, 11 churches, 985 communicants, 1575 Sabbath-school scholars, and 2218 day scholars.

Total for Egypt, 30 missionaries and assistants, and 127 Natives, in all 157; 985 communicants; 1575 Sabbath-school scholars, and 2218 day scholars.

RECAPITULATION.

Population of Africa, exclusive of islands			201,787,000
Protestant communicants reported			145,220
Protestant Christian adherents reported			508,035
Coptic and similar Christians, estimated	4,535,000		
Jews, estimated	350,000		
Mohammedans, estimated	51,170,000		
Heathen, estimated	145,225,000		
Total not reached by the Gospel			201,280,000
Missionaries and assistants of all classes		662	1757
Native assistants, additional		1095	
Ministers and assistants, &c., in Colonial Churches		384	438
Native ministers and assistants in same		54	
Total Protestant teachers in Colonial Churches and in Missions			2195
Adherents of Colonial Churches		425,463	
Adherents of Mission Churches		82,572	
Total of adherents			508,035
Communicants in Colonial Churches		119,341	
Communicants in Mission Churches		25,879	
Total of communicants			145,220
Scholars in Colonial Sabbath-schools reported, incomplete		18,331	
Scholars in Mission schools reported, incomplete		12,555	
Total in Sabbath-schools			30,886
Scholars in Colonial day-schools reported, incomplete		4,112	
Scholars in Mission schools reported, incomplete		29,243	
Total pupils in day-schools			33,355

PROGRESS AT OSAKA, JAPAN.

NONE of the Society's younger Missions—not even those in East and Central Africa—should be better known to the readers of the *Intelligencer* than that at Osaka. From the day of Mr. Warren's landing there, Dec. 31st, 1873, his communications, and also those of Mr. Evington, have been so full and detailed that we have been able to follow him in all his efforts for the evangelization of the people, and to trace the history of almost every convert.* In the spring of 1880 Mr. Warren took a short furlough home, and many will remember his vigorous speech at the Annual Meeting in May of that year. Before the year was out, he was back again at his post, and he has now sent the following very interesting letter respecting the progress made in the Mission during his absence, and in the six months since his return.

First he gives an account of some recently baptized converts:—

Letter from Rev. C. F. Warren.

Osaka, June 30th, 1881.

There has been no period in the history of this Mission in which we have had so many proofs of the Lord's presence and blessing as during the six months that have elapsed since my return from Europe.

1. Since my return I have seen thirteen adults and two children admitted to the visible flock of Christ.† It was no little joy to me on Christmas Day to stand at the font and see my colleague Evington baptize two men; one the fruit of his country itinerating work, the other an inquirer of much longer standing, whom, after a long probation, we finally decided to admit to the congregation of Christ's flock.

It was a still greater joy to me on Easter Day to receive two more, both of whom were preparing for baptism when Mr. Evington left us in February; and on Trinity Sunday eight more of longer or shorter standing as catechumens; and a fortnight later still another, more recent in his connexion with us, but we trust none the less sincere and earnest than the rest.

Of those baptized on Easter Day, one is the mother of Mr. Evington's domestic servant, who received the name of Martha. Her daughter was baptized in August last year, and now the mother, perhaps in some respect the spiritual daughter of her own child, has been received. The other is Mr. Yamashita, baptized Paul, a custom-house officer, a part of whose duty is to patrol a defined district to prevent smuggling, in much the same way as the members of our coast-guard service at home. The Foreign Concession is within the limits of the district patrolled by such officers, and Yamashita was not unfrequently brought near our chapel, at the door of which he began to listen to that Word which was to bring light, joy, and even food to his soul. At that time his case was a very sorrowful one. His wife, to whom he had been married some ten years, and by whom he has three children, had been unfaithful to him, and had had to be divorced, though not before he had given her time and opportunity for repentance and amendment. It was in the bitterness of soul which this trial caused him, that the Gospel came to him as a message of hope and peace. His earthly hopes blasted, himself worse than a widower, and his children worse than motherless, he drank in with earnestness those truths which were for his true consolation. His New Testament, well worn and marked from reading and searching, shows how he has striven to know the way of the Lord. His love for the house and ordinances of God has been very marked. His duty does not leave him every Lord's Day free, but he

† Since this was written four more children have been baptized. They are all the children of those recently baptized.

* See *Intelligencer* of Oct. and Dec. 1874; Feb. and Oct. 1875; May and June 1876; Feb., March, April, June, July, Aug., Sept., and Nov. 1877; Jan. and July 1878; Feb. and July 1879; Sept. 1880; July 1881.

almost invariably contrives so to arrange his hours of duty with his fellow-officers as to be present at every service and class. He was with me only last night, when we spent an hour together talking on portions of the Word of God in reference to which he sought instruction. May the Lord make him to grow and to become fruitful in every good work!

Of the eight baptized on Trinity Sunday, two are the wife and youngest son of Mr. Mikami, who was baptized by Mr. Evington last Christmas Day. Both have an intelligent acquaintance with the Gospel, the son a lad of nearly fourteen years, having been baptized on his own profession. He has shown the greatest earnestness and diligence in learning the truth. His young heart seems to have been moved to seek the Lord during a serious illness last year, when his life was despaired of. With such a clear knowledge of the Gospel, and such an earnest desire to profess the faith of Christ as he manifested, I felt it best to admit him on his own profession with the other seven. He received the name of Benjamin and his mother that of Rachel.

Two more of the number are Mr. Fukuyama and his wife, who were baptized as Matthias and Mary. They had long been desirous of baptism, and most likely would have been received on Easter Day, but as the husband had formerly been a great *sake*-drinker, and was said occasionally to manifest signs of excess, I felt it better to keep them waiting. I subsequently spoke to him faithfully and lovingly about this his peculiar temptation, and the result was that he resolved, in God's strength, to give up even the moderate use of *sake*, and so remove himself, as far as possible, from his besetting sin. This man is a cow-keeper, and has a very good milk business.

Miss Oxlad's domestic servants, Mr. and Mrs. Kawasaki, baptized as Peter and Lydia, were another married pair of the party. They have come on slowly, but manifest an honest desire to learn of Christ and to follow Him.

Another man, Mr. Tanaka, who was baptized Philip, is a police constable on the Foreign Concession. He first heard the Gospel at Asada, a village frequently visited by Mr. Evington in former days, and he may be looked upon as one of the fruits of Mr. Evington's country work. He has come on slowly, but is, I trust, truly on the Lord's side. He manifests much more earnestness than formerly, and will I trust, prove a true disciple of the Master.

The last of the eight baptized on Trinity Sunday is a young man who has shown much earnestness and diligence in learning the truth. He first came to us several months ago, when he was waiting for official employment. His great desire was to give almost all his time to the study of the Scriptures, as he felt that once in office his opportunities of learning would be much diminished. For some time he was almost a daily visitor, and after advancing to the point to ask for baptism, was introduced to the catechumens' class. The Lord has led him on both in knowledge and grace, and he will in time, we hope, make a useful man. His official duty in connexion with the police department in this city leaves him every other day free, and on these days he has been teaching for Mr. Pole, an arrangement which was made about the time that he obtained his official appointment. Mr. Pole likes him very much as a teacher, and will take him on altogether in a few days. He has taken the name of Barnabas. May he prove to be a large-hearted, good man, and full of the Holy Ghost!

I must not omit to mention the case of the young man baptized on Sunday last. He has been a somewhat wild and reckless youth, but the Lord has, we trust, laid hold of him, and he now seeks to walk in the footsteps of his Saviour. His case was before us when the eight were baptized on Trinity Sunday. So far as his knowledge was concerned he was ready for baptism then; nor did I doubt the sincerity of his motives in seeking to be united to the Lord's people; the great difficulty was the observance of the Lord's Day. His own mind was made up on the subject, but he was in a situation where he could not be sure of the Lord's Day rest. He was ready to throw up his situation with a view of removing the only obstacle that remained; but I urged him, as a first step, to confer with his employer, and seeking God's guidance in prayer to await the result. He acted upon my advice, and the Lord

granted him the desire of his heart. This employer, as I learned from another party, had been so impressed by the change wrought in him, and was so sensible of his value in the position he occupies, that he gladly consented to give him Sunday as a day of rest.

A knowledge of the antecedents of some of those recently baptized shows that the Native Church we gather is composed of elements very similar to some of the infant churches of apostolic times. How much more meaning does the missionary see in St. Paul's words to the Corinthians: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." God grant that they may all realize that they are not their own, but bought with the price of the precious blood of Christ, and sanctified by the indwelling Spirit, that so they may glorify God in their bodies and in their spirits which are His.

Then he refers to the ordinary work of the Mission:—

2. The general aspect of the work looks more encouraging than at any former period. Our Sunday congregations are larger. We now look upon fifty as an average morning congregation; the average attendance for the past three months having been fifty-two. The afternoon Litany service followed by Bible-class and Sunday-school has been attended during the same period by an average of forty-four.

Preaching-place No. 1 shows least signs of improvement. The people do not seem to care to come right in; yet we often preach to as many as fifty who crowd inside the doorway and round the shop-front.

Preaching-place No. 2, which is rented by the Native Church from their own Missionary Fund, is progressing satisfactorily. Mr. and Mrs. Takayama, who were baptized by Mr. Evington last year, are now living there. Hearers are on the increase. Last Wednesday evening there were about thirty present, of whom about half were outsiders. When it is remembered that this place stands back from the street, and that most of the attendants come right in and sit down on the mats, we have every reason to be encouraged. No doubt the fact that Takayama and his wife are living there, has somewhat influenced the neighbours. Both in attendance at these meetings with a view to encouraging others to come in, as well as in other respects, our people show more signs of zeal and earnestness than at any previous time. Let us have your prayers that we may go forward.

But the most interesting part of his letter is that which describes the commencement of missionary work in Shikoku, the smallest of the four large islands of the Japanese Archipelago, which may be roughly compared in size to the counties of Devonshire and Cornwall together. Hitherto but little has been done in Shikoku by any agency, though American missionaries have preached there to attentive audiences:—

3. I must say a few words in reference to work in the island of Shikoku, whither, as we humbly trust, the Lord has directed our steps, for the furtherance of His Kingdom. Shikoku is the smallest of the four principal islands of Japan. On its north-eastern coast, about sixty or seventy miles south-west of Osaka, is the large and important town of Tokushima—the capital of the prefecture of that name—which has a population of about 60,000. Mr. Evington went there last year, and had some opportunities of preaching the Word, and of conversing with many who came to him. The Greek Church has been working in the place for some time, and has some adherents. It appears that those who are working in connexion with that Mission as Native agents are not altogether ordering their conversation as becometh the Gospel of Christ. This, coupled with what Mr. Evington must have said during his visit, led two men to break their connexion with the Greek Church, and to seek intercourse with us. Just before Mr. Evington left for England, about four months ago, one of these men came to ask us to go down and commence work there, promising to render us any assistance in their power. As there was evidently a desire to know more of the truth in its simplicity, I determined to send down

Aratani to spy out the land, and to do what he could towards commencing work there, if there appeared to be an opening. It so happened that Mr. Thomson, one of the agents of the National Bible Society of Scotland, came to Osaka at the very time, and he, too, was wishing to go across to Shikoku. They went together, and Aratani had the benefit of his counsel and advice. The result was that a room was rented for preaching, and work regularly commenced. In March I went down, and being satisfied with what I saw determined to continue the effort. On Monday the 13th inst. I started for a second visit. I spent six days there, and was much cheered by the evident signs of progress. Open preaching services were held on the evenings of Thursday the 16th and Saturday the 18th. The congregations were good and attentive. On the latter evening Aratani and myself had the privilege of addressing about fifty persons who came together. On the evenings of Wednesday the 15th and Friday the 17th, and again twice on Sunday the 19th, we met in the usual place for quiet services. A dozen came together on each occasion. The same number also met me, at the hotel where I was staying, on the Sunday evening for conversation, exhortation, and prayer. All that I saw at these gatherings showed that considerable progress had been made since my visit in March. Not only had I these opportunities of meeting the catechumens, and inquirers collectively, but amongst the most pleasant reminiscences of my short stay are the visits I paid at the homes of the people. Inouye, a photographer, and his wife, especially the latter, appear to be in good earnest in learning the way of God. They have each a New Testament and other Christian books which they have purchased, and there is no doubt that they are carefully read and thought over. Fukui, also a photographer, is another earnest and intelligent inquirer. He is married, and his father and mother and one of his sisters live in the same house. The elder Fukui has not advanced so far as his son, but light seems to be breaking in upon his mind. Mrs. Fukui, senior, seems to be quite at one with her son, and considerably in advance of her husband. I paid more than one visit to this family, and was privileged to direct their attention to many things in the written Word. All that passed on these occasions showed a deep thoughtfulness and earnest spirit of inquiry on the part of the younger Fukui, and a gradual advance towards the truth on the part of his parents.

My visit to Tokushima left a very favourable impression on my mind. There were, I felt, evident tokens of the grace of God, and I could not but be glad. The careful study of the Word of God in their homes, the interest they manifested in turning over their New Testaments as I spoke to them individually or addressed them collectively, and their unwillingness to allow me to proceed until they had found and verified a text quoted were amongst the encouraging signs of an earnest desire to know the truth on the part of the inquirers there. Souls brought in direct contact with God through His Word, and earnestly praying for the gift of the enlightening Spirit, cannot but be led on to know Him and the Saviour He has sent. Several have asked for baptism, and if they go on satisfactorily, as I trust and believe they will, I hope to visit them again soon and to admit them into the congregation of Christ's flock. For a time, at any rate, Aratani will be located there, and thus Tokushima may be regarded as the first Osaka out-station. The effort has been commenced with much prayer, and the whole Church here constantly intercede for our brother and those for whom he labours. I trust that those who are interested in this Mission will remember this work in their prayers.

Mr. Warren also notices some tokens of the general advance of Christianity in Central Japan; which leads him to some remarks on the vigorous work carried on by the American Board, in contrast with the more modest efforts of the C.M.S.:—

4. Beyond the sphere of our own immediate work, there is much in the general progress of the Gospel in this neighbourhood to make us thankful. Recently there have been several large meetings in theatres for the expres-

purpose of disseminating Christian truth. These meetings, in themselves, are a very remarkable sign of the times. Seven years ago, beyond certain limits, no gatherings for Christian purposes were possible in this city. Now, although Christianity has never been formally tolerated by the Government, and the edicts against it have never been repealed, Christians may meet for worship and publicly lecture on the religion they have embraced with the full knowledge and practical consent of the authorities. I have been present at two such gatherings, one of which was held in Kiyoto, and the other in Osaka. There were two or three thousand people present at each of these monster meetings. They were got up and entirely managed by the Natives; most of the speakers being Japanese, connected with the American Board Mission. We foreigners were only invited to be present.

This leads me to notice what is said in our C.M.S. Report respecting the caution exercised by our missionaries in admitting candidates to baptism, as partly accounting for the fewness of our converts as compared with some other Missions. The American Board is the strongest Mission in this part of Japan, and perhaps there is none stronger in the empire. I am not aware that we have exercised more caution than they have, and yet they have a much larger number of converts and earnest workers connected with their churches, several of which are presided over by Native pastors who are partly or entirely paid by their people. They have had several exceptional advantages. At least a dozen of their first helpers were the fruit of the labours of Captain James as a school teacher in Kumamoto, and they have had great assistance from several who have been in America, one of whom is the oldest and ablest of their Native pastors. But, apart from these good gifts of God to them, their larger results may, I think, be attributed under God to several manifest causes which we should do well to bear in mind.

(1) The concentration of their work. They now occupy four stations, all in this neighbourhood, three of which are connected by railway. They are Kiyoto, Osaka, Kobe, and Okayama. The latter is a few hours' steam from Kobe down the inland sea. The missionaries residing there, and at Kiyoto, neither of which are open to foreign residence, have contracts with the Japanese to teach in schools, &c., and so obtain passports for residence. Compare these stations, manned by a dozen or more missionaries (all of them, I believe, married) and as many more single lady workers, and so placed as to be a mutual support to each other, with the far feebler staff of the C.M.S. working at five centres, each independent of the rest, and no two so placed as to be of mutual assistance to each other, and I think you will see one reason why we appear to be a feeble folk. Concentration in the early stages of a Mission does much for the Native Christians, as well as for the missionaries. They can come together on great occasions from different towns in the same neighbourhood, and show their united strength. I must, however, in justice to our C.M.S. work in this neighbourhood, say that, all things considered, we are not behind our American brethren. Our work has been carried on by one or two missionaries, whilst they have had ten or a dozen, and naturally the results have been greater.

(2) The employment of female agency is another marked feature of their work. They have quite as many single lady workers as missionaries. The wives of missionaries who enjoy good health may do something and they often do much; still there is a great work for which single ladies are needed. I am sure that the American Board owes very much to the earnest band of female workers in connexion with it. In this respect their work and ours presents a complete contrast. I have often regretted that we have no general C.M.S. for female missionaries. The Zenana Society established last year is, I believe, especially for India; but why should not that Society enlarge its sphere and send female workers to Japan and other countries needing them? It is true that the women of Japan are not shut up as their sisters in India are; but is not their accessibility a reason why we should make large efforts to reach them? My deliberate conviction is that there is a wide door of usefulness open in Japan to ladies who wish to consecrate themselves to Christ's work. A proper use of such female workers would do much to advance our C.M.S. work. Will not some one be found to take up this matter?

and are there not many ladies in England ready to enter upon this work?

(3) They have medical missionaries who have been of great assistance to them, and who have done much to make an entrance for the clerical missionary.

(4) Their admirable schools have greatly assisted them. They have those admirably arranged and efficiently managed boarding-schools for girls at Kobe, Osaka, and Kiyoto. They have, too, an excellent college at the latter place, where a liberal education is given and to which a Theological School is attached. Here young men enjoy the advantage of a Christian education, and many of this class, from which Native agents are drawn, are brought together. The Theological Department offers advantages of training which to my knowledge have attached some of the very best men they have.

Here again the contrast between their work and ours is complete. We have no good advanced school in connexion with our Mission, and what theological training has been done has been the work of individual missionaries, at their respective stations, in the midst of other duties, evangelistic, pastoral, and literary.

I have mentioned these four points, because they show where our weakness is, and where the American Board has an advantage over us, and I trust they will help you to understand why they appear to be ahead of us. May the Lord direct the Committee in all their deliberations respecting this Mission!

The concluding sentences give us an illustration of the eagerness with which the position and the proceedings of the Society at home are watched by its missionaries abroad. Mr. Warren will have since learned that, as he hoped, Extension and not Retrenchment is now, thank God! the Society's watchword; but Japan at present has not shared in the extension. This letter will show, as all the reports from that inviting field do show, how easily and how usefully a much larger staff might be employed there. God has set before us an open door; but in the present circumstances of Japan, who shall say how long it will be open? If to Japan the word is, "While ye have light, believe in the light," to us it assuredly is, "Work while it is day:"—

And now one word more suggested by the report of the Society's Annual Meeting. That report was waited for with more than ordinary interest and anxiety.

My former bishop, the good Bishop of Norwich, described the case accurately. Last year that ugly word "retrenchment," seemed to bury all my hope of new labourers to reap the fast-ripening harvest in this interesting land. Truly the report which reached me when I was at Tokushima, telling of "more funds and more men," has been as living water to my thirsty soul. But the question naturally arises whether with the many and growing claims which India, Africa, and China have upon the Society you will be able to give us three or four new men for Japan. I do trust that you may be able to do so, and that we may not have to withdraw from a single station. Brother Fyson, in a letter received yesterday, says,—"Somehow, now that I have got back to Niigata, I don't much like the idea of having this station given up. There is plenty of work to do if there were only the men and means to do it. I shall be very anxious to hear the reply of the Committee." If it is, as Canon Money put it in his speech, the firm resolve of the members of the C.M.S. that in the coming year the word "retrenchment" shall have substituted for it, in the marching orders of the Society, the word "forward," will Japan be forgotten? I trust not. May the Lord direct the Committee, so that, whether it be by a redistribution of our present forces, or by giving us fresh labourers, just that may be done which shall bring most glory to the Lord Jesus!

ON THE INHABITANTS OF LAGOS: THEIR CHARACTER, PURSUITS, AND LANGUAGES.

By the Rev. J. Buckley Wood.

THE earliest inhabitants of Lagos or its neighbourhood of whom anything is known were Yorubas. It would appear to have been about the middle of the last century that a number of people belonging to Isheri, on the river Ogun, left that place and settled at Ebute Metta, where they built a town. Subsequently, but at what time cannot be determined with any near approach to exactness, they left Ebute Metta and occupied Iddo Island. This removal was caused by the very disturbed state of the country at the time, and their insecurity on the mainland, in consequence of the ease with which an attack by superior numbers could be made upon them from the land side. About the time that they left Ebute Metta they began to make farms on the Island of Lagos, and were, so far as anything to the contrary appears, the first settlers on it. It was probably somewhere between 1790 and 1800 that a strong war-party arrived at the Island of Lagos from Benin. It was not the object of the invaders either to enslave, drive away, or wholly dispossess those already there. The settlers would gladly have resorted to the use of force to drive off the intruders; but they were not strong enough to see any hope of success if they made the attempt; so they wisely forbore to offer any great amount of opposition, and proceeded to make the best bargain they could for themselves; and here circumstances favoured them to a degree they could neither have foreseen nor expected; for they became joint-occupiers of the island with the Benins, and the possession of nearly the whole of it was allowed to remain with them, and their title to it was considered valid.

What the number of the people—Yorubas or Benins, or both together—was at the time this new arrangement was made, cannot be gathered with any near approach to correctness; but when compared with the present population, which numbers thirty thousand, it must have been small.

Besides Yorubas and Benins there are amongst the inhabitants of Lagos considerable numbers of Ijebus, Egbas, Ifes, Effous, Tappas, Ketus, Aworis, Popos, and representatives of many other tribes.

It is not an uncommon thing to set down all Africans as negroes, and to regard these, amongst others, as characteristics of the negro race: namely, the receding chin; the lips thick, fleshy, and protruding; the projecting arches in which the teeth are inserted, which gives the prognathous appearance commonly met with; the high cheek-bones, low forehead, and flat, wide nose. In Lagos there are great numbers of people in whom all these and other racial peculiarities would be found, but there are many in whom several of them would be met with in only a greatly modified degree; and a smaller number would be more correctly classified under the term negroid than negro.

Amongst Native Lagosians there are many finely-built and well-developed men. But as regards both physique and bodily health the average in Lagos would be found to be below that of interior towns. One who had lived both on the coast and in the interior of the country, would entertain no doubt, that independently of other causes which may have a similar tendency, the tribes inhabiting the low swampy lands on and near the coast are affected by climatic influences which have a prejudicial effect upon both health and development, and which lower both the physical and moral tone of the inhabitants of such regions. This result is shown in the greater

languor and indisposition to exertion noticeable in such places, and in the diminished amount of self-respect, the want of personal cleanliness, and the rude and dirty habitations such people content themselves with. This is true of Lagos as of other places on the coast, where the people have not been to any appreciable extent influenced for good by other than local influences.

The Native Lagosian has much good nature, and in many ways manifests his kindliness of disposition. But he is the slave of ideas and customs which, whilst they would very likely cause the cursory observer to form a different estimate of him, serve as sanctions to the commission of many wrong acts by the worse-natured persons amongst the population. These ideas and customs would probably be found, if they could be traced to their origin, to have in most instances grown out of the teaching of the fetish priests, to whose system they added strength. This should not be overlooked by one who endeavours correctly to estimate the character of the average Lagosian, for if borne in mind it will help him to appreciate better the lights and shadows which are sure to attract his notice, and to account for contrasts which are as apparent as they are real. The Lagosian is very polite, and very attentive to and exacting in regard to small matters which go to make up politeness in so large a degree. He is not inhospitable, but more so than interior people deem becoming. He can hardly be called thrifty: he will work for a time, but when he comes into possession of his earnings he usually gives himself up to enjoyments, till a great part, and not seldom the whole, is spent. He is passionate, but when he has a purpose to serve he can be very patient of rebuke and even insult. He cherishes malice, is often revengeful, and does not easily forgive. He is often very grateful for kindness, and shows his gratitude in a way that calls for the sacrifice of what he values much: he can also be very ungrateful. He is only moderately honest, and is more studiously careful to prevent discovery of his wrong-doing than to amend it. He is not over fond of work, but delights in gossip, and is never at a loss for something to talk about. Social gatherings, drumming, dancing, and merry-makings afford him a very large portion of the happiness he knows. Perhaps his greatest ambition is to have a grand funeral: with a view to this, he will lay up valuables during a long period of years. The average Native of Lagos, who is what purely, or as nearly purely native influences as can be, in the altered state of things in Lagos, have made him, would compare somewhat unfavourably with the average Natives of interior towns. But for this difference reasons might be assigned which would make it appear to be due to the circumstances in which he has been placed, rather than to his being inferior to or of a baser nature than the interior people.

Lagosians are very superstitious. There is abundant proof of this in the every-day life of the people now, and it must have been, if possible, still more apparent when the fetish priests had it all their own way. Human sacrifices were offered annually to Olokun—*the sea god;* also when the bar was bad it was sought to propitiate this god with human sacrifices. Sometimes these were free-born persons, and at other times slaves. The idol was consulted as to the kind of person the occasion required; if a free-born man was needed a dance was got up, and some one at it was seized by the authority of the king and offered as a sacrifice; if a slave was needed one was taken and offered without any to-do. The wretched victim was placed in a hole in a standing posture, the hole was filled up, and the man left alive, with only his head above-ground. It might be days before death ended his sufferings.

unless some vulture, more friendly than man, hastened his release by plucking out his eyes or tearing the flesh off his face, which was allowed. To those idols which were not propitiated with human sacrifices were offered bullocks, sheep, goats, poultry, pigeons, and cooked vegetable food. The objects of worship were of great variety. A man worshipped his own head, thunder, lightning, the devil, beasts, snakes, water, medicines, brass, iron, nuts, brooms, mats, sticks, and other objects. They had implicit faith in charms, medicines, and omens. The appetite for these was catered for by the Mohammedans, who reaped what was equivalent to a golden harvest. One circumstance out of a number which show the power the fetish priesthood wielded may be mentioned. Misunderstandings between different tribes usually led to the cessation of trade and other communications between them. But no matter what wars were raging, or between what tribes, the roads were ever open to the messengers of any powerful chief or king who wished to consult Elegbara—*the devil*—at Iworo, near Badagry. The various agencies now at work in Lagos are gradually producing different views regarding these objects of worship, and amongst these agencies the most important are education and Christianity.

All heathens and Mohammedans who are able practise polygamy. The latter appeal to the Koran, which allows Mohammedans to have four wives, and as many concubines as they choose or can afford. Heathen mothers, during the time they are nursing, often return to their parents' houses, which are open to them at such times, and children are not weaned till they are two or even more years of age. Strange as it may seem, under such circumstances a wife will so far consult her husband's convenience as to seek for him another wife, or even more than one. There are, however, proverbial sayings in the language which show that a strong and healthier feeling exists in some women, and that there are those who have no welcome to offer to their husband's second wives. A wife falls in, perhaps, the more readily with polygamy than she otherwise would, because she has to support herself and children in a very large degree, and she is cautious lest her burden become too heavy. Another reason which makes her tolerant of the unnatural system of polygamy is, that the insecure state of society in the country makes wide family connexions desirable, as they hold out the greater hope of assistance to be obtained in times of trouble. To the reasons for polygamy already mentioned this one must be added, that the greater the number of wives a man has the more highly he is esteemed. Wives, besides providing for their own wants and those of their children, even contribute towards the subsistence of their husbands, and she who succeeds best in pleasing her husband's palate commonly is the favourite wife. The king of Lagos had the privilege of having as many wives as he pleased. Any young woman he saw and was pleased with he took; and the parents or guardians could neither refuse, protest, nor dare to show any dislike of the arrangement. The most jealous care was taken lest any man should approach near a king's wife who might happen to be in the street. Even inadvertency in such a case was punished mercilessly.

From the highest to the lowest, husbands and wives did not eat together. If there was any exception to this rule it was that some monogamists allowed their wives to join them when taking food. Sometimes a father, when eating, would allow his young children, without respect to sex, to eat with him. When the wife of a great man had cooked food for her husband she brought it to him in covered vessels, which, as to the material of which they were made, were calabashes or dried gourds, and a coarse sort of earthenware,

made in the country, or in later times earthenware imported from Europe. Kneeling before her husband, she removed the covers of the vessels containing the food, and with her right hand took a portion from each and ate it in his presence, to show that she had not put poison into it. The right hand only, having been first washed, was used in conveying the food to the mouth, which was done with the thumb and fore and long fingers. Spoons, knives, and forks are now becoming known and are coming into use.

Lagosians do not care much for clothing as a covering, but they are very fond of it for purposes of display, and on great occasions exhibit it in great quantities, and in all colours and shades of colour. The ordinary clothing of the men consists of a short pair of trousers reaching to above or below the knees as the case may be, and tied about the loins. Sometimes a kind of undervest is worn, and a cloth about three yards long and two wide is thrown about the upper part of the body. The tobe in different colours is worn by many Mohammedans and some others. The head is covered with a cap, of which there is a great variety as to shape and material of which they are made ; beside this, in rainy weather and when the sun is hot, a broad-brimmed hat, made of coarse grass or species of rush, woven, is used by persons going out of the house, and serves the purpose of an umbrella. Many Mohammedans, and some who are not Mohammedans, wear the fez with turban, or the turban with an ordinary native cap. The women use a cloth about two and a half or three yards long, and about five feet wide, which they wrap about the body, fastening it by tucking the outer end of it tightly about the body, and with it covering or not the bosom, as they are disposed; over this is worn a second cloth of the same dimensions, which is fastened over the first in a similar way. In addition to this they usually have a thin cloth, about the same size as the others, which is worn thrown lightly about the shoulders. For these cloths the colour most preferred is an indigo blue, but other colours are common. For the head a piece of cloth formed into a turban and long enough to go three or four times round the head is used. On ordinary occasions many people content themselves with less clothing than decency requires. The young of both sexes are very often allowed to go without clothing, and this even when it might be expected that their own sense of propriety would lead them to seek the use of it. But in this respect they are not worse than people in the interior; perhaps they are not so bad.

Some women had their ears pierced, in order to be able to wear ornaments in them; and some had one nostril perforated, in order to insert in the opening a piece of coral, or something of the kind, to enhance their personal appearance. They wore rings on their fingers, and bracelets on the wrists; indeed, sometimes the arm was loaded with these. As might be expected, the men cared less for additions to their personal appearance than women, but they indulged in them to a degree, especially the young men, who commonly wore armlets of glass or earthenware, not made in Lagos, but brought from the far interior. The women commonly, but not always, wore the hair long; that is, long for them, and had it dressed in a variety of ways, but their *coiffures* do not admit of being very briefly described. The men usually wore their hair short; indeed they often had the head shaved. Some would have all the hair shaved from their heads save one patch about the size of half-a-crown; or it might be that two or three, or even more, of such patches were left; or again, a strip about an inch, or an inch and a half, broad, stretching from the crown to the forehead, was left, when all other parts of the head were submitted to the razor; and the hair

on these favoured spots was allowed to grow as long as it would, and was disposed of in braids, giving the idea that the individual had a greater or smaller number of tails attached to his head, till closer inspection showed how the effect was produced. The women were accustomed further to enhance their attractions, by giving a bluish colour to their eyelids. This was done by the use of powdered plumbago mixed with cloves also pulverized, and applied to the eyelids with a bit of chip or something of the kind. They also use a red colouring substance, which was rubbed on the whole body in small quantities, and more plentifully on the feet. It was obtained by pounding the leaves of the lali-tree, and mixing with them lime-juice. To European eyes the effect of colouring the eyelids blue, and giving a slightly red tinge to the parts of the limbs and body not covered, was pleasing, as it was also to Natives of the country. Many women still make this a part of their toilet.

Formerly the use of certain things was restricted to the king. He alone could have tiles on his house, be carried in a hammock, or be drawn in a wheeled-carriage, then drawn by men. It is no uncommon thing when sumptuary laws have unduly interfered with the liberty of a people, and afterwards have been abrogated, for those relieved to think more of their own newly-acquired rights, than of the feelings of those at whose expense they have been acquired. It needs no lively imagination to conceive how troubled a royal personage might be in Lagos who witnessed the inroads made by the commonalty in these days on the royal and sacred privilege of former times.

In bygone times animal food was much less used than it is now: perhaps this was because it was not so easily obtainable as it now is. The lagoon about Lagos supplied an ample amount of fish. Then as now, palm-oil was used in considerable quantities as an article of diet. Beef, mutton, goats'-meat, pork, and poultry, are, as compared with many other places, very plentiful, and more largely consumed than might be expected. Of vegetable productions used as food, the most common are Indian corn, yams, and cassava; a variety of greens are used in making the different kinds of "palaver sauce." Rice is grown in the country in very limited quantities, and is better liked, and therefore higher in price than the imported article. Milk is seldom or never used except by immigrants. Water, if anything, is drunk at meals. Large quantities of palm wine are drunk, and a smaller quantity of spirits. Great numbers, young as well as old, take snuff, of which they are very fond. By much the greater part it is taken on the tongue, about half a dram at a time; others take it in the more usual way. This snuff is made as well as sold in the markets, from roll-tobacco, ground by hand between two stones to as near a powder as the viscidness of the molasses with which the tobacco is mixed will allow. During the rolling process a quantity of kanun, or natron, is added, to give it pungency. This kanun is brought from the interior, and is an article of trade.

Next to colds, the most common diseases, and the most fatal ones, are fever, diarrhœa, dysentery, and small-pox; and of these the one, and with reason, most dreaded is the last.

Under native rule, murder, treason, arson, and theft, were punished with death; adultery, except with a king's wife, was counted a minor offence, and was, with others of the same class, punished with fine, whipping, and imprisonment.

The real Lagosian loves above everything to be a trader: when circumstances prevent his engaging in it, he prefers working as a fisherman or

canoe-man. He does not appear ever to have taken much to farming or plantation work. It is worthy of notice that neither Lagosians nor people belonging to other tribes nearest Lagos, whether on the coast or in the interior, who are settled in Lagos, have ever taken to working in boats used in conveying cargo to and from the shipping in Lagos roadstead. In slave-trading times, men were obtained for this work from Cape Coast or Accra. It is now, and has been for years past, done almost exclusively by Kroo-men; a very limited number of Accra and Cape Coast men being still engaged in it. But a boat's crew of a dozen Lagos men would not be got to take a boat over the bar for any reasonable inducement. A large number of the inhabitants of Lagos are dependent on trade for a livelihood. Some are engaged as middle-men; others as petty traders; many are employed by the various mercantile houses as clerks and in other ways. There are ordained ministers of religion, schoolmasters, and other teachers. There are various handicraftsmen. as blacksmiths, carpenters, joiners, woodcutters, brick-moulders, bricklayers, farmers, and others employed in various other ways. The work done by these artisans is not of the best quality.

In former years Lagos was very largely dependent upon other places for its food supply. The greater security for person and property since the introduction of British rule has induced many people belonging to other places to settle within British jurisdiction, and many of these have continued to do what they best knew how to do—make farms. Besides these, many immigrants from Sierra Leone, Cuba, and Brazil have settled in Lagos; a good proportion of whom have taken to farming. The result has been that within the last ten or twelve years extensive tracts of land, probably never before cleared, have been brought under cultivation, and Lagos has been rendered less dependent than it was formerly, notwithstanding its greatly increased population, on other places for the supply of its provisions.

When new land is to be brought into cultivation, the first step is to clear away the underwood, then the large trees are felled, and allowed to lie as they fall. Indian corn is then planted wherever the fallen timber will admit of it, so the planters are usually content with this as the first crop. Before another season the timber has been burnt and the land thus cleared of it; then it is planted with whatever the planter thinks best. It is usual to plant several things at the same time, which, as might be expected, soon exhausts the land, and then if circumstances allow of it, it is left to lie fallow. The articles of farm produce grown in the largest quantities, are Indian corn, cassava, yams, sweet potatoes, guinea-corn, and greens for making "palaver sauce." Manuring and rotation of crops are very little understood.

The ordinary native houses were of a very inferior kind. The walls were from three to eight feet high. They were sometimes of mud, sometimes walled and filled in with mud, and at other times bamboos were placed and tied together in a row in an upright position, and made to serve as walls. The roofs were of the lightest kind, consisting of slender timbers—usually poles—the covering being palm-leaves. When fires broke out, as they often did, the conflagrations were such as might be expected where so much combustible material was ready for ignition. The form of the houses hardly admits of brief description, since it varied with the different circumstances and position of the builder. The best houses were in the form of compounds, either square or oblong; that is they were meant to have these figures, but they hardly adhered to them in a way that would satisfy a mathematical mind. They were of various sizes; one side being from ten to thirty or

forty yards long. Parallel with the outer wall, and distant from it from six to eight feet, ran an inner wall. Between these two walls were run up partitions, usually six or seven feet distant from each other, thus forming rooms of about seven feet by seven or eight, of an average. These rooms were ceiled, and in them the occupants kept their goods and valuables. The ceilings were of roughly-prepared timber or of bamboos, over which was a thick layer of mud, taken from the lagoon, or of clay from Iddo Island or from the mainland. This mud or clay was laid on the ceiling, so that if the house took fire the contents of the rooms might escape destruction, which they often did; but it not seldom happened that everything was burnt, and that the precaution used was in vain. The roof was made to overlap the inner wall from three to six feet. This overlap was a piazza, in which most of the work at home was done, and in which the occupants of the house slept for the greater part of the year. But in the colder parts of the year and in times of sickness, the rooms were occupied. As the only ventilation these rooms had was by the door, for there was nothing like a window in the walls, and the ceiling was air-proof, and as a fire was kindled in the room in times of illness and the door might happen to close, many a one died from want of oxygen: but as this, the true cause of death, was not understood, it was no uncommon thing to charge it upon some supposed witch or wizard. The principal rooms, which usually faced the entrance, were occupied by the owner, and were of a kind superior to most of the others. To each wife with her children was allotted a room. Others were disposed of according to the wish of the owner—to slaves, retainers, or relatives. But the greater number of houses were of a kind inferior to the one just described. There was but little furniture in these houses. Some cooking utensils—very simple ones—some baskets and mats, and perhaps two or three of a rude kind of stool.

The houses were built with little or no reference to public convenience, and were so placed as to make the streets narrow, crooked, and often mere ruts, in which the water ran off when rain fell. Regarded as streets they seemed to begin nowhere, and to end nowhere. The houses were often placed very close to one another, and as no sanitary precautions whatever were used, a sickening, fever-laden atmosphere, ever seemed to hang about them. It must remain a marvel that the inhabitants were not again and again swept away by epidemics. But in times when the place was under native rule it was perilous to manifest a desire to improve matters, as a movement in that direction might lay a person open to the charge of aspiring to the use of things restricted to royalty. One man had the temerity to make in his house one tolerably decent room, the walls of which he covered with lime-wash. In doing this, however, not only were his goods all confiscated, but he was also put to death with great cruelty, on the ground that he attempted to make his house like the king's house.

Many good houses have been built within the last few years, and some of them by Native chiefs, who would never have ventured to do such a thing under the former *régime*. The number of superior houses increases every year. Much as the aspect of the town has been changed within the last dozen years, it will probably experience a greater change in the next ten or a dozen years.

In addition to the Lagosians proper and the settlers in Lagos from the coast and interior tribes, a considerable and important element in the population of the colony is made up of immigrants from Sierra Leone, Brazil, Cuba, and other West Indian islands. They form an important

element, on account of their wider experience, what they have seen, the influences they have been under, and their higher average intelligence, as compared with those who have not been out of the country. Whilst their characters have been much modified by their varied experience, and whilst those from Sierra Leone differ from those from Brazil and the West Indian islands, yet the idiosyncrasies of the race are only modified, not destroyed. Very many of them are of the various Yoruba-speaking tribes, and were sold away into slavery in Transatlantic countries; whence, having acquired their freedom, they return to Lagos, bringing their children with them. Immigrants from Brazil suffer much from the climate for a time after their arrival, as much so, some think, as Europeans. Those from Cuba are said not to suffer so much by the change as those from Brazil, whilst those from the other West Indian islands find acclimatizing a severe process. Immigrants from Sierra Leone are often afflicted with dysentery some time after their arrival in Lagos. Within a few months after the arrival of a batch of immigrants from St. Helena, there was great mortality amongst them, and most of those that lived had to pass through much suffering.

Population and Pursuits.

The annexed table shows the number of the population in 1872 (when the census was last taken), their occupations, and the religions to which they professed adherence.

District.	Whites.		Africans.		Total.		Grand Total.	How Employed.		
	Male.	Female.	Male.	Female.	Male.	Female.		Agriculture.	Artisan.	Commercial.
Lagos and its Vicinity.	77	5	16,893	19,030	16,970	19,035	36,005	2165	63	2675
Northern District .	...	...	5,313	7,088	5,313	7,088	12,401	3149	17	10
Eastern District . .	10	...	1,842	2,162	1,852	2,162	4,014	773	...	1598
Western District . .	2	...	3,726	4,073	3,728	4,073	7,801	1698	...	83
Total . .	89	5	27,774	33,353	27,863	32,358	60,221	7785	80	4635

Sections of Population.

Lagosians Proper		34,576
Belonging to Neighbouring Tribes . .		21,311
Fantees		354
Immigrants.		
From Sierra Leone . . .	1533	
,, Brazil and Cuba . .	1237	
British West Indians . . .	68	
		2,838
Europeans		94
Total . .		(?) 60,221

Religious Census.

Christians.		
Church of England	3145	
Wesleyans	1048	
Baptists	71	
Presbyterians	2	
Roman Catholics	872	
		4,138
Mohammedans		10,595
Pagans		44,788
Total . . .		60,221

Languages.

The language spoken by the Natives of Lagos is the same as that spoken by tribes living on the coast from Porto Novo on the west to Benin on the east, and by tribes in the interior from Dahomey on the one side to those bordering on the River Niger on the other. Anything approaching to an exact estimate of the numbers of people by whom it is spoken cannot be made; but it would be safe to say that it is the Native language of two millions, and, probably, of two and a half millions of people.

It is generally called the Yoruba language; Yoruba is the generic name,

owing, it may be, to the fact that the King of Yoruba is supposed to have had a higher position, and to have held sway over a larger extent of territory than other other single potentate ruling people speaking the language; and, in addition to this, the Yorubas are supposed to speak the language more correctly and refinedly than any other tribe. Still, each tribe manifests some jealousy if the language is not called by its particular name. A desire to please would probably lead a person, as a matter of prudence, to call the language, if need were, by the name of the tribe with which he were dealing.

The people generally must, many years ago, have obtained some notions of written characters as symbols of spoken language, since Mohammedans usually had a greater or less part of the Koran in their possession, and they had no reason to, nor did they hide what they had from the eyes of the people. But no one appears to have made any attempt to make use of the idea by reducing Yoruba to a written form. The reduction of it to writing was undertaken and carried out, over thirty years since, by missionaries of the Church Missionary Society.

The Yoruba is by no means an uninteresting language. Amongst its more remarkable features these may be mentioned. It has a complete and regular system of prefixes by which substantives are formed; it has a curious euphonic system, which regulates the concord of the verb and the pronoun; there is a total absence of conjugation in the verb; very often adverbs contain within themselves the idea of the word they are intended to qualify; it is totally uninflected, very euphonious, greatly dependent for its meaning on tone, and capable of very great development. It is found difficult of acquirement by Europeans. This arises from its extensive use of tone, a large amount of elision of vowels, and the subtle laws of euphony which play so large a part in it.

Many Natives now read and write Yoruba.

Amongst other works now in the language may be mentioned a dictionary—English and Yoruba, Yoruba and English—by Bishop Crowther.

A considerable number of the population of Lagos, and one that increases every year, speak English with a greater or less approach to correctness. But of these the majority do not get beyond a sort of *patois* which has been brought from Sierra Leone; this *patois* takes in Lagos the more readily from the fact that in idiom it often approximates closely to the Yoruba.

The Brazilian immigrants speak a corrupted kind of Portuguese, and the Kroomen speak a corrupt English different from that which had its origin in Sierra Leone.

THE NIGER DELTA.

Letter from Bishop Crowther.

Nembe, Brass River,
June 30th, 1881.

AT the morning service at Bonny on Trinity Sunday, a confirmation service was held at St. Stephen's, when 67 candidates were confirmed in the presence of upwards of 800 persons.

June 16th.—Accompanied by Archdeacon H. Johnson we left Bonny for Brass in the branch steamer *Forcados* early in the morning, leaving Archdeacon Crowther behind for a week to arrange business for the agents at the stations during his absence up the Niger for about two months. We arrived safely at Brass the same day. On Sunday, the 19th, we had another very impressive service in St. Barnabas' church, when three elderly women were admitted to the Church by baptism by Archdeacon Johnson; after which they

were joined by another very aged woman, who had been previously baptized. She was scarcely able to walk by herself to the rails, on her trembling limbs, from infirmity of age, but was helped to her seat, where I allowed her to remain, where she was confirmed with the three newly-baptized friends, in the presence of a congregation of 480 persons. The fact of four of the old women at Tuwon thus publicly giving themselves to Christ from the service of Satan, in which they had long served to their present age, was another proof of the power of the Gospel to salvation to whosoever believeth. Another and stronger proof to our congregation was that one of the baptized was a devoted priestess to the gods, and an inveterate opposer of the Christian religion, and an unrelenting persecutor of the Christians at Tuwon. She always manifested great indignation against the Christian religion when spoken to, and would not hear. But when it pleased God, her hard, proud heart was subdued, and she became a prisoner of Divine grace. This rare group of four aged women, the most superstitious class among them, was another proof that the fortification of Satan is threatened to be demolished by the Spirit by the powerful application of the Word in the hearts of sinners. The confirmation of these four elderly persons immediately after baptism is an exception; the rest of the candidates for confirmation must wait till my return from the Niger in October (D.V.), by which time they will be better instructed in the real nature of the rite of confirmation as a ratification of the solemn vows they had made at their baptism.

June 25th (Saturday).—We left Tuwon for Nembe in the canoe procured for our conveyance from one of the chiefs, a convert. Four and a quarter hours' good pull, with the tide in favour, brought us to Nembe, where the people were anxiously expecting us. Sunday, the 26th, was a memorable day for this place, because the second public baptism solemnly took place this day, of 41 adults and 18 children. The performance was shared between Archdeacon Johnson and myself, in the presence of a congregation of 617 persons, to whom I afterwards preached from Acts ii. 37, 38. I preached through an intelligent interpreter. In the afternoon Archdeacon Johnson followed up the subject from Eph. iii. 14, 15. Previous to our arrival at Nembe, a portion of the candidates who could manage it, went up the river to Tuwon, when 39 of them were baptized by the Rev. Thomas Johnson, in St. Barnabas', with those of that church, on the first of May, making a total of baptized adults from Nembe this year of 80, and 18 children. These baptized 80 were out of 89 Nembe candidates who enlisted themselves at St. Barnabas', for a considerable time under instruction in connexion with that church, a distance of full thirty miles off. Since Mr. Garrick's appointment to this place, many have come forward and put their names down to join the class of candidates for baptism, of whom there are 339 now on the lists; candidates for confirmation, 97; communicants, 28.

No new king has yet been elected to succeed the late King Ockiya to the throne of Ogbolomabri, the first division of Nembe. Neither Luwe, his brother, nor George Ockiya, his eldest son, is entitled to it at present. But Koko, a grandson of a princess, daughter of Mengi, one of the early kings of Nembe, is looking forward to it at present, if supported with money to go through all the expenses of accession. The princess, his grandmother, would have had access to the throne had it not been contrary to the custom of the country that a princess should reign. But there is one thing remarkable at present in this political department which should be noticed, namely, the wishes of the Christian party that the successor of Ockiya should be a Christian. Though Koko is young, and has no money for the expenses of accession to the throne at present, yet he is a Christian convert of a quiet, unassuming disposition. He was baptized at Nembe in King Ockiya's church, on November 20th, 1880, by the Rev. Thomas Johnson, by the name of Frederick William, and is a young man of very steady character. Another favourable circumstance connected with Prince Alfred William Koko should not be overlooked—namely, that his father, Chief Dogu, is a candidate for baptism. It was he who offered to pay the expenses of a new and larger bell for the church at Nembe.

THE SANTAL MISSION.

FOUR years ago the Committee formed plans for extending the Society's operations among the non-Aryan hill-people, who it was justly feared were fast coming under the influence of that "power of absorption" which the Annual Report of last year noticed as still characteristic of Hinduism, but who were believed to be especially open to the message of salvation. Two of these tribes, the Santâls of Bengal, and the Arrians of Travancore, had already yielded a good harvest of souls to the Society's sowing, and from a third, the Kois of the Godavery, some converts had been gathered in. Distinct progress has now been made in this branch of missionary effort. A missionary has been sent to the Râjmahal Pahâris who dwell on the hills skirted by the Santâl valleys. The new Mission to the Gônds of Central India has been patiently prosecuted; and the confidence of the people is being gained. The Rev. W. Clark, late of Ceylon, has been sent out to resume and revive the work among the Arrians, so inseparably associated with the name of Henry Baker. A more numerous race, probably, than any of these is that of the Bheels, who inhabit the hills throughout a large portion of Western Central India. Efforts have from time to time been made to reach those inhabiting the province of Khandesh, where the Society occupies the town of Malegâm. But an entirely new Mission, as our readers are aware, has been also established among the Bheels of Rajputana, at Khairwarra, through the liberality of the Rev. E. H. Bickersteth.

We now present a brief notice of the ever-interesting SANTAL MISSION. It has been strengthened by the transfer of the Rev. A. W. Baumann, a Hindi-speaking missionary, from Faizabad in Oudh to the charge of the Godda station, with a special view (as above mentioned) to reaching the Pahâris of the Râjmahal Hills, who communicate with the outer world through the medium of the Hindi language, as the Santâls mostly do through the medium of Bengali. This addition to the staff makes six missionaries for the five stations. The Revs. A. Stark and R. Elliott (the latter a medical missionary) are at the central station, Taljhâri; the Rev. F. T. Cole, at Dharampur, in the Bahâwa district; the Rev. J. Blaich, in the Hirampur district; the Rev. J. Tunbridge, at Bhâgâyâ; and Mr. Baumann, as already mentioned, at Godda. The Rev. J. Brown is returning to India this autumn; but on the other hand, Mr. Cole will soon be coming home for a while. Of the four Native clergymen, the Rev. Bhim Hasda acts as pastor of the Santâli congregation at Taljhâri, and the Rev. Ram Charan does the like work at Godda; while the Revs. William Sido and Sham Besra minister to the congregations of the outlying villages of Chuchi and Lukipur, in the Bahâwa district.

From Taljhâri, Mr. Stark reports only seven adult baptisms, and the total numbers of Adherents (889) and Communicants (340) are little more than last year. But there are distinct signs of progress in independence and self-help in the Native Church. The local Church Council decreed that every agriculturist should contribute one rupee per annum towards the support of the Native pastor, and this contribution, aided by the Sunday offertories, already supplies more than half his stipend, which is only Rs. 18 per mensem. A High School has been successfully opened in place of the lately closed Boys' Boarding School. There are twenty-eight scholars, who, while receiving a free education, are entirely supported by their parents—"a great advance," justly observes Mr. Stark, "on the old system of giving free

board and lodging in addition to free education." He hopes, as do the Committee, that the day may not be far distant when even these cultivators may pay school fees for their children. The new Preparandi Class, mentioned in last year's Report, has already sent forth three Native teachers for evangelistic work, two Santâls and a Pahâri, of whom Mr. Stark says that they are "educationally superior to previous agents, and," he thinks, "imbued with the right spirit." The Rev. R. Elliott finds his Dispensary an excellent mission agency, leading many heathen who share its benefit to inquire into the truth. The patients steadily increase in number, and the Santâl Christians themselves now contribute to its funds. Mr. Elliott also takes part in the educational and preparandi work.

The Bahâwa district is so named from its railway station. The name of the village which is the head-quarters of the Mission, Dharampur, means "the holy place." The district comprises congregations numbering 769 souls, of whom 263 are communicants. Twenty-two adult baptisms are reported. Mr. Cole's Annual Letter is very interesting, especially with regard to the two Native pastors, the voluntary evangelists, the offerings of the people towards the support of their own Church, and the dispensary:—

To begin with the *Schools*.—We have here, in the Mission compound, two boarding-schools, one for boys, with sixty-five scholars, and another for girls, with thirty-five names on the rolls. A great many, however, are day scholars, who receive no support. The boarders are those whose homes are at a distance.

These have given us much joy during the past year. We have been privileged to see some fruit amongst them. Three boys, who entered as heathens, have been baptized. The parents of one lad have been won by their son, and are now under instruction themselves. Thus the school has been, in his case, not only a blessing to the lad himself, but also indirectly to his parents. This has always been a peculiar feature in our Santal Mission School. All our Santal Mission agents were heathen school-boys. Three out of the four Native pastors entered Mr. Droese's school as heathens long before the Santal Mission was established. I do trust nothing will be done to hinder school-work among these illiterate people. It has been the most powerful agency, by the blessing of God, for the conversion of these people, and I think I may say it has not lost its former power. There are seven boys in the school now, of whom I have hope, but more I dare not say. About three months ago they told one of the teachers that they wished to become Christians. They said to me, "We believe, we want to do what we know to be right, but our parents tell us to wait." Alas! waiting is a dangerous thing in a land where Satan reigns. The cares and pleasures of the world too often extinguish the spark of life which the Spirit has lighted in their hearts. But in this there is no reason to despair. The very fact of their wishing to become Christians, is, to us, a sign of life, and where there is life there is hope.

The number of Christians in the Bahawa district is as follows:—Dharampur, Christians, 201; Communicants, 54; Baptisms during the year, 27; Collections, 102 rupees. Lakhipur, Christians, 234; Communicants, 79; Baptisms during the year, 21; Collections, 84 rupees. Chuchi, Christians, 334; Communicants, 130; Baptisms during the year, 32; Collections, 92 rupees.

Bahawa is the name of the nearest railway station; from this the district takes its name. Dharampur is the name of the village in which the Mission is situated. Dharampur means "the holy place"—an appropriate name for a Mission station.

The weekly offerings during the year have been steadily increasing. The firstfruits of everything are brought to church, and offered to God in kind. The heathen will not eat of their crops till they have sacrificed to devils; and we press it upon our people not to eat without first thanking God, the Giver of all good things. They show great readiness in following our advice in this, as well as all other respects. They

are a very tractable people. The more one has to do with them the more one loves them. Happy is the man whose lot is cast amongst them!

Half the salaries of the two Native pastors of this district have been paid for by the contributions of the people. We could have done even more, but there were many other things very necessary for the village chapel that had to be provided for from this fund, such as church furniture, desks, bells, &c.

Two village chapels have been built by the Christians, and one repaired during the year. These were built entirely by the people, not a pice was given by the Society. The one at Lakhipur is a very fine building. This place is the head-quarters of the Native pastor of the district, the Rev. Sham Besra.

I am most happy to say that the Native pastors in this district have given us every satisfaction. They are very much respected, and are working hard. The Lakhipur congregation has much improved under the care of the Rev. Sham Besra. He is not very clever, but he is earnest, and full of love.

Voluntary Agents.—Nearly all the people, I believe, try to make Christ known to those with whom they come in contact. I must not forget to say that all the teachers in the schools here go voluntarily to the villages around to preach. They also take turns in addressing the people who come for medicine every day. Since I last wrote we have opened a charitable dispensary. Government assists us by giving a monthly grant of money to buy medicines. During the past five months, 2131 patients have been attended to. Last month the total prescribed for was 682. This is a glorious opportunity for making known the Gospel, for not only those who are sick are brought under the sound of the glad tidings, but also the relatives who accompany them.

A young Santal who has been trained in the Government Medical School assists me. He is a teacher in the boys' school also.

We have, as yet, had no direct success from our dispensary in the way of conversions, yet we have had much to cheer us already. At the commencement of the year I was asked to see a sick man in a village where I had been preaching. He had been given up by the *ojhas* (Native medicine-men). We prescribed for him, and, by God's blessing, the man recovered. He had said, "If I get better I will become a Christian;" so, when he recovered, we asked him whether he would not show his thankfulness by becoming a Christian. He said, "Wait till I become fat, I am still very weak." A short time afterwards we asked him again, and he said, "Yes, I am now ready to learn." He commenced, but his wife threatened to leave him, his father and brother told him they would turn him out of the house if he ventured to become a Christian. He held on for a time, but at last gave way, and asked to be allowed to wait. There is hope yet, but one fears very much now he has gone backward.

I have spoken of discouragements, now I will tell of a case that has cheered us very much.

A man named Dandu, living in a village in which there are no Christians, came to the Sunday services of Dharampur. He seemed much impressed, and said he had made up his mind to become a Christian. He was instructed with his wife and three children, and though his heathen friends did all in their power to prevent them being baptized, yet he remained firm, and four months ago it was my joy to enrol him in the list of Christ's members militant here on earth.

Since writing my last report we have finished the translation of the "Epistles for the Day" into Santali. The Collects have been revised, and we hope soon to have them printed. A small book, explaining the "Ten Commandments," with illustrations by A. L. O. E., has been published for us by the Calcutta Tract Society. A second edition of our Santali Hymn Book has been printed.

The Calcutta Bible Society has asked us to revise the "Four Gospels" in Santali, which are now out of print. We are now busily engaged in this very important work.

The Rev. Sham Besra in his report mentions an interesting case in one part of his district. In the village of Kargo a man asked for baptism. After instruction he was baptized with

his children. His wife left him through the threats of her parents, but afterwards went back to him and her children. She in turn was convinced, and was baptized. Soon afterwards persecutions began in earnest. The man and his wife were in great fear, but they knelt down and prayed and were comforted. When the heathen saw they could not gain their purpose they left off. He was also tried in another way; his oxen sickened and died, and thus he was not able to plough his lands. He had to become a servant to his heathen mother-in-law, who allowed him to plough with her oxen in return for his services. With difficulty he managed to farm his own as well as his relative's land. The heathen taunted him, saying, "Although you serve God, yet how is it He does not take care of you? The *bongas* are angry, and you are being punished by them, and your God is not strong enough to help you." The man answered them, "Yes, it is true great troubles have come upon me; but God has kept us, and He sees us still." They are not allowed to touch any of the vessels containing food or water belonging to their heathen relations, but still they are very happy, and are firm in their faith.

Bhagâyâ has been but recently occupied. This station, and that at Dharampur (already noticed), are the two established in response to the appeal made by Sir W. Muir five years ago. The Bhagâyâ district is extensive, and the religious aspect of its Santâl population varies considerably, some being almost entirely Hinduized, while others are still in the most primitive condition. Mr. Tunbridge, who was the first missionary to settle in the district, came amongst them in December of 1879. The people were then exceedingly shy and suspicious; but this has worn off. Upwards of 100 boys are now attending school. There are seventy Christian adherents. Mr. Tunbridge's account of the out-station Telgâwa, illustrates the character of the converts, and the difficulties they have to encounter:—

We have some thirty Christians here, eighteen of whom have been gathered into the fold since my last report. Our last converts were the village chief, his wife and boy. This man had been our greatest enemy, and being chief, priest, and medicine-man combined, he was capable of giving us a good deal of trouble. He had prevented any one working as servants with our Christians, and several times threatened to drive them all out of his village, taking their lands and everything away. This, of course, he had no power to do openly, but he might have done so by craft, &c., which the Santâls know to their cost. But the Master was watching, and in due time sorely afflicted this man's family. In his distress he cried aloud to his gods, but, as he told me afterwards, "they would not hear." He was then filled with fear and powerfully possessed with the idea that the God of heaven, whose servants he had persecuted, was punishing him for his sin. He begged most earnestly for instruction and baptism, and declared to all his intention of becoming a Christian. He persevered in his intention, and in due time I baptized him. He had been a great drunkard, but for the last five months has not, I believe, tasted a single drop, as he promised me at his baptism. He was no sooner a Christian than he wished to clear out, together with his fellows in the faith, and live in a Christian hamlet which he proposed founding. I tried to dissuade him from this, for the present, as he might win over some of his heathen neighbours, but no, he has already commenced building. Thank God, all of them seem to stand firm!

The Rev. Ram Charan, the senior Native pastor (not himself a Santâli, but a Hindu), was in charge of the Godda district prior to Mr. Baumann's arrival in November last. The congregations number 227 souls, of three totally different races, Hindus, Santâlis, and Pahâris.

THE MONTH.

OUR friends well know how much the Native Churches of India owe to the munificence of Mr. W. C. Jones, of Warrington. Both the Walter Jones Fund and the William Charles Jones Fund have been of the greatest service in the development of evangelistic work by means of Native agency, and will be still more so in the future. We have now the pleasure of recording another generous gift by Mr. Jones to the missionary cause, this time to China. At his request, Bishop Moule has furnished him with a scheme for the establishment of an institution at Hang-chow for the training of Native Christian agents, and for the purpose of carrying out this scheme Mr. Jones has given a sum of 2200*l.* to provide the necessary buildings and appliances. Certainly wealth has one advantage; it enables a man to appropriate the privilege of helping forward, in a substantial and tangible way, the kingdom of God in the world. Why do not many more avail themselves of the privilege, and thus share the enjoyment it confers?

ON Oct. 15th sailed for India the Rev. F. H. Baring and Mrs. Baring. Going out independently, and not in connexion with the Society, their departure does not receive official notification in our records; but both have been valued missionaries of the C.M.S., and their future work will be watched with deep interest by the Society's friends. Mr. Baring's work at Amritsar and Batâla is well known to the readers of the *Intelligencer*. The Punjab Mission owes much to him—not only to his personal service, but to his generous dedication of his private means to its advancement. Mrs. Baring is known to all our friends as Mrs. Elmslie, the widow of the devoted medical missionary in Kashmir, who so nobly gave herself to the work in Amritsar after her husband's death. Mr. Baring is desirous of undertaking the entire responsibility of the missionary and educational agencies in the Batâla *tehsil* (district), carrying them on at his own charges, and training up the infant Native Church there to independence; and an arrangement has been come to for the transfer to him of the Society's interests in that district. We trust that he and his wife may be abundantly blessed with health and strength for many years to come, and with all spiritual gifts and graces for the prosecution of their interesting design.

THE Rev. E. M. Griffith, formerly of the Tamil Cooly Mission, who has been at home now some years, is not to join the Tamil Mission in Mauritius, as was arranged a few months ago, but has been appointed to Jaffna, Ceylon, to take charge of the important educational work there. The Rev. G. T. Fleming, who went out last winter to that post, is about to be transferred to Kandy, to assist Mr. Garrett at Trinity College.

THE inclusion of the Opium Question in the programme of the Newcastle Church Congress may be taken, we hope, as one sign of the rising interest of Christian men generally in the subject; and the almost complete unanimity of the large meeting that assembled on the occasion respecting the duty of the Church with regard to the opium traffic will be highly encouraging to those who have so patiently, amid evil report and good report, striven to awaken the national conscience. The opening paper, by

the Society's missionary, the Rev. A. E. Moule, was a most able and conclusive, albeit temperate, statement of the case; and the C.M.S. China Mission was further well represented in the discussion that followed by Bishop Burdon and the Rev. A. B. Hutchinson. The papers of the Rev. H. Scott Holland and Sir Bartle Frere were also valuable in their different ways.

THE Zanzibar mail received on Oct 18th brought no letters from Uganda; but we hear from Mpwapwa that Mr. Litchfield, Mr. Pearson, and Mr. Copplestone had reached that place from Uyui, the two former on their way to the coast, and the latter for a change of air for his health. All three have suffered much from illness; but Mr. Copplestone proposes returning to Uyui, where Mr. Stokes has remained.

A VERY curious account has been sent home by Mr. Mackay of the report given to Mtesa by Saabadu, one of the Waganda envoys, of their visit to this country. This account is printed in the *C.M. Gleaner* of the present month. It is evident that they told the truth to the best of their ability, although there are some grotesque mistakes in their statements. They did not even shrink from telling Mtesa that he had "no country at all" compared with that of the "Mzungu"; but it is to be noted that Mtesa enjoined them to tell no one but himself what they had seen.

GENERAL HAIG, who went out lately to take temporary charge of Dummagudem and the Koi Mission during the absence of the Rev. J. Cain, has sent a full and interesting report on the position and prospects of the Mission, with proposals for its extension. He desires to open out-stations at three different points in the wide area occupied (or rather, professing to be occupied), and to place at each of them two competent Native catechists and a Native pastor. In order that the plan might be carried out without delay, he had taken steps for the employment of the agents at his own expense, pending the Committee's decision—which, we need scarcely say, thankfully sanctions the scheme. In the meanwhile, however, he had communicated his designs to Bishop Sargent, with a view to obtaining Tamil catechists from Tinnevelly; and the matter was brought before the Tinnevelly Provincial Native Church Council. So deep an interest was there excited, that the Council offered at once, not only to send up to the Godavery two experienced men, but to bear the cost of their support; and Rs. 600 a year was voted for this purpose. This is a further illustration of the new and very interesting practice, mentioned in our May number, of one part of India sending missionaries to another. Assuredly the Church in Tinnevelly will prove the truth of the words, "There is that scattereth, and yet increaseth."

ONE of the retrenchments ordered in the early part of 1880, in consequence of the Report of the Joint Committee of Estimates and Finance, was the withdrawal of the European missionary from the Palaveram Mission near Madras, sometimes known as the Madras Itinerancy. The missionary in charge was the Rev. J. D. Thomas; and he has undertaken the Madras Secretaryship of the S.P.C.K., offered him by Bishop Gell, for one year, until the Society shall have a suitable sphere of work for him. At the same time the congregations in the Palaveram District, comprising about 600 souls, have been transferred to the care of the Madras Native Church Council, the Society

granting Rs. 1500 a year for the present to the funds of the Council, to assist it in carrying on the pastoral and evangelistic work efficiently. The Council, led by its chairman, the Rev. W. T. Satthianadhan, has accepted this charge with exemplary readiness, and hopes soon to arrange for a Native pastor being appointed to the district. Mr. Satthianadhan has since paid the villages a visit of inspection. Friends at home will heartily endorse the minute of the Council, in which the earnest hope is expressed "that these changes may be helpful under God's blessing in developing the life and activity of the Native Church, and diffusing the knowledge of the Gospel among the heathen in the large district circumjacent to the city of Madras."

In addition to Mr. John Venn's 500*l.*, mentioned in our last number, some 220*l.* has been subscribed towards the support of a Medical Missionary at Gaza for three years, besides smaller sums towards the 50*l.* per annum required to provide him with medical stores and appliances. Some of this comes through the Medical Missionary Association, in response to whose appeal Mr. Venn's offer was made. Another sum of 400*l.* has been given anonymously to the Society for Palestine, Gaza being particularly mentioned. We now trust that He who has put it into His servants' hearts to supply the means will also send us *the man*.

Some years ago a large hall for public purposes was projected and partly built at Freetown, Sierra Leone, to be called the Wilberforce Memorial Hall. Owing to want of funds, the building has never been finished; and we are glad to see that the energetic Native Principal of the Grammar School, the Rev. J. Quaker, has determined to make an effort to raise money for its completion. On Aug. 31st he began his campaign by delivering a lecture on the Life of Wilberforce before a crowded assembly of all classes of people, including Governor Havelock and most of the English and Native officials of the colony. The chair was filled by Mr. Samuel Lewis, Barrister-at-Law, also an African. The lecture, of which the local papers speak in enthusiastic terms, is to be published, and will, we trust, be instrumental in awakening an interest on the coast which shall lead to the completion of the memorial to the great Englishman who did so much for Africa.

The sixth anniversary of the Sierra Leone Native Church Missions was held in May last, the annual sermon being preached in St. George's Cathedral, Freetown, by the Rev. M. Sunter, Principal of the Fourah Bay College, and the public meeting held two days later, on the 10th of May, the Bishop of Sierra Leone presiding. We have before us the Report presented on the occasion, and from it we glean the following interesting particulars:—

The bases of operations are the Bullom shore, the Quiah country, and the Island of Tasso. The staff consists of two ordained Natives, three catechists, three schoolmasters, and one schoolmistress. The average attendance at divine service on Sunday morning has been 550, and 300 in the afternoon; the communicants number 251 and school-children 274. During the year, or rather seventeen months, as the previous anniversaries had been held in January of each year, 79 persons had been admitted into the Church by baptism, and 99 had received the rite of confirmation.

The work on the Bullom shore is superintended by the Rev. N. H. Boston, one of the secretaries of the Missions; and that in the Quiah country and on the Island of Tasso by the Rev. N. M. Bull and Mr. Daniel King respectively.

The reports of each, embodied in the general Report, point to the growing willingness of the Natives to learn more of the Way of Life, and to the exemplary lives of those who by the grace of God have been called to walk therein. On all sides there are inviting openings, and appeals have been received for teachers for districts outside the range of present operations; but lack of means has prevented the Committee from responding to them.

One feature of the Report seems to augur well for the future development and success of the Missions, namely, the contemplated establishment of industrial schools at the various centres. By means of these, in the words of the Report, "a double advantage would be gained; the Native children would be taught an improved mode of agriculture and other useful arts, and be put in the way of bettering their condition, and prevented from sinking into their old way of living; whilst the Missions themselves would be put in a fair way of self-support, and in spite of the feverish ebb and flow of the annual contributions, they would in a short time, possess a source of permanent income." At present the scheme exists only in intention, the crippled state of the finances preventing its being put to the test. As a whole, however, the Report is encouraging, and the Committee of management have to be congratulated on the carefulness of their administration, and the advance they have made.

THE newspapers mention raids by the King of Dahomey into the Yoruba country, and much devastation and misery in consequence. The Society has not received any direct information; but we would ask that Abeokuta and the other stations may be remembered in prayer.

NEW PUBLICATIONS.

A NEW missionary manual, entitled *China as a Mission Field*, by the Rev. A. E. Moule, has just been published by the Society. A low price, 6*d.*, has been fixed, and we would ask all our friends to promote its circulation. It consists of two parts, the first briefly describing the country and people, history and literature, language and religion of China, and the second narrating with equal brevity the story of China Missions. It is just the kind of book on which to ground a missionary speech or lecture.

A new and revised edition of *The Story of the Fuh-Kien Mission* is now being printed, the first edition having been out of print some time. The history of the last five years is added, and the whole has been carefully corrected; and nearly one-half the volume will be new matter. It will be ready next month, price, as before, 4*s.* 6*d.*

The *Church Missionary Almanack* for 1882 is now out, and will, we trust, be largely used as a parochial sheet almanack. Its engravings are—portraits of Henry Venn and Henry Wright, scenes in Uganda, Travancore, and Hong Kong, and a diagram of the population of the world according to religions.

The *Church Missionary Pocket Almanack and Kalendar* for 1882 will be ready immediately, prices 3*d.* and 1*s.*, as last year. Apart from its almanack features, this publication is the most complete conspectus of the Society and its Missions which is published, and should be in the hands of all the Society's friends for ready reference. There is a brief historical and descriptive sketch of all the Missions, occupying twenty-four pages, besides a list of all the missionaries and Native clergy, statistical tables, &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, September 12th.—The Secretaries reported the decease of the Rev. H. George, late of St. Mary's, La Prairie, Rupert's Land, on the 7th of August, and of Miss Young, late teacher in the Annie Walsh School, Sierra Leone, on August 2nd. The Committee directed that the expression of their sympathy, and appreciation of the faithful services of these departed missionary labourers, be sent to the relatives of Mr. George and Miss Young.

The death was also reported of Charles Woolloton, Esq., a member of the Committee. The Chairman, Alexander Beattie, Esq., V.-P., having spoken from his personal knowledge of Mr. Woolloton's warm interest in the Society and in Christian work generally, the Committee directed that the expression of their esteem for their departed friend, and of their sympathy with his bereaved relatives, be forwarded to his family.

Letters were read from the Bishop of Caledonia, and from the Rev. A. J. Hall, of Fort Rupert, requesting the Committee to arrange for the printing of a MS. translation by Mr. Hall of St. Matthew's Gospel in the Quoquolt language. It was agreed to request the British and Foreign Bible Society to undertake the printing.

The Committee took leave of Dr. A. Neve, proceeding as a Medical Missionary to the Kashmir Mission. The Committee's Instructions having been delivered by the Rev. W. Gray, and acknowledged by Dr. Neve, he was addressed by the Rev. Canon Money, and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Richardson.

A letter was read from General Haig, who went out lately to take temporary charge of the Koi Mission on the Godavery, entering very fully into the state of the Mission, and making proposals for its extension, which contemplated three new mission stations, and the appointment to each of these stations of two competent Native lay agents and a Native doctor, to work under the superintendence of the Missionary at Dummagudem. A letter was also read from Bishop Sargent, stating that the Tinnevelly Provincial Native Church Council had taken so deep an interest in the extension of the work among the Kois that they had offered to send two experienced Native lay agents, at a cost to themselves of Rs. 600 a year, to help in working out General Haig's plan. The Committee received these letters with much thankfulness, and sanctioned the expense necessary for the carrying out of the plan over and above the grant from the Tinnevelly Council.

Letters were read from Sir Wm. Muir and the Rev. H. P. Parker respecting the future employment of Mrs. Grime, now in charge of the Alexandra Girls' School at Amritsar. Sir Wm. Muir requested, on behalf of the Indian Female Normal School and Instruction Society, that Mrs. Grime's services might be placed at that Society's disposal for the work of a Female Normal School at Allahabad. The Committee cordially agreed to this proposal.

The Rev. J. W. Balding, one of the Missionaries ordained on St. Peter's Day, was appointed to the Singhalese Mission in Ceylon, in the place of the Rev. A. F. A. Gollmer, who is to remain in England for the present.

Mr. J. W. Strickson was appointed assistant master at the Shanghae Anglo-Chinese School.

Committee of Correspondence, September 29th.—Letters were read from the Bishop of Caledonia and some of the Missionaries on the North Pacific coast, respecting certain questions that had arisen at Metlakahtla. In-

structions were agreed to for transmission to Mr. Duncan and the other brethren.

Committee of Correspondence, October 4th.—The Honorary Clerical Secretary reminded the Committee of the circumstances under which they resumed their regular meetings after the recess, General George Hutchinson and the Rev. Robert Lang having just joined the Secretariat, and himself being almost new to the work, and suggested that the meeting be opened with special prayer, particularly in view of the important questions pending in several of the Missions. Prayer was then offered by the Rev. Canon Money, beseeching the help of God in carrying on the Society's solemn and important work, commending the Secretaries to His guidance and grace, and praising Him for all His mercy in the past.

A letter was read from the Rev. W. Oakley, stating that the Rev. G. T. Fleming, who had been sent out to superintend the educational work at Jaffna, was about to be removed to Kandy to assist the Rev. J. G. Garrett at Trinity College, in consequence of the climate of Jaffna not suiting him; also that the Rev. J. D. Simmons, senior Missionary at Jaffna, was medically ordered to return home next spring. The Committee appointed the Rev. E. M. Griffith, formerly of the Tamil Cooly Mission, who was well acquainted with the Tamil language, and had recently graduated at Cambridge, and whose appointment by a previous minute to Mauritius it had been determined not to carry out, to superintend the Society's educational work at Jaffna.

Arrangements were sanctioned for the purchase by the Society of a piece of land on the Skeena Forks now in the hands of the Bishop of Caledonia. Other smaller grants were made for extension of work in the North Pacific.

The Rev. C. G. Daüble, who is returning this autumn to the Society's Mission in the North-West Provinces of India, was appointed to Agra, in view of the great importance of that station and of the desirableness of adhering to the principle of concentrating the work in the North-West Provinces at the large centres.

The Committee took leave of the Rev. A. F. Painter, returning to the Travancore Mission after a short furlough. He was commended in prayer to the favour and protection of Almighty God by the Rev. W. Walsh.

A letter was read from Sir John Kirk, H.B.M. Consul-General at Zanzibar, who had just arrived in England, acknowledging a letter which had been written to him by the Secretaries, and stating that it would afford him great pleasure to assist the Committee with any information in his power with reference to the Society's Mission in East Africa.

The Secretaries reported that 709*l.* had now been raised towards the cost of sending a Medical Missionary to Gaza, and Mr. J. H. Fergusson stated that further sums had been received by the Medical Missionary Association, partly in annual subscriptions, towards the 50*l.* per annum required for three years for medical apparatus. The Secretaries were directed to look out at once for a suitable medical man to join the Mission.

NOTES OF THE MONTH.

DEPARTURE OF MISSIONARIES.

Yoruba.—The Rev. J. S. and Mrs. Bradshaw left Liverpool on Oct. 15 for Lagos.

East Africa.—The Rev. A. D. Shaw left London on Sept. 29 for Zanzibar.

Punjab.—The Rev. Dr. Neve left London on Sept. 28 for Kashmir. The Rev. E. Guilford left London on Oct. 19 for the Punjab.

North India.—The Rev. H. Lewis left London on Oct. 5 for Agra. The Rev. J. W. Hall left London on Oct. 3 for Calcutta. The Rev. J. and Mrs. Brown left London on Oct. 19 for Calcutta.

South India.—The Rev. J. Verso left London on Oct. 3 for Madras. The Rev. A. F. and Mrs. Painter left London on Oct. 19 for Madras.

Western India.—The Rev. H. A. Bren left London on Oct. 19 for Bombay.

Ceylon.—The Rev. E. T. and Mrs. Higgens and the Rev. J. W. Balding left London on Oct. 19 for Colombo.

China.—Dr. D. Main left London on Sept. 28 for Shanghae.

RETURN HOME OF MISSIONARIES.

East Africa.—Mr. J. R. Streeter arrived in London on Oct. 11 from Zanzibar.

Contribution List.

In the following list of receipts from Sept. 12th to October 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Woburn	26	12	6
Berkshire: East Shefford		16	11
Wantage	7	6	6
Buckinghamshire: Winslow	10	0	10
Cheshire: Davenham	36	0	0
Oughtrington	49	16	8
Cornwall: Millbrook	3	4	6
St. Columb Minor and Crantock	20	18	3
Derbyshire: Pinxton	1	2	9
Devonshire: Colebrook	3	11	0
Devon and Exeter	150	0	0
South Molton	17	0	0
Dorsetshire: Buckland Newton	3	7	6
Haselbury-Bryan	10	4	5
Pentridge	5	16	8
Swanage	41	0	0
Wareham	7	10	0
West Compton	1	6	0
Durham: Sunderland: Borough of	60	0	0
Essex: Woodford Wells: All Saints'	2	2	0
Gloucestershire: Bourton-on-the-Water	5	15	10
Stroud	100	0	0
Winchcombe: Parish Church	2	5	0
Hampshire: Bournemouth: St. Peter's	8	0	0
Stratfieldsaye	10	17	8
Isle of Wight: Carisbrooke	15	0	0
Chale	5	0	8
Shalfleet	14	7	4
Channel Islands: Jersey	100	0	0
Herefordshire	40	0	0
Hertfordshire: East Herts	300	0	0
West Herts	11	11	0
Colney Heath	3	3	4
High Barnet: Christ Church	51	6	10
Kent: Belvedere Ladies	10	8	5
Four Elms	1	0	9
Lancashire: Leyland: St. Andrew's	10	6	9
St. James'	9	0	0
Rainford	3	3	9
Lincolnshire: Bradley	1	18	0
Hawerby	4	3	6
Middlesex:			
Clerkenwell: Martyrs' Memorial Ch	5	2	9
Islington	150	0	0
Notting Hill: St. John's	37	10	0
North Bow: St. Stephen's	8	7	10
Stepney: Christ Church	3	4	0
Trent	11	8	7
Monmouthshire: Pontypool: St. James'	3	15	6
Rhymney	5	0	0
Trevethin	4	0	0
Northamptonshire: Cransley	2	8	0
Higham Ferrers	5	4	7
Nottinghamshire: Retford	30	0	0
Oxfordshire: Banbury and N. Oxon	16	16	0
Chiselhampton	1	8	5
Shropshire: Fitz	4	14	4
Lilleshall	10	0	0
Prees	7	12	0
Whitton Chapel	2	13	3
Somersetshire: Lympsham	15	15	7
North Somerset	15	3	4
Somerton, &c	47	15	1
Yeovillon	9	13	0
Staffordshire: Alstonfield	8	10	0
Barton-under-Needwood	3	6	3
Burton-on-Trent	2	5	2
Kidsgrove	9	4	7
Lichfield	35	0	0
Stone	20	4	0

Walsall	58	18	4
Wolverhampton: St. Matthew's	4	10	2
Suffolk: Kenton	2	10	0
Lowestoft	70	0	0
Stoke-by-Clare	3	11	1
Woodbridge	70	0	0
Surrey: Battersea: St. John's	1	15	10
Bermondsey: Bishop Sumner's Church	2	10	6
Byfleet	9	15	0
Brockham	3	0	0
Caterham: St. Mary's	18	7	1
Clapham Park: All Saints'	16	1	7
Dorking, &c.	50	0	0
Ham		4	9
Mitcham: Christ Church	12	11	10
Peckham: All Saints'	10	0	0
Penge: St. John's	52	5	4
Holy Trinity	4	8	3
Surbiton: Christ Church	36	0	0
Walton-on-Thames	12	19	6
West Molesey	9	10	6
Sussex: Eastbourne	75	0	0
Frant	33	11	9
Kingston-by-Sea	1	10	0
Warwickshire: Church Lawford	4	7	1
Clifford Chambers	3	11	6
Wixford	1	5	11
Wiltshire: Salisbury Cathedral	27	4	3
Teffont Ewyas	1	16	0
Warminster	24	9	2
West Ashton	2	13	3
Worcestershire: Worcester: St. George's	3	2	5
Yorkshire: Bradford: St. Augustine's	4	13	0
Bridlington Quay	38	4	1
Fingall	3	9	1
Oughtibridge	2	7	4
Selby District	15	15	0
Wilton	25	13	9

ASSOCIATIONS IN WALES.

Denbighshire: Llanrwst	7	1	6
Flintshire: Rhyl	14	19	4
Glamorganshire: Llandaff Cathedral	19	17	10
Newton Nottage	4	0	0
Reynoldstone	2	0	9
Merionethshire: Trawsfynydd		12	6

SCOTLAND.

Aberdeen: St. Paul's	18	19	0

IRELAND.

Hibernian Auxiliary	500	0	0

BENEFACTIONS.

Anonems	5	5	0
Bell, Miss A. J. (2nd don.)	10	10	0
Buxton, T. Fowell, Esq., Ware	300	0	0
Clarke, Lieut.-Col. Tredway	5	0	0
Deverell, Mrs., Cosham	10	0	0
Dury, Rev. Theodore, Harrogate	15	0	0
E. A. J., from Sheffield	1000	0	0
E. C. S. (£30 each for Metlakahtla, Persia, and Asisippi)	90	0	0
For the Palestine Missions, especially for Gaza, under Mr. and Mrs. Schapira	400	0	0
Friend (for Africa)	5	0	0
Hills, the late Stilwell Thomas	5	7	6
Hoare, Joseph, Esq., Hampstead	200	0	0
H. U	8000	0	0
Mann, Chas. P., Esq., Boxford	10	0	0
Radley, late Mrs., Sale of Jewellery	34	10	0
Readers of *The Christian*	55	3	8
Stacey, Wm., Esq., New Barnet	5	5	0
Weston, Miss	10	0	0
Whidborne, Miss A. E., Torquay	22	0	0
Z	100	0	0

COLLECTIONS.

Goulson, Mr. Job, Bracebridge Heath (Miss. Box), by Miss E. Clarke	17	3	
Hopwood, Mr. E. A., Stoke Newington	1	10	0
Laing, Miss, Adelaide Road	1	0	0
O'Grady, Miss E., Carrigmanus	1	0	0
Portman, Master Seymour (Miss. Box)	1	0	0
St. Hilda's Church Sunday-schools, by Mr. G. Medcraft	2	10	0
Tebay Sunday-school, by Miss Holme	10	0	

LEGACIES.

Bartram, late Miss Ann (for African Missions): Exors., R. Willows, Esq., and J. Watson, Esq.	400	0	0
Brown, late Mrs. L. A., Catford: Exors., J. J. Brown, Esq., and E. Stainton, Esq.	20	0	0
Chawner, late Rev. William	486	0	0
Jex-Blake, late Mrs. Thomas	19	19	0
Keir, late Miss R. M.: Exor., W. F. Tindell, Esq., and Extrixes., Miss J. Den Taaffe and Miss H. Den Taaffe	19	19	0
Lawrance's Trust	4	5	6
Manfield, late Mrs. A. R.: Exors., T. Hustwick, Esq., and H. Verrall, Esq.	2000	0	0
Snepp, late Rev. C. B.: Extrix., Mrs. J. A. Snepp	50	0	0

FOREIGN CONTRIBUTIONS.

New Zealand: Nelson: Christ Church	5	5	0

EXTENSION FUND.

"Thy silver and thy gold is Mine"	5	0	0

PALESTINE MISSION FUND.

A. B. and E. J.	13	3	10

GAZA MEDICAL MISSION FUND.

Sandoz, Mrs., St. Leonard's	5	0	0

VICTORIA NYANZA FUND.

E. C. S.	30	0	0

FUND FOR THE SUPPORT OF A MEDICAL MISSIONARY IN PERSIA.

Allan, Miss, Helensburgh	10	0	0
Edmond, E., Esq., Edinburgh	10	0	0
Gray, Dawes, and Co., Messrs.	20	0	0
Mackinnon, P., Esq.	20	0	0
Mackinnon, W., Esq.	20	0	0
R. C. B., for local expenses	75	0	0

HENRY WRIGHT MEMORIAL FUND.

"In Memoriam, from M. and H."	20	0	0
Wood, Rev. J. B., Lagos	5	0	0

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

DECEMBER, 1881.

THE RELIGIONS OF THE WORLD.

IV.

BUDDHISM IN CEYLON.

By the Rev. R. Collins, M.A.,

Vicar of St. Silas, Leeds; Late Principal of Trinity College, Kandy; Author of "Missionary Enterprise in the East," &c.

(Continued from p. 653.)

THE fragmentary and disconnected character of the doctrines of the Buddhism of the present day, as professed in Ceylon, is a further (at least presumptive) evidence that it is a ruin of a once more perfect edifice. It contains many things that would be seen to be truths in a proper connexion, but that are absurdities in their present relations. It is like a ruined abbey, where there is the window, but no room for it to lighten; the flying buttress, but no wall for it to support; the mullions and the tracery, but not the glass they were designed to carry. There is the doctrine, that "what a man sows, that must he reap;" but the denial of individuality makes it impossible: there is the result of merit and demerit extending to future ages, but only a fiction on which it can declare itself, and only blind fate to direct it: there is the measure of justice, but no one to hold the scales: there is a future for a man's life hereafter, but not for himself: there is a beautiful morality, the way to that future, with a promise of a "City of Peace" at the end, but that "City of Peace" is found to be the blackness of annihilation. It is like the elaborate wall with windows, doors, and buttresses, that promises a roof, but stares only at the vacant heavens. It is possible, of course, that Gautama may have handed down these fragments of truth much as we find them; but, if so, there must have been a more perfect system somewhere behind. Did Gautama find these truths as ruins? or did his followers make them such?

Whether history will ever reveal to us the true answer to these questions, we cannot tell; but as a ruin Buddhism appears to-day in Ceylon, containing many beautiful, divine truths, but disconnected, and as useless for any practical end as ruins generally are. Accordingly we must be prepared to find that there is but little moral force in modern Buddhism. With a noble code of ethics, there is no higher motive for abiding by it than the prospect of successive births either in earth, or one of the Buddhist heavens, or one of its hells; and that no prospect of continuance of individual conscious existence, but only of some result somewhere of merit or demerit. The philosophical

Buddhist becomes practically a fatalist, and his future a blank. And even could he attempt to project a ray of hope beyond the present life, it must be quenched by the theory that though he may be now blessed by the merit of some former birth, and may be himself accumulating merit, yet the future being to which his *karma* is to give rise (the future self of Buddhism) may have to inherit equally the possible demerits of any number of former births, of which he knows nothing. The mass of the people face a dreamy vision of transmigration in some form or other, and hope for the best, their notions being commonly more in accordance with the popular idea of transmigration; for the philosophical denial of identity is far too abstruse for the vulgar mind.

Still, though devoid of any powerful motive to enforce its claims, though it begins and ends with itself, the morality of Buddhism is, no doubt, the brightest feature in heathendom. So far as Buddhism has kept alive the moral sense, and furnished principles of true ethical teaching, so far has it been a blessing to the world. For instance, the *Sigālowāda Sutta*, to which reference has already been made, amply merits the praise bestowed upon it by Professor Childers, and shows that the writer was not dealing with the moral man, if I may so say, empirically, but professionally. There is a profound appreciation of morality, and maxims are founded on principles of truth. The following are random gleanings, chiefly from the *Sigālowāda Sutta*:—

"The crime of murder is committed, not only when life is actually taken, but also when there is the indulgence of hatred or anger; hence also lying, stealing, and slander may be regarded in some sense as including this sin."

"Under certain circumstances one's own life may be given up, but the life of another is never to be taken."

"When any one . . . . uses false scales, demands too large a share of profit, uses a false measure for oil or grain, or utters false money, it is theft. When any one takes more than is due, or extorts a fine larger than is allowed by the law, it is theft. When any one procures for himself that which belongs to another by giving false evidence, it is theft."

"It is said by the Brahmans that it is not a crime to tell a lie on behalf of the *guru* (the teacher), or on account of cattle, or to save the person's own life, or to gain the victory in any contest; but this is contrary to the precept."

"When any one sees that which belongs to another, and desires to possess it, or thinks, It would be good were this to belong to me, he transgresses the precept that forbids covetousness."

"Of the five crimes, the taking of life, theft, adultery, lying, and drinking, the last is the worst. Though a man be ever so wise, when he drinks he becomes foolish, and like an idiot; and it is the cause of all other sins. For this reason it is the greater crime."

"The gambler loses first his child, then his wife, and afterwards all his substance; he is left in perfect solitude; but this is a minor affliction; he will be born in hell."

"He who says it is too hot, or too cold, or too early, and on this account refuses to work, is an idle man, and will be deprived of the means of

existence; but he who is neither afraid of the heat, nor the cold, nor of the grass,* will possess continued prosperity."

"The man who has sinful friends, unwise associates, and frequents the company of those who follow evil practices, will come to destruction, both in this world and in the next."

"Dancing, beating the drum, and singing are to be avoided; also seeing others dance, and the listening willingly to those who play or sing." (These words occur in a warning against frequenting "places of amusement," on the ground that the mind thus becomes "ensnared," and points to the extreme sensitiveness of the morality of early Buddhism. A similar injunction in our own day would be thought by many to smack of Puritanism.)

"It is right that children should respect their parents, and perform all kinds of offices for them, even though they should have servants whom they could command to do all that they require. In the morning, if it be cold, they are to collect fuel, and light a fire. If in extreme age they become filthy in their habits, they are cheerfully to cleanse them, remembering how they themselves were assisted by their parents when they came polluted into the world. They are to wash the feet and hands of their parents, thinking how they themselves were washed when they were young. . . . . When needful they are required, with their own hands, to rub their limbs with scented oil; but they must not take life for them; nor steal for them; nor give them intoxicating liquors; if so, all will be born in hell."

"A real friend will at any time render you assistance; he is equally faithful in prosperity and adversity; he is a friend in meaning, and not in promise alone; and he sympathises with you."

"He who is equally faithful in prosperity and adversity, reveals a secret to you alone: if you reveal a secret to him he faithfully keeps it; he does not turn away from you in adversity; he sacrifices even his life to assist you."

"He who does no evil, but increases his substance in a righteous manner, will be blessed with abundance. As a bee without destroying the colour or perfume of a flower gathers the sweetness with its mouth and wings, so the riches of the true friend gradually accumulate; and the increase will be regularly continued, like the constant additions that are made to the hill formed by the white ant."

These precepts are addressed to the laity. They profess to embody, as they probably do, the teachings of Buddha himself. The *Sramanas* (who, though usually so called, are not priests, but rather monks) are in an especial manner bound to observe the *dasa-sil*, or the ten commandments of Buddhism. They forbid (1) the taking of life (embracing all animal life); (2) the taking of that which is not given; (3) impurity; (4) lying; (5) drinking intoxicating liquors; (6) eating solid food after mid-day; (7) attendance upon dancing, singing, music, and theatrical performances; (8) the adorning of the person with flowers, and the use of perfumes; (9) the use of high seats or high beds; and (10) the receiving of gold or silver. The first five of these *Síla* precepts, called the *pancha-sil*, are binding on the laity to a certain

* Spence Hardy adds, as a note to this expression—"This appears to refer to the dew. I have sometimes, when passing through the high grass that grows on the mountains of Ceylon, early in the morning, been made as wet as if I had waded through a river."

extent, that is, when they undertake to observe them. The first eight, called the *ata-sil*, ought to be observed on certain days especially, the day of the new moon, the eighth day afterwards, the day of the full moon, and the eighth day after that. These days are Sabbaths: they are called *pōya*, or *uposatha*, the original Sanskrit form being *upavasatha*, the Vedic term for the fast-day. "The people are informed that there will be great merit to the faithful laic who becomes an *upāsaka* (a lay devotee), from the keeping of the eight precepts upon *pōya* days. These days must be kept with clean garments and with clean minds, or the merit will be inferior. The *upāsaka* must remember on the preceding day that it is the *pōya* day on the morrow, and must prepare the food that will be required, and resolve upon keeping the precepts. On the morning of the day on which the *pōya* takes place he must eat his food, and then go to some priest or priestess, or to some *upāsaka* acquainted with *bana* (the word), or to some person who knows only the precepts ordained by Buddha. When approaching such a person, he must do it with great reverence, and say, 'It is my intention to keep the precepts.' He must first repeat the threefold formulary of protection,* then the eight precepts. . . . When keeping *pōya* it is not right to do any work that will injure another, or to incite any one to do the same thing. Upon these days it is not proper to trade, nor to calculate the profits of trade."† I am not prepared to say how far it is customary in these days for persons thus to bind themselves to keep the precepts; but it is a voluntary act, and may embrace as few or as many of the precepts, and an observance of as long or short a duration, as the devotee pleases to inflict upon himself. There is here, therefore, a very inferior safeguard for the morals of the people, since, though the duty is confessed, there is no arbitrator, no judge; the desire for merit is the one motive. Nor, so far as I am aware, are the precepts repeated in the vernacular. I was once on the summit of Adam's Peak at sunrise, when a band of pilgrims knelt down around the *Sri-pāda*, the sacred footprint of Buddha, and with clasped hands repeated after the priest the *pancha-sil;* but I could not discover that any of them understood it: it was rehearsed in Pāli.

It is remarkable that many of the revealed truths, as conveyed to us in Holy Scripture, exist in Buddhism in one form or another. Though Buddhism is atheistic—though the pith of its system is the exaltation of humanity, without regard to a creator, a ruler, or an arbitrator—moral merit and demerit infallibly insure their own results, as though administered by an all-powerful judge: rewards, punishments, results are everywhere present: omnipotence and omniscience remain, though transferred from the Deity to Buddha: there are heavens and hells: there is the anticipated destruction of the world by fire: there is the idea of a saviour, though not of a redeemer, for Buddha is represented as a saviour who voluntarily endured the humiliation of many births to rescue men from misery by teaching them to emulate his self-denial and self-conquest:

* This is called the *tun-sarana* (*sarana* meaning protection)—"I take refuge in Buddha; I take refuge in the Truth; I take refuge in the Associated Priesthood."

† Spence Hardy's *Eastern Monachism*, p. 237.

there is the belief that the present adoration of Gautama will die out, and that a fresh Buddha will arise, whose name will be *Maitri* or *Maitreya*, that is, kindness (the word is synonymous with *sneha*, love): the very order as well as the character of the *Sila* precepts is particularly observable, as compared with the order of the second table of the commandments in the Mosaic law: the latter, beginning with the sixth, are against (1) murder, (2) adultery, (3) stealing, (4) false witness; the Buddhist precepts are against (1) killing (animal life included), (2) stealing, (3) impurity, (4) lying. Is it not also remarkable that the number should have been drawn out to *ten?* The fifth is important enough, but the remaining five scarcely sustain a character of sufficient dignity to grace a moral code that contains the first four. Has there not been an attempt to reach a given number? Is there not also a confession of weakness in regard to the latter ones in the fact that the first five only are binding on laymen? There is also something very observable in the direction that the precepts are to be kept especially on *pōya* days, the Sabbaths. The very nomenclature also of Buddhism is striking; there is the truth or the law (*dharma*), the word (*bana*), the path (*mārga*). All these coincidences can hardly have happened by chance. We can scarcely otherwise regard them than as the disconnected fragments of a more perfect knowledge.

The various religions of heathendom have been commonly spoken of as the devices of men, as though they owed their origin to man's invention. Are they not, one and all, rather the ruins of a once divine and perfect rule of faith and practice? Hinduism, with its shrines, altars, priests, and sacrifices, retains many of the externals, the ritualistic side of the primitive religion; Buddhism retains, or it may be revives, its moral side, and therefore displays more of its truth: but both have deteriorated under the endless incubus of human speculations and philosophy, in accordance with much that we still see about us. They are thus the result rather of human weakness than of human device.

The externals of Buddhism are the monks or mendicants, the wihāras, the dāgobas, the reading of the bana, and not a few customs that, in all probability, were utterly alien to original Buddhism.

Though it is usual to speak of the Buddhist priests, those so called hold no priestly office. They do, indeed, read the *bana*, or sacred word, publicly, and are often engaged in teaching the young in their *pansalas*, or monasteries; but the rationale of the order is not that a ministering priesthood is required for the people, but that separation of the individual from the world places him in a position to contract merit, and so more surely to inherit Nirvāna. The sramanas, therefore, or *thērunnānses*, elders, as they are generally called, are rather monks than priests. Not that Nirvāna is denied to the laity. When Milinda, as related in the *Milinda Prasna* before quoted, wonders how it should be necessary to observe the thirteen precepts * that are binding on the

* The thirteen ordinances, by which the cleaving to existence is destroyed, called *Teles-dhūtanga*, are these: 1. To reject all but the meanest garments. 2. To possess only

monks, when the householder, who does not, or rather cannot, observe them, can yet enter upon the paths leading to Nirvāna, Nāgasena tells him that "When these precepts are observed many virtues are brought into exercise: thought is extinguished, that this is mine, or me; hatred is avoided; much sleep is shunned; no fixed habitation is required: solitary meditation is exercised; there is opposition to all evil. . . . When the householder has attained Nirvāna, it is because he has kept the thirteen ordinances in some former state of existence; just as the bowman, after learning the science of archery in the hall of instruction and becoming perfect, then goes to the king and receives the reward of his skill. No one who has not observed the thirteen ordinances, either in the present birth or a former one, can enter the path that leads to the City of Peace." The sramanas are indeed looked upon as, to some degree, instructors of the people; but there is nothing of the representative character of a priesthood. They are simply on a surer way to Nirvāna. They are thus regarded as clothed with a superior sanctity, and they are not slow to appropriate all the dignity that may accrue to such a position. They receive a kind of adoration from the laity, but never themselves pay any outward mark of respect even to kings. When, a few years since, the Prince of Wales held a reception in Colombo, a number of Buddhist priests were presented, and I saw them march before his Royal Highness without even the slightest inclination of the head, though one would have expected some approximation at least to the profound salaam so well known in our Eastern Empire before less than princes. I afterwards learned that they made the express stipulation, that if they were presented at the levee they should make no obeisance. This concession was graciously allowed. These men do not forget that they are units of one of the three precious gems of Buddhism—Buddha, the sacred books, the priesthood.

The first step to this mendicant order is the novitiate. The novice must not be less than eight years of age, and must have the consent of his parents. He cannot be admitted to the full ordination, called *upasampadā*, until he is twenty years of age. Up to this time he is generally a pupil in one of the pansalas. It is necessary for him when entering upon the novitiate to signify his intention to his preceptor, or other monk, when he must repeat after him the *tun-sarana*, the threefold profession of faith in Buddhism, "I take refuge in Buddha; I take refuge in the *dharma*; I take refuge in the *sāngha*" (i. e. the church or company of Buddhist monks). He must then assent to the *dasa-sil*, or ten commandments, which have been given above. His duties as a novice are laid down in the *Dina Chariyāwa*, a compendium of daily observances, in which he learns to rise before the dawn, to clean his teeth, to sweep the courtyard, to fetch water, to retire to a solitary

three garments. 3. To eat no food but that given as alms. 4. To call at all houses alike when carrying the alms-bowl. 5. To remain on one seat while eating. 6. To eat only from one vessel. 7. To cease eating at certain times. 8. To live in a forest. 9. To live at the foot of a tree. 10. To live in an open space. 11. To live in a cemetery. 12. To take any seat that may be provided. 13. Not to lie down under any circumstance whatever.

place to meditate for a certain time on the commandments, to present flowers before the image of Buddha in a temple, or before a bo-tree, or elsewhere, to meditate on the virtues of Buddha, to wear his dress properly, to carry the alms-bowl, together with many other proprieties. During his novitiate he should commit to memory selections from certain of the sacred books. Some of these contain important moral precepts. For instance, in the *Dhamma-pada*, or the *Footsteps of Buddha*, of which there exists a version in the vernacular, we have such precepts as these :—

"Anger will never be appeased by anger, but by gentleness. This is the doctrine of the ancients."

"Persons do not reflect, We shall speedily die: if any do thus reflect their quarrels speedily terminate."

"He who wears the yellow garment with a polluted mind, regardless of true doctrine, and destitute of a subdued spirit, is unworthy of the yellow robe."

"He is worthy of the yellow robe who is purified from lusts, established in virtue, of a subdued spirit, and conversant with true doctrine."

"Those who regard evil as good, and good as evil, will never attain to excellence, but are nurtured in error."

"Those who know good to be good, and evil to be evil, will attain to excellence, being nourished by truth."

"As the rain completely penetrates the ill-thatched roof, so will lust completely subdue the unmeditative mind."

"As the rain cannot penetrate the well-covered roof, so lust cannot overcome the contemplative mind."

"The worldly-minded man, who understands much of religion, and talks much concerning it, without keeping its precepts, is like a herdsman of other men's cattle, who is not a partaker of the flock he tends."

"The pious man, who, though he understands but little, and talks but little of religion, is an observer of its precepts; who removes lust, wrath, and folly far from him: who is considerate, possessed of a mind free from evil, and without attachments; he, in this world, and that to come, is a partaker of the fruits of piety."

Mention has been made of the yellow robe. This is the distinctive dress both of the youthful novice and the fully developed monk. There are many directions with regard to the covering of the priest in the sacred books. It is to mark his poverty, and his separation from the world, as well as his chastity. It must cover the whole person (most probably an ancient precept, since the naked Hindu ascetics abounded in Gautama's time); it must not be white, like the clothes of the wealthy; it must be disfigured before use by marks of mud, or by rending it; and I believe that I am correct in saying that it must be taken up from the ground, to convey the idea that it is the refuse of some one's abundance. This outer garment is generally dyed yellow by steeping it in turmeric, saffron, or some other yellow dye. On certain occasions, as when handling the sacred tooth, the higher priests wear robes of yellow silk; but the silk must be torn into several pieces and sewn together again, that its value and beauty may be marred.

At twenty years of age the novice receives ordination and becomes a

monk. An interesting description of this ceremony, which usually takes place in Kandy, was contributed to the *Journal of the Royal Asiatic Society*, for 1873, by Mr. Dickson of the Ceylon Civil Service. It is a common sight in Kandy to see the young men, on the eve of their entering the adult community of monks, parading the streets with all the marks of Singhalese earthly grandeur, clad again in the dress of the rich layman, often profusely adorned with jewels; in order that, as a part of the ordination ceremony, they may lay this aside solemnly, when they again take the yellow robe, as a token that they renounce the pomps and vanities of the world.

Celibacy will be understood to be a matter of course. Every religious sect has been a protest against some abuse, or a witness for some forgotten, or only partially developed truth. The celibacy of the Buddhist mendicants points, no doubt, to extreme immorality at the time of its institution. The sramanas are to shelter themselves from every evil by absolute escape from its influence. Thus their rules become very stringent. "The door of the eye is to be kept shut. When the outer gates of the city are left open, though the door of every house be shut, the enemy will enter the city and take possession; in like manner, though all the ordinances be kept, if the eye be permitted to wander, evil desire will be produced. . . . It is better to have a red hot-piece of iron run through the eye, than for the eye to be permitted to wander, as by this means evil desire will be produced, and the breaking of all the precepts will follow." The eyes must "not be permitted to roll about, like those of a monkey, or of a beast of the forest when in fear, or of a child; they must be directed downwards." Accordingly, each monk carries in his right hand a fan, the proper office of which is to keep the eye from beholding vanity.

With the vow of celibacy comes that of poverty. The monk ought to possess only eight things: three robes, a girdle for his loins, an alms-bowl, a razor, a needle, and a water-strainer. The last is to insure his keeping the first precept, by preventing his swallowing anything with the water that might have life. The last of the *Sila* precepts forbids the monk to receive gold or silver. He is also forbidden to engage in business. But though these laws are kept in the letter they are transgressed in the spirit. The monk as an individual may not own property beyond the razor, the needle, and the water-strainer, but as a member of a chapter he may hold considerable estates. The temple lands in Ceylon often form very extensive farms, the revenues of which are enjoyed by the society of monks belonging to the temple, though not owned by any individual. There is an inscription on a rock at a place called Mihintala, which states that the lands belonging to the temple near are to be enjoyed by the monks in common, and are not to be divided into separate holdings. A very large proportion of the most fruitful land in the Kandyan districts is temple land. Many of these possessions were royal grants, and there is sufficient evidence that some of them have so existed from great antiquity. It is not, however, to be supposed that every monk is a member of a rich community, though undoubtedly very many are. According to the strict laws of Buddhist mendicancy

the monk ought not to eat any food that is not given in alms; and, unless he is sick, he must himself carry the alms-bowl from house to house in the town or village near which he resides. The bowl, which must be made of either clay or iron, is slung from the shoulder; it rests near the hip and is supported or steadied by the left arm, under cover of the outer robe. He is not to ask for alms, but to stand silent before each house in rotation. It is said that Gautama's own ordinance was thus expressed: "The wise priest never asks for anything; he disdains to beg; it is a proper object for which he carries the alms-bowl; and this is his only mode of solicitation."

The Buddhist monks, while their home was yet in India, were accustomed to assemble for conference in what they called *wihāras*. The word would indicate that these were recreation gardens, or halls. Some of the monks resided in the wihāras, which ultimately became Buddhist temples containing memorial images of Gautama. In Ceylon some monks still live in the wihāras proper; but more usually their residence is the *pansala*, a humble erection, having mud walls and a roof of straw or cocoa-nut leaves. Many of the wihāras in Ceylon are of very small dimensions, and were originally, in all probability, hermitages. They are not unfrequently situated under a large overhanging rock, a portion of which has been carved into a recumbent figure of Buddha in repose. There is such an one very near to Kandy. In Kandy itself there is a recumbent Buddha modelled in clay in a comparatively new temple. These figures are all colossal: those that I have seen in the neighbourhood of Kandy being nearly thirty feet long. One at Cotta is said to be forty-two feet in length. The idea of repose is very successfully depicted on the countenances of these Buddhas. These rock wihāras are generally most gloomy rooms, and strike one as thoroughly emblematic of Buddhism in its present aspect. It was my custom to carry a piece of magnesium wire in my pocket, when visiting these places with strangers, the small cotton wick of the Natives only serving to make the darkness more hideous. The principal devotional act performed in the wihāras is the offering of flowers, which are placed on a table before the image, and of coins. No worship, properly speaking, is offered: but all is done in memory and honour of Buddha, and for the object of obtaining merit. Practically, however, there can be no doubt that modern Buddhism among the masses approaches perilously near to idolatry.

It is remarkable that, in the same compounds with the wihāras, there are in many cases small temples dedicated to the Hindu gods. These are called *dēvālas*; and though there do not appear to be images in some of them, but only occasionally temporary idols of some perishable material, there are generally pictures on the walls, and, idolatrous ceremonies are performed in them. In one at least, however, in the neighbourhood of Kandy, which I have been permitted to enter, near the Asgiri Temple, there are what appear to be permanent effigies of Vishnu, Krishna, Bhagawati, and other Hindu deities. There is little doubt that this innovation upon the purity of primitive Buddhism is due to the influence of the Tamil kings who once held sway in Ceylon.

Due also to the influence of the same Tamil kings is the great annual festival, and nine days' procession through the streets of Kandy, of the Peraherra. The following is an account of this festival written a few years ago by a native of the island. "The Peraherra is one of the four great national festivals, commenced and continued by the ancient Kandyan kings for political purposes, and no way connected with the religion of the Singhalese. The absence of the priesthood from, and their taking no part in, the procession proves this at once. The carrying of the tooth-relic of Buddha in these processions commenced about A.D. 1775, and never before. And it was occasioned by the suggestion of some Siamese priests, who happened to be in Kandy in the reign of King Kirti Shri, and who on seeing the processions pass along the streets with the insignia of the Hindu gods of the four devālis, were astonished to find Buddhists pay so much respect to the heathen deities. The Siamese stated their conviction to the king, it is said, of the impropriety of the Buddhists joining in the Peraherra, when the latter ordered the relics of the Buddha to be carried in addition to the other; and hence the present custom. The eastern nations being soon impressed with display and grandeur, the king must have adopted these festivals to bring the people of the country together periodically into the city, and to strike awe and terror by the display of his power and wealth, and the number of the powerful nobles who obeyed his bidding. This was solely the object of these festivals, and the kings being no more in power and existence, we cannot see the use of their continuance now. . . . In the times of the kings all the chief officers of government throughout the island, and their subordinates and dependents, as well as the basnayeke nilemes of the several devālis in the island, were required to be present in the city, and to parade the streets in attendance upon the king, who always accompanied the procession. The city, when illuminated throughout, and filled with the dissames, ratemahatmeyas, and their subordinate headmen and attendants, and the devāli headmen with their respective elephants, flags, and torch-bearers, preceding the king's party consisting of the adigars, the heads of the several public departments of the city, and of the palace, with musicians, dancers, &c., parading the streets in order, must certainly have been a spectacle that would have given the simple people of the country a great idea of the majesty of royalty. At present these festivals have lost much of their former splendour, being only confined to the few officers of the Māligāwa and the devālis in and near the town. . . . On the last day the procession proceeds to Gatembe to the river, the Mahawelligunga, where the ceremony of 'water-cutting' takes place. With a vessel of water from the river the cortège returns to the town and re-enters the Māligāwa" (the temple containing the tooth-relic of Buddha). The cutting of the water is a peculiar ceremony, and is performed with a golden sword. At the place where the sword strikes the water, a porous earthenware vessel is filled, and the water is kept in the Māligāwa till the next year. It is said to be miraculously preserved in a state of purity; the priests are, however, scientific enough to place some pieces of charcoal in the

vessel. This curious custom may have originated from the Hindu practice of bathing their idols yearly in the rivers or tanks adjoining their temples, during their great heathen festivals.

The relics of Buddha seem to have been greatly honoured from very early times; and relics of one kind or another must lie in the *dāgobas* which are seen wherever Buddhism is professed. The dāgoba (in Sanskrit *dhātu-garbha*, literally *element-womb*) is the original Buddhist tomb, and covers the osseous relics of noted Buddhists gathered after cremation, or in some cases probably only a portion of such relics, thus a dāgoba was said to have been erected over the collar-bone of Buddha. The dāgoba is usually somewhat of a bell-shape, and often of huge dimensions. The dāgoba of Sarnath, near Benares, is said to be a "solid mass of masonry from forty to fifty feet in diameter, originally shaped like a bee-hive." That at Rangoon "stands on the summit of an eminence, and is 338 feet high." The dāgobas at Anurādhapura, in Ceylon, still strike the beholder with a kind of awe: the largest was originally more than 400 feet in height. Great reverence, and indeed adoration, is paid to the dāgobas.

But of all the relics honoured by the Buddhists the *daladā*, or left canine tooth of Gautama, is the most celebrated. Its history is to be found in almost any book relating to Ceylon. It is not often exhibited; but I was present on one occasion when it was shown to the then governor, who had recently come to the island. It is contained, not under a dāgoba, but in a temple called the Māligāwa. The rooms of the temple are not very large. The first open space in the temple after crossing the threshold was freely illuminated, and a number of musicians were beating tom-toms, and playing on the shrill Indian hautboy. Up a narrow flight of wooden steps we reached an antechamber of rather small dimensions, where there were several Kandyan chiefs and temple servants wearing their peculiar hats. Two of them held aside two white silk embroidered curtains for us to enter the sacred room in which is enshrined the reputed tooth of Buddha. A massive round silver table was covered with the flowers of the champaca, and others more common but also highly scented, whose perfume was so strong as to attract attention almost more than anything else. On another, but square, silver table stand usually the dāgoba-like metal covers, or *karanduas*, beneath which the tooth is hidden; but on this occasion the karanduas, eight in number, were removed, and were arranged behind, like a peal of eight bells of different sizes. In front stood the tooth itself raised on a little pedestal in a beautiful golden lotus, which was about twelve inches in circumference. The tooth is about two inches long, and slightly curved; and is nearly the size of a man's little finger. There was a beautifully chased silver ball, into which the lotus goes when all is put away. When the karanduas are replaced, the smallest of course first covers the tooth, then over that is placed the next in size, and so on, until the largest surmounts them all, and is itself covered with festoons of jewelled chains, all of which have been offered at one time or another by royal and other worshippers to the relic. The centre-piece of one of these chains is a golden bird about nine

inches long, studded with precious stones, and said to be worth a large sum of money. One of the treasures is an image of Buddha, about four inches high, cut out of a single emerald. Before this tooth-relic more offerings are made than probably at any other centre of Buddhist superstition.

Another object of superstitious adoration is the *Sri-pāda*, the supposed impression of Buddha's footstep, on Adam's Peak. Thousands of pilgrims yearly make their offerings there. And we should be not far wide of the mark were we to say that popular Buddhism has now degenerated into a system of seeking merit by making offerings to relics, shrines, and the priesthood. This deriving of benefit through the medium of offerings, as with so many of the doctrines of Buddhism, is the subject of a conversation between Milinda and Nāgasena in the *Milinda Prasna*:—

"Though Buddha has attained Nirvāna," says Nāgasena, "the benefit to be received from the making of offerings, and meditating on the bana, is still certain. This benefit is gained, though Buddha does not receive the offerings. Buddha foresaw the things that would happen in future times; and he said to Ananda, 'Ananda, when I am gone, you must not think that there is no Buddha; the discourses I have delivered, and the precepts I have enjoined, must be my successors, or representatives, and be to you as Buddha.' Therefore the declaration of the tirttakas that there is now no benefit from the presenting of offerings to Buddha is utterly false: though he does not receive them, the benefit to be given is the same as if he did. Again, does the earth say, 'Let such and such trees grow upon my surface?'"

Milinda: "No."

Nāgasena: "Then how is it that flowers, and buds, and shrubs, and trees, and creepers, passing from one to the other are produced?"

Milinda: "The earth, though itself unconscious, is the cause of their production."

Nāgasena: "Even so, though Buddha is now unconscious, he is, nevertheless, the source of benefit to those who seek his protection. That which is the opposite of evil desire, enmity, and ignorance, is thus like the root of merit set in the ground: the exercise of samādhi is like the trunk of the tree; the doctrines of the bana are like the hard wood in its heart; the four sangwāra precepts are like the boughs and main branches; the five forms of knowledge called wimukti, that reveal the way in which emancipation is to be obtained, are like the colours and perfumes of the flowers: and the fruition of the paths leading to Nirvāna is like the immortal fruit; and all this is brought about by Buddha, though he has attained Nirvāna, and is unconscious."

Notwithstanding, however, the superstition that has latterly, and perhaps for ages, characterized popular Buddhism, not only in regard to such matters as those just alluded to, but in making horoscopes, wearing charms, practising sorcery, and many other customs purely heathen, the missionary spirit of early Buddhism survives, though it be a sickly plant, in the pulpit and the reading of bana. In the entrance to the Tooth Temple, at Kandy, the pulpits are the most striking feature to the European. They are for the public reading of the sacred books

by the monks, and are so constructed that the reader can sit with the book on his knees. At a certain time of the year temporary erections are set up in some convenient spot near the towns and villages for this express purpose. It is said to have been an ordinance of Buddha himself, that the monks should assemble from their hermitages, and live together during the three months of the rainy season. This time is called *was*, and it is during these months that the Buddhist monks in Ceylon construct their *bana-maduwas* for the public reading of the word. The building, which is put together with palm stems, bamboos, country matting, and various native appliances, and covered with calico, the whole being adorned with gay flags and other ornamental devices, is a rather imposing edifice for the time being, and is sufficiently capacious to hold a large congregation. An elevated platform is usually placed in the centre for the readers, and the audience sit round on mats. It is made a time of great gaiety; an abundance of lamps and coloured lanterns illuminate the scene by night; and all kinds of music flout the air, but apparently charm the people, who gather round in their most gorgeous attire. The monks have here an opportunity of rehearsing and explaining to the people the moral precepts of their religion, and perhaps may sometimes do so; but I have it on good authority that the extraordinary fables that have grown about the memory of Buddha are the more popular, and are more frequently read and explained to the people. Not unfrequently however, the reading from the sacred books is wholly in Pāli, which is not in the least understood, and must be wholly unedifying to the hearers, who are kept together merely from the effect of sentiment, and the belief that they are acquiring merit by listening to the *ipsissima verba* of Buddha.

I am unwilling to speak positively as to the moral character of the Buddhist priests as a body. The common report is unfavourable; but that there are many who sincerely desire to carry out to the letter the precepts of Buddha I do not doubt. They are constantly before the eye of the world, as every morning they slowly pass along the streets with the alms-bowl. Indeed they are so commonly abroad, that one is constantly encountering them. I have often thought that there was a peculiar stolidness and listlessness in their mien; but this may easily arise from the comparatively monotonous and purposeless life they must most of them lead. Some, indeed, are men of parts, and of industry, practising medicine, in which they are said often to excel, teaching the young, or employing themselves with literary occupations. But the amount of literary work is, I believe, at present very insignificant, those who employ their time even in copying manuscripts being a very small fraction of the body.

It is not, I fancy, generally known that there are a few women in Ceylon who may be called nuns, or priestesses, who set themselves apart—for there is no ordination ceremony for them—for a life of celibacy, according to the precepts of Buddha. I am told that they number about one hundred, though I have never seen any of them, so far as I know. They do not go about begging like the monks, but live

in their own houses, and on their own lands. They read bana both to men and women in Singhalese, not in Pāli. They dress exactly like the monks, uncovering one shoulder; but in white, not in yellow robes. Nor do they receive adoration either from men or women, like the masculine devotees.

I cannot close this paper without a word as to the peculiarities of the myths that have grown up about the personal history of Buddha. Some of them are probably of very recent origin, such, for instance, as those found in the *Pūjāwaliya*, which was written only in the thirteenth century of the Christian era. Others may be of much earlier growth. Thus, for instance, his mother's name is said to have been Mahamāya, or Mahadēvi. The latter is simply *great goddess*. Mahamāya is more suggestive. Māya is a word often on the lips of the philosophical Hindu, and is in the Sánkhya philosophy the source or explanation of the visible universe: *māya* is *illusion*, and is personified in later Hinduism. Have we here a trace of a deliberate design to approximate Buddhism to Hinduism?

Again, the birth of the Bōdhisat* immediately before his birth on earth as the Supreme Buddha was in a *dēva-lōka* (a world of the gods). Here he remained as a god for a period nearly equal to infinity. He was requested by the gods to become the Supreme Buddha, to release mankind from the sorrows arising from successive births. At a convenient time he passed from the *dēva-lōka*, and was miraculously conceived in the world of men. At this time thirty-two remarkable events took place, amongst which we read of blind people receiving their sight, the deaf hearing, the dumb singing, the lame walking, the crooked becoming straight, prisoners released, the fires of hell becoming quenched, the sick being healed, enmity being forgotten, animals rejoicing together, the sea becoming calm, and other similar circumstances of delight. The description of the time of gestation could hardly be here given. But at the time of the birth of Buddha, Mahamāya desired to visit her parents at Kōti. The road was levelled by the king's orders from Kapila-vastu to that place. Before, however, reaching Kōti the queen entered a garden, where the Supreme Buddha was born: the gods of all the universes were on guard, and Maha Brahma himself was the accoucheur. The queen did not proceed, as she had intended, to Kōti, but returned at once to Kapila-vastu.

Who can read this without feeling that it is a parody on the Christian story by one who is also versed in the later Hindu mythology?

There is also, perhaps, something remarkable in the fact that when Gautama was twelve years of age his father assembled the Brahmans to inquire why and how he should become an ascetic. But much more remarkable is his temptation by Māra, the destroyer, on his entering fully upon his ministry. Seated under a bō-tree (the *ficus religiosa*), he was the observed of all the gods of the universes, who knew that

* The supreme Buddha in his previous births is called Bōdhisat. In these births he was a monarch, a prince, a nobleman, a merchant, a deer, a lion, a snipe, an eagle, a bull, a horse, a peacock, a rat, a fish, a crow, a pig, a jackal, a thief, a god, &c., &c.

he must now win his great victory. The description of Māra's approach with a hideous army of demons is far too long for insertion here. The gods of the universes flee in dismay, and Buddha sits alone to encounter the rain, the burning mountains, the deadly weapons, and the other terrors that were hurled at him. The *pāramitās* (things transcendent, perfections) of his previous births were his protection; the *pāramitā* of truth, of wisdom, of kindness, of faith, of patient endurance, of knowledge of the *dharma*, must defend him. And so, when, after all his devices had been in vain, Māra shouted, "Begone from my throne!" the answer was, "Sinful Māra, to gain this throne I have practised the *pāramitās* during myriads of ages; I am therefore the rightful owner of this throne. How canst thou possess it, who hast never accomplished a single *pāramitā*?" And Buddha remained the victor.

Although it is true that there are very similar descriptions of fights of the gods in the Hindu *Purānas*, it is difficult to believe that this encounter of Buddha with the destroyer at his entrance upon his ministry, and his victory through the power of his *pāramitās*, could have been conceived, but as an echo of the Gospel story.

The later the books, the more extravagant the stories. Thus, when a certain Brahman heard that none of the gods, not even Brahma, Vishnu, nor Mahēswara, was able to measure the height of Buddha, though he was only a man of the ordinary stature, he "procured a bamboo sixty cubits long; and when Gautama entered the city Rajagaha, he stood near him with it; but it did not reach even to his knees. . . . The next day he fastened another bamboo of the same length to the end of the former one, so that it was now one hundred and twenty cubits long; and when Buddha approached, he stood with it at the entrance of the city; but he soon found that it was still insufficient. Buddha then inquired why he stood near him, with his two bamboos fastened together, and placed erect; and when he replied that it was to ascertain his height, the teacher of the three worlds said, 'Brahman, if you were to fill the whole circuit of the earth with bamboos, and could find a way of fastening them together, end to end, even this would be an insufficient instrument to measure my stature. No one can compute the number of the garments, ornaments, couches, chariots, slaves, cattle, villages, fields, pearls, and gems I have given in alms since the time when I resolved upon becoming Buddha; nor can any one calculate the number of eyes, heads, and children I have given; and if a lac, a kela, or an asankya* of Brahmans like yourself were to try to discover the virtue of my pāramitās, all that they could discover would be only like the eye of a needle in comparison to the sky, or a mustard-seed to the great ocean, or the portion of mould taken into the mouth of a worm to the whole earth. In like manner, no creature whatever is able to comprehend my stature: therefore cease, Brahman, from thy attempt.'" This is contained in the *Sadharm mālankāre*, which was written in the fifteenth century of our era; and may be

* The asankya is a unit with 140 ciphers.

taken to illustrate the extreme absurdities that have gathered, age after age, around the story of Buddha. Anything that could be gathered from the efforts of a distorted imagination, from Hindu philosophy, Hindu fable, Hindu mythology, and even the Christian Scriptures, that seemed to the writer to add to the glory and mystery of the religion, appears to have been eagerly adopted. When all this is swept away, we find the picture of a man, who had renounced the world, calling himself by the remarkable title *Tathāgata*, which I take to mean "but a man" (literally "such an one"), preaching a lofty morality amidst the vice and Pharisaism of his day, and telling, perchance, of immortality and God the judge; though, if the latter, we must confess that it has been blotted out of the records so far as we have them at present, unless it linger in the Ādi-Buddha of Tibet. The emblem of immortality, at least, seems to remain; for what is the emanation that surmounts the head of every image of Buddha but the tongue of flame, the ancient emblem of immortality and of the spiritual essence of man? The western branches of the Aryan family carved the same emblem on their tombs, and placed a lamp in their sepulchres to picture immortality. And as among the Greeks at Delphi and other places, and the Romans in the Temple of Vesta, the emblematic fire was always kept burning, so in the Dāladā Māligāwa there is a lamp that is never allowed to go out, but is fed night and day. We cannot, of course, certainly say that this is an emblem originally belonging to Buddhism, and has not been imported from the Hindus; but there it is. And, lastly, the Chinese, who early carried the teachings of Buddha from India to the Celestial Empire, and whose testimony cannot therefore be disregarded, represent Buddha's first mission as being an effort "to establish the kingdom of righteousness, to give light to those enshrouded in darkness, and to open the gate of IMMORTALITY to men." Professor Carpenter, indeed, suggests a doubt as to the correctness of the Chinese rendering of the original Pāli by the term "immortality,"* but I believe it will be found that the Chinese Buddhists have always thus understood the mission of Buddha.

RELIGIOUS AND OTHER STATISTICS OF SIERRA LEONE.†

THE census upon which the Report of the Colonial Secretary of Sierra Leone is based forms part of that census of Great Britain and all her Majesty's possessions in every part of the world which was taken on the night of the 3rd April last. In order thoroughly to appreciate its importance and value as an instance of moral and religious progress, as well as of advancing national prosperity, it will be useful to look back as well as to consider the present. A hundred years ago Sierra Leone was simply an *entrepôt* of the negro slave-trade. Some few more years

* The *Nineteenth Century*, Dec. 1880, p. 975.

† *Report on the Census of Sierra Leone and its Dependencies, taken in* 1881. Published by authority: Government Printing Office, Sierra Leone.

elapsed before it was determined to form a new settlement there. The first settlers sailed on the 8th of April, 1787. What the condition of the place had been just previously may be gathered from a letter of Lieut. John Matthews, R.N., who had resided there in a mercantile capacity, "slaves being the circulating medium." He had been negotiating for a place to erect stores and workmen's houses. "The same place," he says, "was purchased by a former agent to the same company by which I am employed, whom the Natives murdered in a most horrid manner; since which time (not fourteen years ago) not a white man has dared to put his foot on shore, and prior to that period they had destroyed the crews of several vessels, and had plundered their cargoes." Lieut. Matthews, after giving a vivid description of his attempt to renew intercourse, describes a horrid act of atrocity upon an old man, who seems to have been produced as a sort of scape-goat upon whom the blame of their own cruelty was laid.

What the condition of Africans in England was about the same time we cannot easily realize in the present day. Some very faint conception may be formed of it by those who were familiar with the condition of Orientals in London and the provinces before Lieut.-Col. Hughes and other benevolent individuals undertook the erection of the Strangers' Home for Asiatics. It would be strange reading in the advertisement columns of the *Times*, for those who now attend the Committees in Salisbury Square, or who flock to St. Bride's or Exeter Hall, to read the following announcement: "To be sold, a black girl, the property of T. B——, eleven years of age, who is extremely handy, works at her needle tolerably, speaks English perfectly well. Inquire of Mr. Owen, at the Angel Inn, behind St. Clement's Church, in the Strand." A little more than a hundred years ago a country clergyman or squire might have gone to the Angel in the Strand (we do not know whether it still exists) and have bought the little African to be a slave in a parsonage or in a country mansion. At that time there were many destitute negroes in London. Some had been discarded by their masters in consequence of the decision in the case of the negro Somerset, decided in 1772; many more had served in the army and navy during the American war, and having imprudently spent all their earnings had fallen into extreme poverty. Unable to earn their bread, and having no parish to fall back upon, they wandered about the streets in extreme destitution. It became, therefore, an anxious question what to do with them, for they could only partially be relieved by schemes of private benevolence. At the suggestion of a Mr. Smeatham, who had lived for some time at the foot of the Sierra Leone Mountains, it was proposed that they should form a free settlement on the West African coast. Mr. Granville Sharp was consulted with. The project was one with which his mind had already been familiarized. Many of the negroes who had been there vouched for the suitableness of the locality to their wants. This migration formed the nucleus of what is now a colony of Great Britain, and has been for years the source whence light, civilization, and Christianity have been in any degree imparted to Western Africa. Even those who have been most disposed

to carp in a hostile spirit at Sierra Leone, would find it hopeless to discover any other quarter from which these blessings have been originally dispensed.

It has been at no small cost of men and money that the triumphs have been achieved on which Christians rest with reasonable satisfaction. Sierra Leone had been a land of martyrs "where faithful men have gone, bearing with them the precious seed of God's truth, and counting not their lives dear unto themselves, if so be that they might finish their course with joy, and the ministry which they had received of the Lord Jesus." In the course of forty years, eighty-seven missionaries and catechists went forth from England to West Africa in the service of the C.M.S., and of this number thirty-eight died. In the year 1829, out of five who went out, four died within six months; yet two years afterwards six presented themselves, three being English clergymen, for that Mission. They went to Africa, and two fell within a month of their landing, while a third was hurried away in extreme illness. In the next year three more went forth, two of whom died within six months. Still fresh labourers willingly offered themselves in each succeeding year to the full extent of the ability of the Society to send them out. Yet sneers are indulged in at missionaries as self-seeking men, and Protestant Missions are sometimes taunted with, even from those who ought to know better, "Where is their self-devotion? where their Christian heroism?" It is matter for extreme thankfulness that since that early period the climate of Sierra Leone has much improved in healthfulness and is better understood, so that the risks are far from being so formidable as they used to be. The Report of the Census states that from first to last the C.M.S. has spent close upon half a million of pounds in Sierra Leone for the welfare of the African race.

In 1808 Sierra Leone became a crown colony, and was thenceforward the chief location of Africans recaptured by British cruisers from Spanish and Portuguese slavers. It would be difficult for the imagination to exaggerate the miseries endured by these unhappy creatures, or the horrible state in which they were cast upon the care and the humanity of Christian missionaries. Deplorable, however, as were their physical sufferings, far more fearful was their moral and spiritual degradation. The difficulty of Christian labour in such a sphere must be obvious. Not only had a baleful climate to be encountered, but at every step of progress the work was thrown back by continued inundations of heathenism of the rudest kind poured into the nascent Christianity of the place. Those who could only be imperfectly and partially weaned from native superstitions were exposed to fresh and ever-recurring temptations from their fellow-countrymen in the last stage of degradation and barbarism. There was not fair play for whatever kindly qualities distinguish the African in his natural state, so much had he suffered from the hands of cruel men. This should never be forgotten in any just estimate of the work of Christian Missions in Sierra Leone, and with the candid and unprejudiced would furnish more than sufficient explanation for any short-comings which

might be detected in the Christian conduct of a community emerging from a mass of surrounding heathenism. Although at present the frightful scenes formerly to be witnessed, when living freights of festering humanity were perpetually being cast into the midst of the Christian population, have ceased, yet, as the census discloses, there are many counteracting influences from heathenism and Mohammedanism requiring more than ordinary vigilance to cope with. Notwithstanding all such drawbacks, Sierra Leone is a bright spot in the midst of a vast extent of surrounding darkness to which both the philanthropist and the Christian can point with reasonable satisfaction. It has largely accomplished the objects for which it was originally called into existence, and is still a centre of light, of life, and of liberty.

Some ten years ago there was an impression that there had been a serious decrease in the population of Sierra Leone. It was then estimated at about 37,000 souls, which showed a great falling off from 1860, when the population was returned at 41,624. There seemed to be some difficulty in accounting for this. A partial explanation was that many who had been recaptured had returned to their own homes, or had gone elsewhere in search of employment. This is true to a considerable extent. Large numbers are reported as having emigrated to various parts of the Western Coast, some as labourers, and very many as traders. The adjoining northern rivers contain many Sierra Leone traders, and a great number have carried their trading operations into portions of Quiah and the surrounding country, including Sherbro. But the chief cause of difference seems to be that the census of 1871 was imperfectly taken. It is quite conceivable that the census of 1861 might have been somewhat exaggerated. The present census master, with laudable precaution, does not pretend to vouch for the thorough accuracy of the present returns, although evidently all possible care has been taken to secure their correctness. The population on the Peninsula of Sierra Leone, including British Quiah, is now returned at 53,862, which, when the adjacent islands and British Sherbro are included, is raised to a total of 60,546. If instead of relying too much upon the supposed perfection of returns we accept them as approximate, it will be seen that there is clearly a distinct advance upon the condition of things twenty years ago, although it cannot be formulated precisely.

It may be convenient here to enter the items of the returns, which as it will be seen embrace places beyond what we usually reckon as Sierra Leone :—

The Peninsula of Sierra Leone, in which is included British Quiah	53,862
Isles De Los	1,371
Kikonkeh	52
The occupiers of factories in the Sierra Leone River paying rent to Government	100
The Island of Tasso, in the Sierra Leone River	828
British Sherbro, including the following places: Bonthe, Mocolo, Mokate, Runteh, York Island, Yelbana, Victoria, Tasso, Bendoo, and Jamaica	4,333
	60,546

As compared with the census of 1871 there is a large increase of above 7000 in the return for St. George, Freetown, and also of nearly 900 in the Western District. In 1871 British Quiah had not been returned. The census commissioner admits that the returns from British Sherbro are "quite unreliable"; he estimates the population there at between 7000 and 8000.

We have to notice that there is now a considerable and increased number of transient traders and strangers from neighbouring tribes who, from various causes, resort occasionally, or rather in a constant but shifting stream, to Sierra Leone. These persons of course figure in a census taken upon a particular day, but from their migratory habits cannot be considered as constituting the population of the settlement. They can be but slightly affected by the moral, civilizing, or religious influences of the place, though they may carry away something of them to their own proper homes. In the meantime they swell the heathen and Mohammedan population. To the Christians they probably do more harm than they receive good from them. The census commissioner notes with much satisfaction the considerable improvement in the dwellings of the people. There has been a most marked decrease in the number of wattle and daub houses which, even so late as 1871, formed the mass of native houses. Very nearly one-half are now stone or frame houses, built of stone up to a certain height, while the rest of the superstructure is woodwork. A great number of better-class houses has sprung up in Sierra Leone of late years. It is stated to be a feature with the people of Sierra Leone that they invest their savings from tradings in house property; most of them desire to procure a house of their own, or at any rate lay out money in stone, mortar, and timber. One misfortune connected with this is that in a colony where the average rainfall is 160 inches, and house proprietors have not always the means forthcoming for necessary repairs, symptoms of dilapidation are too often painfully conspicuous.

The white population of the colony and its dependencies, including the ships in harbour, does not exceed 271, of whom only 163 can be termed residents. Of these residents 113 are British, while the rest are comprised of various nationalities, fifteen of them being French; only four Portuguese and no Spaniards are to be found in this part of Western Africa. The commissioner remarks on the singularly mixed character of the population, which he thinks unsurpassed in any other colony in her Majesty's dominions. "Some sixty languages are spoken in the streets of Freetown." In point of fact it was found impossible to disentangle the various tribes; some could be classified, but the rest were lumped under the head of "Liberated Africans and their descendants." As these amount to 35,430, the true origin of the colony becomes clearly manifest. So completely have they become fused, mainly as we hold under the influence of Christianity, and coalesced into one people, that nearly fifty years have elapsed since a tribal riot has occurred. It relates to the past of the colony, but we cannot refrain from inserting here an extract from the Journal of the Rev. W. A. B. Johnson, the evangelist of Sierra Leone, written at the close

of 1822:—"On Tuesday evening I went, in company with Messrs. Nylander, Davy, and Taylor to Kissy, and returned to Freetown, where we had to attend the Quarter Sessions. His Honour the Chief Justice observed, when addressing the inquest, that ten years ago, when the population of the colony was only 4000, there were forty cases on the calendar for trial, and now the population was 16,000 there were only six cases on the calendar; and he congratulated the grand jury on the moral improvement of the colony. It was remarkable that there was not a single case from any of the villages under the superintendence of a missionary or a schoolmaster. When his Honour found that this was the case he dismissed us and our constables in a polite manner, as having no business to attend to at the sessions, and we departed well pleased." It would be impossible to state this with truth of Ireland, quite apart from religious dissensions. The survival of tribal feuds in that country is still one of the painful features of its condition.

It may be interesting to our readers to be informed of the moral characteristics of the various heathen tribes who frequent Sierra Leone, more or less continuously, and form *pro tempore* the shifting portion of the population. The Timmanees numerically form a considerable element. They adjoin us immediately in Quiah. The commissioner would gladly ascribe to them virtues "if they had any," but he reports them as dishonest, depraved, and indolent. Of the Mandingoes he reports favourably. His information is derived from the assistant Arabic interpreter, who is himself a Mandingo, but the commissioner may have been enabled to judge for himself of their shrewdness and industry. The Foulahs are characterized as "dirty but rich." The Soosoos are reckoned, as Africans go, to be a hard-working people. The Mendis are warriors, well disposed towards the English; only recently they were ready to help us in the Ashantee war. The Kroomen, so well known on board ship in various parts of the world, have since 1816 settled in large numbers in Freetown. They seem in the colony, and indeed wherever they are, to delight in governing themselves by an *imperium in imperio* of their own. They have a king or headman in Sierra Leone who settles their own disputes, and even in the midst of the strict discipline of a man-of-war, by a certain amount of connivance, the Kroo headman preserves order among his boys often by summary punishments of his own. They look up to the English, and are said to be indispensable to commerce on the African coast. Many of those resident in Sierra Leone have embraced Christianity.

The occupation of the people is not in the opinion of the census commissioner in all respects satisfactory. There is a tendency in the colony to assume titles which cannot be justified by facts: merchants in numerous cases would in England be reckoned as shopkeepers or traders; individuals claiming to be mechanics have neither the claim nor the experience qualifying them for such a designation; youths who are learning the rudiments of their trades set themselves up as masters of their professions. This is much to be regretted, for the natural capacity of the people is in this direction considerable. With care and

attention they might under proper superintendence soon become skilful artisans. Tailoring is the trade most patronized. It is no new remark, but is prominently put forward in the Report, that the number of hucksters and traders is excessive. The percentage of the population so engaged is twenty-three. In plain language, one individual in every four is dependent upon the profits of what he or she disposes to the other three. On the other hand, the number of persons most needed, agriculturists, is largely below the minimum of the number required. This cannot be and is not a wholesome state of things. The commissioner thinks force should be applied to alter it. How far this might be judicious we cannot pretend to say. Certainly, however, means should be devised to remedy a state of things which retards the advancement of individuals as well as the prosperity of the country. In point of fact Sierra Leone is now existing upon the internal resources of the surrounding countries and the slave-grown produce of the aboriginal tribes. If the roads and highways into the interior were closed Sierra Leone would soon dwindle into small proportions. "It is not self-supporting." The number of paupers seeking relief is very great, indeed unduly so. On several accounts this is a painful feature in the description of the colony.

We now pass on to the more immediate condition of the religious statistics of Sierra Leone. There is a curious and somewhat confusing statement in this. Reference is made to the fact that in 1792 as many as 1100 free negroes were imported into the colony from Nova Scotia; among them were some Wesleyans, Baptists, and members of Lady Huntingdon's connexion. Each of these sects claims that period as the era of its commencement in the settlement. By a parity of reasoning, if there were, as no doubt was the case, some Episcoplians then or previously in Sierra Leone, the Church of England might claim its commencement from the date of their arrival. The point is of no practical importance to any one. In 1811 the first ordained Wesleyan missionary arrived, and from that date there has been a succession of European missionaries of that denomination. In 1804 the first European missionaries of the Church Missionary Society were despatched, and operations commenced, their numbers being gradually but steadily augmented from that period onwards. Educational operations soon commenced under Johnson early in 1816, although some efforts had been previously made by the missionaries in this particular department of Mission work.

According to the census the number of members of the Church of England within the sphere of the census is 18,860. The Wesleyans of all denominations amount to 17,098. There are 2717 in Lady Huntingdon's connexion. The Baptists are a small body of about 400, divided into two nearly equal divisions. The Roman Catholics only number 369. It is satisfactory to notice that not only in the case of the Church of England, as is familiar to the members of the Church Missionary Society, are the Native Christians maintaining their own ecclesiastical establishment, but other denominations also are mainly in the same condition, although the self-supporting system may not be quite so complete in all cases, or at any rate the inde-

pendence from European connexion. The census commissioner remarks "that it would be difficult to point to a town or country which contains so many churches, chapels, preaching-places or meeting-houses as Sierra Leone, and Freetown in particular." He thinks that more beneficial results should follow, especially in the direction of self-help. He may not be altogether wrong in this, for Holy Scripture declares that "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Upon the whole, however, we prefer the commissioner's statistical facts to his religious theories, so far as we have been able to discover them. Still we hope that his censure will not be lost upon those whom it concerns. Faith working by love is true religion; faith not so working is rather a name than a reality.

When we turn from Christians to the heathen, the number of Mohammedans, returned at 5178, is stated to be a considerable increase during the last ten years. The "prime cause" of this is the greater number of traders who have come to Freetown from the surrounding country; but it is stated that some have been proselytized to that faith who otherwise would have been recorded as pagans. As no estimate or even guess is given at how many may fairly be included under the latter head, it is impossible to furnish from the Report of the Census any approximate notion upon this point. As to the commissioner's theories about there being no hypocrisy in Mohammedanism there may be a difference of opinion; also as regarding the easiness of that religion. He considers it not an easy religion because, among other requisites, it enjoins total abstinence. It does so in theory, but the practice is not comformable even in the districts embraced in the census; missionary experience in the Sherbro district testifies to the "atrocious crimes committed with impunity," and to the excessive grog-drinking of men, women, and children "professing, not heathenism, but Mohammedanism." Polygamy is also an element, indeed a main element, of "easy religion," especially in heathen countries where morality can hardly be said to exist in this respect. There are in Sierra Leone and its dependencies about 16,000 pagans, about one-half of whom are in British Quiah and British Sherbro. Of course a considerable number form a fluctuating population from the various countries adjacent to our territories. Quiah and Sherbro are comparatively recent additions to our possessions, and may fairly be looked upon as missionary fields in which the energies of the Native Church should develope themselves.

Careful consideration of the important official document we have had under review, has both its encouraging and its discomforting features. The contrast between what Sierra Leone was and what it now is should most undoubtedly be matter for extreme thankfulness. With all its imperfections the colony is a witness for Christ; it is a triumph over flagrant and most abominable evils, although the conflict is far from being yet over. There have been in it noble instances of Christian faith and Christian practice, the more remarkable from the deplorable surroundings in the midst of which they have shone forth. Labour in

the Lord has not been in vain, but has been singularly blest. There is a distinct return for the money expended, and for the still more precious lives laid down cheerfully for Africa. What has been achieved has been accomplished in the face of difficulties which without a living faith would have been deemed insuperable. It would be a mistake to believe or to propagate the idea that there are no shortcomings or failures in Sierra Leone Christianity. What is needed in the contemplation of it is a generous spirit and reasonable allowance for human infirmity, for the evil example of Europeans as well as pagans, for the manifold temptations from within and without assailing those who may in some sense be considered as neophytes in the midst of heathenism. The same measure should be dealt out to them that we deal out to ourselves; a thing we are very apt to lose sight of when speculating on the results of missionary operations. The problem has been solved at this point, that the negro is capable of civilization, of high intellectual culture, of distinct advancement in social and moral points, above all in capacity for the reception of the sublime truths of Divine revelation. He can be and has been filled and interpenetrated with the love of Him who loved him and gave Himself for him. This is no mean result, at least in the esteem of those who in some measure appreciate the value of the salvation which is by Jesus Christ. There are still faults to be corrected, there is still most needful progress to be made; but upon a retrospect of the past there is good hope for the future. We hope that the races of Africa will rise to their responsibilities, and delivering themselves from the foibles and faults with which their adversaries taunt them, they may prove themselves worthy to be the vanguard of Christ's army in their native land.

K.

DISCUSSIONS WITH MOHAMMEDANS.

EVER since it first passed beyond the limits of Arabia, the cradle of its birth, Mohammedanism has been a distress with perplexity to the nations. Beyond all other religions it has been emphatically the religion propagated by the sword. In the teeth of the facts of history some of its admirers would fain attempt to persuade us that this is not the case. We are invited to walk round what to a great extent now appears to be an extinct volcano, and we are assured that, if this has not been always its normal condition, the damage which it has inflicted has been exaggerated. A far truer estimate is that formed by those who view it as a scourge appointed by God, which He employed to chastise the degenerate Christianity which ill-represented the teaching of its Divine Founder. It is in this light that it is contemplated by Christians in general. But Christians alone have not been exclusively sufferers. Paganism has been overrun by hordes of Mussulmans, who have conspicuously manifested on too many occasions the intolerance and ferocity of their creed. Now the fury of the movement is spent. Although in some countries it still reigns supreme, from

others it has been driven out, and in others again it has to bear the yoke which it had bound round the necks of the original dwellers in various lands. As a nation we have largely to do with it. The Mohammedan subjects of the Queen can be counted by millions. Our responsibility towards them is therefore grave. Much has been done by the impartial administration of the law, and by the security given to persons and property. Toleration has been freely accorded to an intolerant creed. Latterly too, especially, efforts have been made to elevate the Mussulman population in the intellectual scale, and by communicating knowledge beyond the meagre teaching of the Koran to make them sharers in the privileges and blessings which should be the common property of all our fellow-citizens. Hitherto very partial success has attended these well-meant endeavours. It has not been easy to supplement in prejudiced minds the sterile instruction which stands to the Mohammedan in the place of true learning and advancing science. In India, notwithstanding considerable natural capacity, the Mohammedan is the most backward in educational progress, unless we get down to the lowest strata of the aborigines. It is not that he is devoid of aptitude, but that he is so stereotyped by the injunctions of his religion that he has hitherto seemed capable only of developing in the direction of foolish and drivelling superstitions, which somehow or another have been found to be not incompatible with the Koran. It would be unfair to lay the whole blame of this upon the Mohammedan. The educational movement in India can hardly be said to have got much beyond the period of its childhood. It is no wonder that those who were most reluctant to participate should as yet be little affected by it.

As regards loyalty, we may reasonably admit that upon the whole the Mohammedans in India acquiesce fairly in our rule, although it must be distasteful to those who can hardly yet have forgotten that they entered the country as conquerors, and bowed all beneath their sway. But ever and anon we are reminded, as recently at Mûltan, that all is not peace and order while ignorant fanaticism so largely prevails. Indeed, unrest is just now the most marked characteristic of the Mohammedan world. If not in India, yet in other portions of the world, there is still cause for apprehension that there may be an uprising. It might not be attended with any successful issue, but when a wild fanatical spirit is once fairly roused its excesses may be formidable even though possibly hopeless of success. The assertion would be premature that Islam is altogether bereft of its original energy, although many contributing causes have combined to render it comparatively ineffectual.

Without, however, prosecuting these speculations further, which are somewhat, although not altogether, out of our range, there are in various directions evidence that there is some revival of religious fanaticism in the Mohammedan population. Intolerance had always been its characteristic. By intolerance we mean that which would not allow itself to be interfered with by persuasion or argument, and which resented conversion from its ranks by the death of the offender.

Moving in an orbit of its own, apart from other creeds, it looked down upon them with contemptuous disdain, sometimes cruelly oppressing, sometimes treating them with haughty indifference. But it was, and for the matter of that, wherever possible, it still is, woe to those who meddle with the professors of Islam. Evidences of this have been rife in the recent proceedings at Constantinople with which readers of our publications are familiar. Although the interference with the work of the Church Missionary Society has been on what may be accounted a small scale, yet there is clear proof there of the animus pervading the authorities of Islam, whether in church or state. More legitimate exhibitions of a similar spirit are to be discovered in the various appeals circulating among Mohammedans to come forward in defence of their creed, wherever there are symptoms of military aggression upon it, as in North Africa. In India, even under our own Government, there have been disquieting riots, which although not formidable, nor directed against Christianity, nor the British Government, yet make it manifest that the religious bigotry of the Mussulman is a living and not an extinct principle. Similar conclusions may be drawn from the extension of Mohammedanism in Central Africa, which however imperfect and unduly exaggerated, probably when all necessary deductions are made exhibits the proselytism of the creed under the most favourable circumstances.

But whatever may be the estimate placed upon the value of any or all these manifestations, and however repugnant many of them may be to the idea of a rational or spiritual religious movement, they certainly may be with fairness adduced as proofs that there is still some life and energy in Islam. It is no longer a dominant creed; the resuscitation of it as a political factor in the councils of the world may be a dream; there are unmistakable symptoms that it is approaching nearer to the nadir than to the zenith of its fortunes; what is indicated in prophecy is becoming daily more clear and patent to all save a few enthusiasts: but still these last are so far correct that for the present at any rate Mohammedanism has to be reckoned with. The system may be moribund, but it is not dead. As any life is better than death, for the work of conversion even this may be hailed. This fact we would wish to impress upon our readers who might, from the continued disasters which have overtaken Mohammedanism for so many years, have been led to the conclusion that it is altogether effete and powerless. It is not so. Mistake upon this point is apt to generate mistakes in dealing with the Mohammedan controversy. The surviving power, as well as its inherent and progressive weakness, has to be considered.

As a case in point, the spiritual condition of the Mohammedans in Triplicane, near Madras, might fairly be adduced. To the superficial, nay, even to the intelligent, observer nothing could well be more hopeless. There was in the political and social position of the Mohammedans gathered in this quarter of Madras everything likely to degrade them and lead them to live for the present, reckless of the future. For the most part retainers of a fallen and pensioned prince, without any outlet for energy and cramped by the restrictions of their religion,

it would hardly be possible to imagine more unfavourable circumstances for development. If life was spent in an empty round of idleness and sensuality, it was a thing not to be marvelled at by those who comprehended the condition of the people. There were of course among them some persons endowed with superior qualifications and of high character and standing. It was the misfortune as well as the fault of many of the rest that they were what they were. The evidences of spiritual death as well as of moral corruption were only too palpable, while any effort at counteracting them seemed utterly hopeless. This in point of fact was too long the opinion of even missionary societies. Although so many had their representatives in Madras for years, no attempt deserving the name was made to produce an impression in favour of Christianity in Triplicane. To the question, "Can these dry bones live?" the answer was apparently a universal negative. It must be confessed that both faith and perseverance were needed. The discouragements were exceptionally great, and are by no means yet altogether of the past.

Into this unpromising field of labour the Church Missionary Society entered seventeen years ago. It was fortunate in finding in its first missionary there, the Rev. E. Sell, one well calculated, not only by ability, but also by sympathy, to enter successfully upon the work. In his *Faith of Islam* it is manifest how great is his regard for those to whom his life is devoted; also how keenly he discerns, and how heartily he acknowledges, the good qualities which make them so attractive to him. As he says, he has found many better than their creed; men with whom it is a pleasure to associate, whom he respects for many virtues, and esteems as friends. It is satisfactory also to be told that there are in India a number of "enlightened Mohammedans, useful servants of the state, men who show a laudable zeal in all social reforms, so far as is consistent with a reputation for orthodoxy." Notwithstanding all this the work has been uphill work, so many have been the counteracting influences. Mr. Sell thinks that "the Church has hardly yet realized how great a barrier this system of Islam is to her onward march in the East." "Surely," he adds, "special men with special training are required for such an enterprise as that of encountering Islam in its strongholds. No better pioneers of the Christian faith could be found in the East than men won from the Crescent to the Cross." But how few at present is the number of such men, and how earnest should be the prayer that suitable agents of this description may be called forth for a work involving so many and such peculiar difficulties.

At any rate Mr. Sell has made a beginning, which is, we trust, pregnant of good for the future, and is not without its influence already. There is a respectable number of pupils (134) in the Harris School, all Mohammedans, and all receiving instruction in the Old and New Testaments. But the teaching difficulty is great. "Religion and custom demand that years should be spent in Maktah Khanas, learning to read the Koran and other matters." The consequence is that youths are of an advanced age before they begin to learn anything pertaining to

higher education. What they heretofore learned was a hindrance instead of a help; but by the measures adopted by Lord Hobart, placing these Maktah Khanas (native elementary schools) under inspection, some benefit may hereafter result. Recently, from this Harris School, two students proceeded, who gained Government scholarships; one of them stood higher than any other Mussulman in the presidency, and has since become a student in the Madras Christian College. It is Mr. Sell's opinion that as far as Madras is concerned there never have been such openings for work amongst Mussulman neighbours as at present. A special class has been formed in what is termed the Gore Langton Department, which was founded and maintained by Lady Anna Gore Langton. It is now attended by pupils of the highest rank from the palace, including among them a son of H.H. the Prince of Arcot, but for some time one scholar only attended!

In addition to these educational efforts in Triplicane the missionaries have access to many private Mohammedan houses. Conferences are there held which have been of a most friendly and promising character. In the Report of the Society for the year 1879-80 mention was made of an invitation from the Wesleyan missionaries in Mysore to Mr. Goldsmith; there he came into contact with some new sects of Islam, for Islam has its sects, often divided by bitter hatreds and jealousies of the most violent description. It is pleasant to add that the result of Mr. Goldsmith's visit was a small influx of Mohammedan boys into the Wesleyan school at that place. The impetus given by Mr. Goldsmith's visit on that occasion was not without other results. In August, at Bangalore, a discussion was arranged in the Government Mohammedan school, at which about eighty persons were present. The Mussulman champion was Moulavi Abdul Haji. Questions were raised by him on Heb. vii. 18 and Gal. iii. 13; he inquired whether Christians considered Christ accursed. An old Mussulman entered who sided with the missionaries in considering that there was a difference between "accursed" and "a curse." This man also reminded the audience that the importance of "for us" had been too much overlooked. He then inquired what was the object in their coming amongst them. This gave a most welcome opening for a short declaration of the Gospel, especially as "for us" is more explicit in the Hindustani than in the English. Further objections then were made by the Moulavi, such as that Christ was not a willing sacrifice; request was also made for prophecies of the Messiah's death; Christians, it was said, were called upon to fight for their religion (Luke xxii. 36); an explanation of Matt. xxvii. 9, about "Jeremy the prophet," was asked for; also in which prophet a "Nazarene" was to be found; the inconsistencies in the conduct of Noah and Lot were dwelt upon. These specimens are adduced in order to show how controversy is carried on by Mohammedans. A good deal of excitement upon religious topics was the result. Four days after, another similar discussion was held in a large courtyard in the Pettah, which lasted for two hours.

Subsequently a visit was paid to a village named Chinnapatam, seven

miles on the road to Mysore. The place is inhabited by about 3000 Mussulmans belonging to the Mahdavis. These are a Shiah sect. Their peculiar doctrine is that the Imam Mahdi, who is to come as the forerunner of Christ at the end of the world, has already come, and is not to be waited for. They have been much persecuted in consequence. The founder of the sect, Sayad Ahmad, was born in 1444. After visiting Mecca he went to Gujarat, where he claimed to be Imam Mahdi. He and his followers were driven from place to place. After his death his disciples made their way to Hyderabad, and thence to Mysore, where they served under Tippoo Sultan, but their sectarian enthusiasm brought them into conflict with the Sunnis who formed the bulk of Tippoo's army. Some are still to be found at Hyderabad, but most of them are in Chinnapatam. All that the Hindus know about them is that they eat the flesh of the horse. India is considered by them Dar-ul-harb (a land of enmity), so that they have no regular mosque. Labour and learning are discouraged by them. When fifty years old they cease to labour, and are supposed to spend their time in meditation and prayer. At the close of their prescribed prayers they offer no special petitions as do other Mohammedans, holding that "if God has decreed that a thing is to happen their prayers will neither hasten nor avert it." To these singular sectaries Mr. Goldsmith had an opportunity of giving an account of the way of salvation through the sacrifice and atonement of Christ, with a summary account of Gospel history, closing with the Second Advent of Christ.

We have directed particular attention to this work in Madras. But from other quarters also there is evidence that the labour spent among Mohammedans is far from being in vain. As is usual nowadays, we find it stated that Islam does not rely upon its own resources. The controversial books written by Moulavis "borrow from all European infidel writers, tending to downright scepticism, and rejection of all divine books and of the Koran itself. Islam allies itself with the devil in the great battle of Truth and Error, and many promising young men are poisoned in this way." Nevertheless we hear, as in the accounts given by Mr. Hughes from Peshawar, of great changes. Mullahs in the mosques talk freely with the missionaries. Indications of even more than friendship are not wanting in some cases. Opposition is much softened, although the attitude is still hostile. This is probably as much as can be expected considering how recent have been the endeavours in India, except of the most desultory kind, to bring the Gospel to bear upon the Mohammedan portion of the community. Openings seem to be on the increase. Judgment and kindness of course are essential, but those who have traced carefully the accounts of the intercourse of our missionaries with Mohammedans can hardly fail of being struck with the more than ordinary sympathy manifested by those who would fain turn the souls of these people from the darkness emanating from the Koran to the light of the Gospel. It is our belief that God is visiting them "to take out of them a people for His name." K.

PERSIA, IN ITS RELATION TO THE KINGDOM OF GOD.

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Part II.—*The Early Christian Church in Persia.*

AMONG the devout men sojourning in Jerusalem, from every nation under heaven, on the Day of Pentecost, who were amazed and perplexed at hearing the Galilæan Christians speaking in their tongues the mighty works of God, the very first were dwellers in the three great divisions of the once famous Medo-Persian empire, viz., Parthia, Media, and Elam. Of these three, Media was the seat of the kingdom of the Medes, whose capital city was the ancient Achmetha, the modern Hamadan. The Medes would appear to have been the most ancient of the races of Persia, and are said to have been descended from Madai, the son of Japheth. (Gen. x. 2.) Though "Media only lasted as an empire the two reigns of Cyaxeres and Astyages, seventy-five years, down to 558 B.C., still that there were earlier kings appears from Jer. xxv. 25—'All the kings of Media.'" (*Bible Cyclopædia*, Fausset.) We have seen how they were defeated by the Persians under Cyrus, their king Astyages taken prisoner by him, and Darius the Mede made the viceroy of Babylon until he assumed the government. (Dan. v. vi.; Ezra i.) But still the phrases "the Medes and Persians" and "Media and Persia" show that even after the higher of the two horns of the ram (Dan. viii. 3) came up last, viz. Persia, the older horn, Media, still retained a kind of supremacy. Persia is really the name of the province of Fars, of which Shiraz is the capital, and Bushire, on the Persian Gulf, the chief seaport. Elam, which is often used for Persia in the Old Testament, was the name of the region on the left or east bank of the Tigris, opposite Babylonia, bounded by Persia proper on the east and Media on the north; it is also called Susiana or Susis, from its capital Susa or Shushan. (Dan. viii. 2; Neh. i. 1.; Esth. i. 2; ii. 5.) Parthia lay between Media and the Caspian Sea, and the ruins of its capital, now called Rhe (the Rages of Tobit i. 14; v. 5; vi. 9), may be seen to the present day within a few miles to the north-east of Teheran. Arsaces (256 B.C.), revolting from the Seleucidæ, the successors of Alexander the Great, founded the Parthian empire, and in the apostles' time it stretched from India to the Tigris, and embraced not only the present kingdom of Persia but Afghanistan and Beloochistan also.

As the Jews from Parthia, Media, and Elam are the first mentioned of those who were so powerfully moved by the gift of tongues in the Galilæan Christians, we may be sure that a goodly number of them also were among the 3000 who were pricked to the heart by the gift of prophecy in the apostle St. Peter, who "received his word and were baptized," and who while in Jerusalem "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and in prayers." (Acts ii. 37, 41, 42.) Can we doubt that they took back the glad tidings of salvation to Persia?

But the glad tidings of the advent of the Messiah may have found its

way into Persia even earlier than the Day of Pentecost. There can be hardly any doubt that the very first epiphany of the new-born King of kings which was made to any heathen was vouchsafed to Persians. An angel was sent to summon the first Jews to the manger-cradle of the new-born king, and he called, not the wise, not the nobles of Israel, to the stable where the Lord of glory lay, but poor shepherds. And they made known, most likely to men of their own humble rank in life, the tidings of the Saviour's birth; but though the poor who heard it wondered at the things which were spoken by the shepherds, yet it seems to have had no effect on the people at large. It was Persians who troubled Herod the king and all Jerusalem with him, by their inquiring, "Where is He that is born King of the Jews?" Yes, there can be little doubt that the Magi were Persians.

It was not by an angel, but by a star, that God manifested His only-begotten Son to the Persians. It was not the poor that He chose to honour thus, but the wise and noble. From Herod. i. 101, we learn that the Magi were one of the six tribes or castes into which the Medes were divided. Like the Levites among the Jews, and the Brahmins among the Hindus, they were the priestly caste in Media. In Jer. xxxix. 3, Rab-mag (רבמג) means Summus Pontifex, high priest or chief of the Magi, to which high rank or office Daniel was raised by Nebuchadnezzar. (Dan. ii. 48.) What a very high and honourable office this was we learn from the fact that when Daniel was appointed to it, "Then Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him." (Ver. 46.) The word אַשָּׁף (LXX., μάγος) occurs eight times in Daniel (ch i. 20; ii. 2, 10, 27; iv. 4; v. 7, 12, 16), and the Magi who came to Bethlehem were probably acquainted with the writings of Daniel, who was a Rab-mag, or chief of their caste, and who alone had foretold *the time* of the appearance of Christ. (Dan. ix. 24.) Though we know nothing of the effect which their visit had on their own countrymen, yet we cannot doubt that they carried back to the East the tidings of Him to whom they had offered divine honour and worship.

It can hardly be regarded as more than a remarkable coincidence that Balaam, who was called by Balak out of the mountains of the East to curse Jacob, and who was also one of the Magi of the East, prophesied of the Messiah as a star that should come out of Jacob; for, owing to the great lapse of time that separated him from the Magi of Matt. ii., we cannot think that any record of his prophecy was preserved, except among the Jews of the Dispersion, till the time when they were led by the star which they saw in the east to worship "the bright and morning Star," who should be "for a light to the Gentiles, and the glory of God's people Israel."

The Armenian historians say that the Greeks, of whom we read (John xii. 20-23) that "they came to Philip, and desired him saying, Sir, we would see Jesus," were messengers of Abgarus, the Armenian king, whose capital was Edessa. And they add that our Lord sent back by them a message to their master that, as His mission was to the

Jews in Palestine He could not come to Armenia, but would send one of His disciples to teach him and his people the way of salvation. And that Jesus took a handkerchief from one of the messengers and pressed it to his face, whereupon an exact likeness of our Blessed Lord was imprinted on it. A handkerchief called the Veronica, having what is said to be a true picture of our Lord, is preserved at Ecshmiazin, in the monastery of the Armenian Patriarch, to the present day. No doubt this story of the Veronica is a fable, but Eusebius also states that after Christ's ascension Thaddeus, one of the seventy disciples, in consequence of a correspondence which had passed between Abgarus, king of Edessa, and the Lord Jesus Christ, was sent by the apostle Thomas to Edessa in Osrhoene, and converted the king and people; and from Edessa Christianity spread into Persia. According to Origen (*Eus.* iii. 1), Thomas himself preached in Persia. In the middle of the second century Bardesanes of Edessa (A.D. 170), a Valentinian, alludes to the spread of Christianity in India, Persia, Parthia, and Bactria; and the existence of the Manichæans in Persia in the third century proves the general spread of Christianity there. The Syrian-Persian Church on the Malabar coast in India is an offspring of the ancient Persian Church.

It is the opinion of some historians that St. Peter was the apostle who introduced Christianity into Persia, and if Babylon in 1 Pet. v. 13 be the literal Babylon on the Euphrates, where there was certainly a large colony of Jews of the Dispersion in the apostles' days, this is very probably true, as Babylon was then situated within the bounds of the Persian empire, and very near the capital city Seleucia-Ctesiphon on the Tigris.

From one or all of these sources the light of the Gospel found its way into the Persian empire, and for several centuries after Christ the Persian kings included among their subjects members of three branches of the Church of Christ: the Armenian, the Chaldæan, or as it is commonly called the Nestorian, and the Persian Churches. It is with the last of these three that we have immediately to do in this article. But as all three were bound together in the bonds of a common affliction, and went down together into the fiery trial of persecution which came upon the Eastern Church under the cruel rule of the Persian Zoroastrian kings, it is impossible to give even a brief account of the trials of one of them without including the other two. Strange to say, the two former came alive out of the fiery trial, and are still alive in the present day, but the third, viz. the Persian Church, died in the flames, and not a vestige of it remains except the ruins of ancient churches which are still to be seen in various parts of Persia.

The following account of that persecution is taken chiefly from the *Patriarchate of Antioch*, by J. M. Neale.

We see enough through the darkness of early Persian history to perceive that next to Seleucia-Ctesiphon, the then capital of Persia, and the seat of the Patriarch of the Persian Church, the strength of the young Church radiated from four nuclei: I. Shiraz, the capital of the province of Fars (here were the sees of Istakhr, the ancient

Persepolis, and of Darabgherd: to this belonged the island of Socotra, so famous for its export of aloes); II. Holwan, about one hundred miles north-east of Baghdad; III. Mosul, which, though then in the Persian empire, is now in Turkey, and contains a large Christian population; IV. Merw, in the north-east of Khorasan, now a desolate wilderness roamed over by the Tekhe Turcomans, then the locality of a flourishing Church.

In the early part of the fourth century the Magi made use of the connexion of the Christians with Rome to turn Sapor II., who reigned from A.D. 310 to A.D. 381, against them. On the death of his father Hormuz (the Hormisdas of the Greeks) the queen was left pregnant. If the future child were of the female sex, another branch of the house of the Sassanidæ would claim the crown; if the child were a male the loyalty of the Magi would claim for him the throne of his fathers. The consentient voice of the whole college of priests prophesied that a boy-king would be vouchsafed to the Persians. On this a royal bed was prepared with great pomp in the royal hall of the palace, and in the midst of the attendance of nobles, pontiffs, and the most distinguished inhabitants of the metropolis, the diadem was placed on the spot which was supposed to conceal the future heir of the kingdom of Persia. It thus happened that throughout his long reign of seventy years, the date of Sapor's royalty always preceded that of his birth. When he had attained the age of eighteen he was incited by the Magi to commence the persecution of the Christians, which sent an innumerable host of martyrs to glory. The names of 16,000 were preserved in the diptychs of the Persian Church, and it was well known that these were a very small portion of those who fell for the true faith. St. Symeon Bar-Saboe ("Simon, the son of the fuller") at this time was Archbishop of Seleucia-Ctesiphon and Patriarch of the Persian Church. As his predecessor was known as "The wicked Pappas," it does not seem wonderful that a low state of religion should have been generally prevalent, and that at the commencement of the persecutions apostasies were not unfrequent.

There were in the city of Bethasa, in the province of Adiabene, at no great distance from Mosul, two brothers, by name Jonas and Berak-Jesus. Having heard that in the city of Hulaba an unusual number of apostasies had occurred, they determined themselves to travel thither, and to endeavour to strengthen the brethren. Their efforts were crowned with much success, and, besides a larger number of confessors, they had the satisfaction of reckoning nine martyrs among their pupils. The names of the latter were, Zebinas, Lazarus, Maruthas, Narsites, Elias, Mahan, Abihus, Sebas, and Shembaitas. The governor of the city, hearing of the enthusiasm of the strangers, summoned them before his tribunal, and on their refusing to worship the sun, moon, fire, and holy water, they were scourged with knotty branches of trees, and confined in separate prisons, under the hope that, if divided, each might be more easily overcome. Jonas was first called, and when put to torture said, "I yield Thee thanks, God of Abraham our father, who didst of old time call him by Thy grace out

of this land, and hast made me worthy by the mysteries of faith to know some few things out of many concerning Thee. And now I pray Thee, O Lord, give me to make good that which the Holy Ghost of old time spake by the mouth of David: 'I will offer unto Thee fat burnt-sacrifices, with the incense of rams; I will offer bullocks and goats. O come hither, and hearken all ye that fear God, and I will tell you what He hath done for my soul.'" And one verse was continually in his mouth, "One thing have I desired of the Lord, that will I require," &c. It were endless to go through all the tortures by which this martyr of Christ was tried. Finally he was cut in pieces, and his remains were thrown into a well. On this Berak-Jesus was set before the tribunal, and when desired to spare his own body said, "It was not I who made it, neither will I destroy it; God, who gave it me, will restore it, will reward me, and punish you." Hormisdat-shir, one of the chief Magi, forthwith gave orders that the martyr should be scourged, and then stuck full of sharp nails, and thrown into a tank of liquid sulphur. This happened on the 24th December, A.D. 327, and the details of the martyrdom were written by Isaiah of Erzeroum.

The next martyrs we hear of were two bishops named Sapor and Isaac, and three laymen by name Mahanes, Abraham, and Symeon. Isaac was stoned to death; Sapor, committed to prison, after being scourged gave thanks to God for the victory of his friend, and two days after rejoined him in glory; dying, it is said, partly from the effects of his wounds, and partly from the intolerable stench of the dungeon in which he was confined. Mahanes was flayed alive, Abraham had red-hot nails thrust into his eyes, and Symeon, buried to the waist in the ground, was shot to death with arrows.

"I now come to the great persecution of Sapor, one of the four which may claim the chief place among those which the malice of Satan has excited against the Church. The other three being that of Diocletian, that of Huneric in Africa, and that of Teycosama and his successors in Japan."

Symeon Bar-Saboe, who had been at the Council of Nicæa, was then Archbishop of Seleucia-Ctesiphon and Patriarch of the Chaldæan and Persian Churches. Sapor, incited by the Magi, who represented to him that the Christians were vassals in will of the Roman emperor, resolved to rid Persia of them root and branch.

Sapor seems to have acted with the cunning of the fox, and Symeon to have forgotten to practise the wisdom of the serpent. Sapor's first act was to impose a very heavy tax on the Christians; Symeon, in behalf of the Church, indignantly refused to pay it, and when brought into the presence of the enraged monarch, refused the accustomed adoration of the king—no doubt because he deemed it to be idolatrous. How similar was his conduct to that of Mordecai refusing to rise before Haman, almost on the same spot, for it was near Susa (Shushan) that Symeon was tried. He was urged by every argument to adore the sun, but in vain. When a chief of the eunuchs, by name Guhsciatazades, an apostate from Christianity, saluted him, the Archbishop turned his face

away. "If," said the wretched man, "Symeon, once my friend, now turns from me, because I denied my Lord and his, how shall I be received at the latter day by the God whose faith I have thus betrayed?" Resolved even now to take the kingdom of heaven by violence, he put on mourning apparel and presented himself in the palace. When asked the cause of so flagrant a breach of etiquette, he openly acknowledged the truth, and was beheaded on Maundy Thursday. The happy news having been carried to Symeon, he gave thanks to God, and besought Him to crown His goodness by so ordering his own martyrdom as that it should fall at the very hour of Christ's sufferings. Accordingly, at nine o'clock on Good Friday he was summoned before the king and beheaded.

In this same city, Ledan, near Susa, five bishops and ninety-five priests or deacons were kept in prison. To these Symeon addressed a few words of exhortation, bidding them remember that "their resurrection would on that most holy day be buried along with them; that the Lord had been slain and was alive, and in Him their life was hid;" after which the 104 submitted themselves to the sword. Then came the turn of Symeon himself, and of his companions Ananias and Abdechalar. Ananias showed some signs of fear. On this a bystander, by name Phusik, master of the royal workmen, cried out, "Have no fear, O Ananias, close your eyes but for one moment, and they shall open in the light of heaven." When the three had entered into rest, the man Phusik was hurried before the king, and condemned to perish in the most frightful tortures, having his tongue torn out by the roots. His daughter confessed Christ, and received the crown of martyrdom with her father. From that day till the second Sunday after Pentecost not a day passed but added to the list of martyrs. Several of these were soldiers of the royal life guards, and one, Azades, a eunuch of the palace, is especially commemorated as a glorious martyr.

A still more glorious confession followed. The Queen of Sapor was attacked by an unknown disease, and the Jewish physicians who attended her suggested that it was caused by the incantations of Symeon's sister, Thesba, a virgin of rare beauty and dedicated to God, and Pherbutha, the widow of a nobleman of high reputation. These two were stripped of their garments, tied to posts, and cut into fragments, and the queen was led, by the prescription of the Magi, between the reeking portions, followed by the whole forces of their city. She shortly after perished miserably.

Shahdust, the nephew and successor of Symeon Bar-Saboe, with 128 companions, were arrested and imprisoned for five months. After having endured horrible tortures they were condemned to be beheaded, and gave up their souls to God after singing Psalm xliii.

About the same time an abbot of great piety, named Barsabias, with ten of his monks, after suffering divers tortures, were condemned to lose their heads near Persepolis. While the bloody tragedy was being enacted, one of the Magi, struck by the calmness and courage of the martyrs, professed himself a Christian, and suffered with the others.

In the sixth year of the persecution, Barbasimon, the successor of

Shahdust in the see of Seleucia-Ctesiphon, with sixteen of his clergy, were carried before Sapor and put to death. A fresh edict against the Christians followed this martyrdom. A vast number fell through the various provinces; but their names, though written in heaven, are forgotten on earth.

"A priest named Paul, with five of his nuns, named Thecla, Mary, Martha, Mary, and Anna, were brought before a violent persecutor, by name Nerses Tamsapor. Paul was very rich, and through love of his earthly pelf abjured his master. Tamsapor was much disgusted at losing his hopes of Paul's money, and in order to deter him from apostasy, appointed him executioner of the five virgins. Iscariot betrayed his Lord for silver, and Paul stooped to this unutterable disgrace for lucre. They received one hundred stripes each, and were then given over to their late priest to be slain. 'And are we,' said they, 'to be made a sacrifice by those very hands from which we so lately received that holy thing, the sacrifice and propitiation of the whole world?' But so great a crime did not go unpunished; Nerses was resolved to have his money, and on that very night Paul was murdered in prison by his guards." (The *Patriarchate of Antioch*, by J. M. Neale.)

This persecution continued to rage for forty years with varying violence and extent.

Yezdijird, who reigned from A.D. 401—420, was favourable to the Christians. But the Bishop Abdas in the province of Susa, having in his false zeal for the truth destroyed a fire-temple, caused a new persecution (in A.D. 418), which lasted thirty years, and was particularly violent under Varanes V. (A.D. 420—438).

Among those who won the crown of martyrdom in this persecution were Deacon Benjamin, who having lingered for two years in prison was released at the request of the Roman ambassador, who promised that he should not preach Christ to a Persian, but Benjamin would not consent, and was put to death in a horrible manner; and Jacobus, who suffered slow death by having one limb after another torn from his body. Many Christians took refuge with Theodosius II., and his refusing to give them up caused a war between the Romans and Persians (A.D. 422). Peace was made in A.D. 427 by the generosity of Acacius, Bishop of Amida, in Mesopotamia, who sold the church utensils and ransomed 7000 Persian captives with the price of them, and sent them back to Persia. This rendered the state of the Christians more tolerable for a time.

Enough has been said to give the reader some idea of the fearful fire of persecution into which it pleased God to permit the Church in Persia to fall during the reigns of the Persian kings of the Sassanian dynasty. The Armenian and the Chaldæan (or Nestorian Church, as it is commonly called) passed through a similar fiery trial; but both of these Churches came out of the furnace and exist to the present day. The Persian Church fell into it and was entirely consumed. Not a vestige of Christianity, except the ruins of the buildings, remains to the present day. We cannot but praise God for the wondrous forti-

tude with which this noble army of martyrs sealed their faith in Jesus with their blood, and for the great things which they suffered for His name's sake. Reverently then would we ask, Why did not the old saying, "The blood of the martyrs is the seed of the Church," prove true in their case? Why did the corn of wheat fall into the ground and die, and yet bring forth no fruit? It seems to us the cause is this. The Chaldæans had the Bible in their own language from a very early date. The Bible was translated into the Armenian language in the fifth century. But the Persians never had the Gospel of Jesus Christ given them in their own tongue till A.D. 1812, when it was translated for them by a clergyman of the Church of England—*Henry Martyn*—a name honoured by all who feel a warm interest in the spread of the Redeemer's Kingdom. When God sent out His apostles, He showed them that it was by the foolishness of preaching He would save those that believe. It was the sword of the Spirit which they were told to gird on. It was by that same sword of the Spirit, even the Word of God, that Jesus met and conquered the Tempter in the wilderness. With the Bible the Church of Christ can conquer every foe; without it even the blood of martyrs is unable to overcome the Evil One. If there is one lesson to be learnt more than another from the history of "Persia, in its relation to the Kingdom of God," it is this, that no Christian Mission, and no Christian Church, can prosper and be blessed by God, which does not honour and disseminate the Word of God.

BRIEF SKETCH OF THE AGARPÂRA MISSION.

THE Agarpâra Mission is one among the many instances in which we see an Allwise Ruler bringing good out of evil; famines in different parts of the country having been the immediate cause of its establishment. Various circumstances have led to the desolating famines which from time to time have visited different parts of India. Frequently they have been caused by drought; but probably as frequently by inundations. In 1832-3 inundations of an unusually severe character swept away thousands of the inhabitants of large districts in Lower Bengal. Mrs. Wilson, one of the pioneers of Mission work among the women of India (whose previous work in Calcutta it is needless here to detail), seized the opportunity which this fearful calamity afforded for interesting Christian friends in the poor destitute Natives; and having obtained the requisite funds, she despatched a Christian catechist with confidential helpers to the most distressed parts to assist the sufferers. By these agents many children were rescued; though several whom they had hoped to save were so exhausted that they died on their way to the home prepared for their reception. The number of destitute orphans was swelled by accessions from the North-West Provinces, where famine also prevailed in 1834. The boys who had been rescued were committed to the care of the Rev. T. Sandys, a C.M.S. missionary in Calcutta, Mrs. Wilson receiving the girls in the house she had erected in Calcutta, known then as the Central School, but which is now occupied by the Normal School in connexion with the Church of England Zenana Missionary Society. This could only be a temporary asylum, and after much search for a suitable spot on

which to establish an orphanage, the present premises at Agarpâra were bought by Mrs. Wilson; the unused Government silk-factory which occupied the site being altered and enlarged to enable it to accommodate its new inhabitants.

Agarpâra is a native village about ten miles north of Calcutta. The mission premises are situated on the eastern bank of the river, where the buildings form a very pretty picture to passers-by in sailing up the Hooghly from Calcutta.

The Orphanage was completed in the autumn of 1836, when Mrs. Wilson, accompanied by the children she had previously gathered around her, took possession of the new premises. A report written in 1838 states that Mrs. Wilson entered the Refuge on October 21st, 1836, with 96 orphans, and that 59 had since been received, making a total of 155. As, however, during that time there had been 11 deaths, and 14 of the girls had been married, it left at that date 130 inmates.

It might be thought that the care of such a household would afford sufficient employment to her who supplied to its members the place of a mother; but it would be impossible to one of her missionary spirit to dwell in the midst of the gross heathen darkness which surrounded her without doing something to shed abroad the light of the Gospel. In a letter of hers of a later date she writes, "What a field for Christian exertion is this awfully dark Pagan land!" We are not, therefore, surprised that Mrs. Wilson's work of building did not end with "the Refuge," as she called the Orphanage. With the eye of a true missionary pioneer, she soon discovered what a good field for Mission work this thickly peopled village neighbourhood presented, and seizing the opportunity which the newly awakened longing for education afforded for influencing the youths of the better class of Bengalis, she secured the erection of a commodious school-house, for this purpose, which was capable of holding 500 pupils. The building was commenced in 1837, and the following year saw the erection of the mission-house for the residence of a missionary, funds for whose support she felt sure would be forthcoming when the want was made known to Christian friends.

An account, in a letter of Bishop Wilson's, of the laying of the first stone on the 19th March, 1838, speaks of the orphans "being drawn up around the foundations," where "they sang a hymn sweetly, a crowd of Natives from the village watching anxiously around." To them he addressed "a brief exhortation." The Bishop also writes, "This is Mrs. Wilson's third building on this estate; . . . her fourth, a church, will be begun in the fall of the year." This church was afterwards erected, and in the autumn of 1841, though not quite completed, was opened for divine service. (There was originally a tower to the church, but it was destroyed in the terrible cyclone of 1864, and has not been rebuilt).

About the time of the completion of the church, circumstances compelled Mrs. Wilson to give up her personal charge of the Mission; not, however, until she had arranged for carrying on the good work she had established. The Church Missionary Society had, in 1840, appointed the Rev. F. Wybrow to the charge of the boys' school and growing Mission; he was succeeded by the Rev. J. F. Osborne, whose wife took the charge of the Orphanage when Mrs. Wilson left in March, 1842.

A letter of Bishop Wilson's (in which he states that the whole Mission had been made over to the C.M.S.) gives an account of the consecration of the church, as Christ Church, on March 30th, 1842. It must have been an

interesting occasion; the Bishop says, "I preached after the consecration service, and then confirmed twenty-one female orphans, and two Native young men."

The Bishop and Archdeacon Dealtry made themselves responsible for the maintenance of the orphans. The Bishop's daughter-in-law, Mrs. D. Wilson of Islington, had previously done much to assist Mrs. Wilson to obtain support for this work, and in an old Report of hers, of the year 1841-2, there are entered the names of many much-esteemed friends; some who have passed away, others who still unweariedly continue their kind and invaluable help. In this Report there is a letter from Mrs. Osborne, written in January, 1842, telling of the opening of the church for service, in which she writes, "I cannot say that the church is quite completed until it is furnished with a bell;" but a foot-note of the Report adds, "Since the above letter was written, a kind friend in England, Mrs. Frederick Bevan, has liberally presented the sum of forty guineas for the purchase of the desired bell."

We can hardly be surprised that the withdrawal of its energetic founder should have affected the welfare of the institution; and in December, 1842, the removal of the Rev. J. F. Osborne to Calcutta deprived the Orphanage of his wife's superintendence, and the whole Mission of the care of a resident ordained missionary—for Mr. De Rosario, the valued missionary of the C.M.S. who then took up his abode at the mission-house, was not ordained till many years later.

The Orphanage was put under the management of a ladies' committee in Calcutta, of which the Bishop and Archdeacon were presidents. Miss Hebron and Mrs. Balston successively undertook the superintendence, but it was hardly to be expected that it could flourish under its altered circumstances, and although children were still received from different parts of the country, the number in the Orphanage gradually diminished, and in 1848 it was thought desirable to transfer the few remaining orphans to the Orphanage in Calcutta.

In 1862, however, Agarpâra began to resume its former appearance, when the Calcutta orphans, boys and girls, being taken there, the Rev. S. Hasell and his wife were appointed to the double charge.

In 1863, on the return from England of the Rev. T. and Mrs. Sandys, the care of the orphans was transferred to them; and a year or two later arrangements were made for the transfer of the boys to the Boys' Orphanage at Burdwan, while the girls from the Orphanage which had grown up at Burdwan under Mrs. Weitbrecht's care were sent to Agarpâra.

It was at this time that a new phase of Mission work appeared at Agarpâra; the great system now known as the Zenana Mission had been gradually developing during the few preceding years; and it was soon seen that Agarpâra formed an excellent field for this agency. Mrs. Sandys gained access to houses in the immediate neighbourhood, as well as to many in the surrounding villages, and continued this work until her return to England in 1871; and often do the present missionaries experience the blessing of entering into the labours of those who have gone before. Only last year a poor woman came to the Orphanage and begged to be received as an inquirer desirous of baptism, having as a little girl heard of the Saviour from Mrs. Sandys' teaching.

It was early in 1871 that I took charge of the Agarpâra Orphanage, remaining there until my departure for England in April, 1879. During these years the general development of the Zenana Mission in Bengal much altered the character of the Agarpâra Mission. The ever-continuing necessity for

increasing our staff of helpers in connexion with this part of the work belongs to the history of the Zenana Mission, and having been detailed in the periodicals of that society need not be entered upon here.

Day-schools for the girls of the neighbouring villages also became a prominent feature of the Mission; each successive year saw the establishment of a new school. One such school had been established some years previously, but the growing willingness or wish of the people to obtain education for their daughters opened a door to largely increase this means of spreading the knowledge of the truth; and we have been privileged to see fruit from this field of labour. The agency of Native Bible-women was also largely increased, and upon this work God's blessing has also rested, converts having been brought into the fold through its instrumentality. Much of interest might be detailed in connexion with these branches of the work, but we must return to the Orphanage.

The numbers were greatly swelled by the admission of poor Christian orphans; and as there were many very poor Christians who were unable to obtain education for their children, some few of these were also admitted on the payment of a small fee. Other Christians soon sought admission for their children, but the difficulty of arranging for these better-class girls brought prominently forward the necessity for the establishment of a really good Boarding School for the daughters of Native Christians, and in 1874 led to the establishment of this as a separate branch of the work at Agarpâra.

This school was flourishing beyond our expectations, when a malarious fever appeared which desolated the neighbourhood and nearly broke up the school. The orphans, most of them much weakened by the fever, were transferred for a time to the more healthy station of Bancoorah, where they soon regained their health and strength. On their return to Agarpâra several of the boarding-school pupils were re-admitted; no special effort however has been made during the last two or three years to increase this branch of the work. Many reasons make it advisable to remove the Boarding School to Calcutta as soon as practicable, and it is purposed to start it there on a new and thoroughly efficient basis.

The Orphanage would continue at Agarpâra, becoming more of an industrial institution than it has hitherto been; and it is under consideration to make arrangements for carrying on either laundry or dairy work. This would necessitate some outlay at the commencement, but would, we hope, enable the institution in time to be in a great measure self-supporting. A normal class for the more intelligent girls would still be maintained, which should provide good assistant teachers for our Zenana missionaries and our schools. At the present time a large number of Zenana teachers, and most of our own school teachers, have been girls in our Orphanage.

This sketch of the work carried on at Agarpâra has been almost entirely confined to the work among the women and girls; some reference must, however, be made to the very important results of one of the works inaugurated by Mrs. Wilson, viz., the boys' school.

It was in June, 1840, that this school was opened; and that it was fully appreciated by those for whom it was established is proved by the fact that within a very few months 300 boys were in attendance. One or two vernacular schools were also established, and were equally prosperous, until a temporary check was given to the work of Christian education in consequence of its bearing real fruit, in the conversion and baptism of one of the pupils of the English school. He was a Brahmin, and his baptism naturally

roused the anger of the influential Hindus of the neighbourhood, who set up opposition schools, which of course drew away pupils from the Mission schools. To so low an ebb did things fall, that in December, 1842, when Mr. De Rosario was appointed to the charge of the Mission, there were but forty boys on the roll of the English school.

It was about this time that Babu Guru Churun Bose, a recent convert to Christianity, was appointed as head-master; the heathen teachers being replaced by Christian trained teachers. Notwithstanding this arrangement, and the thoroughly Christian nature of the education given, the efficient teaching attracted pupils, and the numbers gradually increased, until there were in the schools, English and vernacular, as many as 450 pupils.

This work, begun and carried on in prayerful dependence upon Him for whose honour it had been established, was indeed greatly blessed by God. The Report for 1843 tells of three converts from heathenism, two of them being Brahmins. In 1845, two pupils, after removal from the school, publicly embraced Christianity; being, however, received in connexion with another Mission. In 1847, three young men are mentioned as converts; and in 1849 a young Brahmin, a pupil in the first class, was baptized.

Without, however, enumerating all the converts, we may quote the words of Mr. De Rosario, who, when reviewing this period of the school's history, speaks of the high numbers on the roll, "notwithstanding the baptism of more than twenty pupils, within fifteen years; besides others," who were residents in the neighbourhood, influenced by the missionary and teachers though not pupils in the school.

Mr. De Rosario mentions in the list of those baptized, Kheton Nondy, who, "entirely educated in the Agarpâra school, was ordained as pastor for Muttra; Joseph as pastor for Midnapore." One convert who became "head-master of a school in Chittagong;" another "a catechist at Krishnagar." Thus many became Mission agents, while others found employment in Government or other service.

Few schools in Bengal have indeed been so blessed in the real conversion of pupils. Circumstances have now compelled the Society to close the English school; thus, for the present, its work seems to be done; but even should its career have finally run its course, we can never look upon it as having been unsuccessful; for though the teacher can no longer gather his eager pupils around him in that class-room where his words have so often been blessed, yet we pray that the seed there sown in many a heart may, with God's blessing, spring up and bring forth fruit to life eternal.

Since my return to England in 1879 the work at the Orphanage has been lovingly carried on by one or another of our lady missionaries; and though, through various circumstances, each one has been prevented from remaining for any length of time, we are thankful that some one has always been able to take charge of the dear children, training them to do their duty in this life, to be lights in the midst of the darkness around; thankful also to be able to record that this has been the case with many of the former inmates of our Orphanage. Some of them are still living consistent Christian lives in their own homes, while others have, we trust, gone to that better world to be known as His redeemed ones "when He cometh to make up His jewels."

HENRIETTA J. NEELE.

THE NEW MISSION TO THE BLACKFOOT INDIANS.

IN the notice of the Society's Missions in the Diocese of Saskatchewan, which appeared in our September number, mention was made of a new station established by the Rev. S. Trivett, near Fort Macleod, among the Blood Indians, a branch of the famous Blackfeet. The following interesting letter has since been received from the Bishop of Saskatchewan, describing a visit lately paid by him and the Rev. J. A. Mackay to this new Mission, which is the most westerly of the Society's stations this side of the Rocky Mountains:—

Letter from the Bishop of Saskatchewan.

Emmanuel College, Prince Albert, 29th July, 1881.

I have returned from a very interesting visit to the Fort Macleod district of my diocese, where your missionary—the Rev. S. Trivett—has his Mission to the Blood Indians, a branch of the great Blackfeet nation. I was accompanied on the journey by the Rev. Canon Mackay, the Secretary of the Finance Committee. We left Emmanuel College on 25th May. Our route lay through the great buffalo plains—now vast solitudes from the disappearance of the buffalo, and the consequent withdrawing of the Indians from hunting. We reached Maple Creek, the first Indian reserve of the district, on 5th June. It was Sunday, and we had travelled all the morning in the hope of reaching the reserve in time to hold service. We were kindly received by the Government farm instructor—that is, the person appointed by Government to teach the Indians to cultivate the ground. The reserve is thirty miles east of Fort Walsh, the head-quarters of the mounted police at Cypress Hills. There are at present 800 heathen Indians on this reserve. *They are all heathen, without a single exception*, and there is neither missionary nor schoolmaster of any kind among them. They are chiefly Assiniboines, with some Crees and Saulteaux. A large number of them—at least 200—gathered round the house on our arrival, and proceeded to welcome us with a dance, the noise of which rendered a service in the house impossible. We went outside and watched their proceedings. Six or eight Indians sat on the ground round a drum, which they kept beating while they sang in a monotone. Some of the men stepped out from the crowd from time to time, and danced, keeping time with the music. They carried guns and pistols, and were painted on the face, arms, and legs. Their legs were generally bare and painted with black stripes. Their faces were painted red, black, green, or striped. Some were dressed in the most fantastic style, with strips of leather and flannel. Some had their hair plaited with ornaments. Every now and then a warrior would march backwards and forwards, addressing the crowd as he did so, and telling his exploits, the singing and dancing being suspended till he finished; but when he mentioned some fact that any of the drummers could testify to from personal knowledge, a beat was given on the drum. The women and children sat in a great circle behind the men.

One of the men who beat the drum, had the mark of a man's hand painted on his arm near the shoulder. This signified that he had made peace with some of his enemies, the custom being for each man to lay his hand on the other's shoulder, and so make peace. I noticed two large scars on the breast of one of the men, and inquired how he received them. It appears they were made at a religious ceremony called the sun dance. The conjuror has a large tent with a pole in the middle, thirty feet high, from the top of which ropes are hanging. With a knife he makes two large incisions in the breast of the Indian, and draws the end of one of the ropes through them so as to embrace the muscular parts of the flesh. The Indian must then dance round the pole, leaning backwards and tugging at the rope until his flesh is torn by it, and he is thus set free. It is a very painful ordeal, as you may easily conceive, and to prepare himself for it the Indian neither eats, drinks, nor sleeps for three days and nights before the dance.

We had an interview with the chiefs

of the Assiniboine and Saulteaux bands. Canon Mackay interpreted what I said into Cree, and this was turned into the Assiniboine tongue by one of the band who understood Cree. The Saulteaux chief could make out the meaning in Cree though he could not speak it. They did not seem to take much interest in what I said about religion. Their chief idea was to discuss their treaty with the Government; but their bands are now so favourably situated that a missionary would have every opportunity of bringing the truths of the Gospel before them.

We reached Fort Walsh on the following day, and were most kindly received by the commissioner of the mounted police, Lieut.-Col. Irvine, and his officers. We stayed there three days, and had interviews with a great many Indians—*all heathen.* On the day after our arrival there was a gathering of *heathen Crees* in the barrack-room. Their chief, Piеapot, is an intelligent, clever man. There was a great deal of conversation, Canon Mackay interpreting for me, and talking to them a great deal himself. I spoke to them at length on the two points of their need of religious teaching and the necessity of their obeying the Government, and turning to good account the opportunity which they now have of learning the white man's way of living. It is really deplorable to think that there is *no missionary, no schoolmaster,* at Fort Walsh or in the neighbourhood. The nearest is about 180 miles distant. These heathen Crees are to be settled near to Fort Walsh.

Our visit to the reserve of Blood Indians, where the Rev. S. Trivett, of the C.M.S., has his Mission, was a very interesting one. The reserve is the largest in the dominion of Canada, as far as I know. It is on the bank of Belly River, about eighteen miles south-east of Fort Macleod. It stretches some six or eight miles along the river. There are 3300 Indians on it—men, women, and children. *They are all heathen.*

We found Mr. Trivett recovering from a sickness. He is the only missionary on the reserve. It is simply impossible for him or any other man to impart instruction to so many heathens old and young. He has an interpreter, a young man of the tribe who has acquired a knowledge of English through residence among the Americans; but he has no schoolmaster. He has been trying to keep school himself, and I saw evidence that he had done a good work among the children. He has had from forty to sixty children attending the school—possibly he may be able to reach 100 more or less efficiently; but there are probably 1000 children on the reserve. What is to become of the other 900? The grown-up people require to be taught the first elements of the Christian faith. They have a heathen creed of their own with its attendant ceremonies. They are a keen-witted, sharp, intelligent people. They have always been famed as orators and brave warriors—they cannot be dealt with like children. Mr. Trivett is earnest, faithful, zealous. He is doing and will do all that is in his power, but the reserve needs several missionaries and teachers. I have pledged myself to find the salary of a schoolmaster for him from 25th September next, he in the meantime agreeing to conduct the school morning and evening, so as to secure the Government grant at once. I am sorry to say that the Roman Catholic bishop placed a priest in the reserve just after our visit—but there is yet time for our Church to prevent any large number of the Indians being drawn to Rome. But it must be remembered that the time is rapidly passing away.

A meeting of the leading Indians of the reserve was held in Mr. Trivett's school-house in the afternoon. It included the head chief, Red Crow, and fourteen minor chiefs. The house was crowded to its utmost capacity; a great many people were also outside. I addressed them at length on the change that rendered it necessary for them to cultivate the ground as a means of living. I also pointed out the advantage of having their children taught in school, and urged them to send them regularly. I further explained to them, as simply as I could, the main truths of the Gospel, and the missionary's object in coming among them. My address was translated, sentence by sentence, by Mr. Trivett's interpreter. When I concluded, they held a consultation by first passing a pipe round the assembly, and then speaking for a few minutes together, after which two very old men

and Red Crow the chief rose up in succession and made speeches. The three speeches were all in the same strain and on the same subject—the disappearance of the buffalo, the consequent poverty of the Indians, and the contrast between their present state and the old days of plenty. The oldest of the three remarked that the reason why he had lived to be so old a man was that he had never since he was a boy done anything wrong. They were all very anxious that the Queen should know how poor they were. I pointed out to them in reply, that the Canadian Government, of which the Queen was the head, had done a great deal for them, and been very kind to them; that the disappearance of the buffalo could not be helped, and that but for the Government supplying them with food they would have starved. I then urged them earnestly to be obedient to the Government, and to try to learn to farm that they might as soon as possible provide for themselves. I then gave the head chief an order on a store for ten pounds of tobacco for himself and friends—a proceeding which appeared to give great satisfaction. In the course of conversation, several of the Indians expressed their thanks for Mr. Trivett's kindness to them. They seemed to know that he was trying to do them good by his teaching, and they said he always gave them medicine when they were sick, and that when they came to his house he never refused them a "smoke." Canon George McKay, the S.P.G. Missionary at the Piegan Reserve, who is an excellent scholar in the Blackfoot language, conversed with the chiefs and people freely in their own tongue before the meeting broke up. They seemed pleased to be spoken to directly in their own language.

The following is a list of the Indians settled on the reserves of the Fort Macleod district (Treaty No. 7):—

3300 Blood Indians at reserve 18 miles south-east of Fort Macleod; 900 Piegan Indians, 15 miles south; 1500 Blackfeet proper, 80 miles north-east; 400 Surcees, 80 miles north-east; 600 Assiniboines, 150 miles north: total, 6700.

The Methodists have a Mission to the Assiniboines, the Church of England has two Missions, one (C.M.S.) to the Bloods, and one (S.P.G.) to the Piegans. The Blackfeet proper and Surcees had no missionary of any denomination settled among them, until the time of my visit, when the Roman Catholic bishop sent two lay brothers into the Blackfeet Reserve.

The above numbers embrace only Treaty No. 7, or Fort Macleod district, and do not include the Fort Walsh or Cypress Hills district. In these two districts together, making up the south-western district of the Diocese of Saskatchewan, there are *eight thousand heathen Indians*—all placed on reserves of land—fed by the Canadian Government, while they are receiving instruction in the art of farming. The finger of God's Providence most clearly points to this great and happy change in their position as an opening for the blessed Gospel of Jesus Christ. I seek to concentrate attention on that district with its 8000 heathens. It is only a part of the mission-field to the heathen in the vast Diocese of Saskatchewan, but it is a most important part. The four weeks spent in the district has enabled me to obtain full and accurate information regarding the Indians. There never was in the history of Indian Missions in British North America so fair an opening for winning the souls of so many thousand heathens to the Lord Jesus Christ. I appeal to the Church Missionary Society for more help. I know well what the Society has done in Red River, Moosonee, and Athabasca. God has most signally blessed its work there. I do not believe that in all the wide world there has been so large a proportion of a heathen population converted to Christianity as among our Red Indians in so short a time. But the battle for Christ has to a large extent been fought and won in these. *There remaineth yet very much land to be possessed.* I do most earnestly call upon the Society to stretch forth a helping hand to these poor blinded heathens. I do not plead in behalf of settlers, whether English, Canadian, or Native half-breed; I do not even plead for Christian Indians; but I do most urgently ask the Society to send more missionaries to the heathens of whom I have been writing.

NOTICES OF BOOKS.

MODERN MISSIONS: THEIR TRIALS AND TRIUMPHS. *By* ROBERT YOUNG, *Assistant Secretary to the Foreign Missions Committee of the Free Church of Scotland. London: Marshall, Japp, and Co.*, 1881.

A HANDBOOK of Foreign Missions is a great *desideratum;* but every year its preparation is becoming a more impossible task. One of the best attempts ever made to provide it was Mr. Hassell's *From Pole to Pole*, published more than twenty years ago, and now both out of print and out of date. Since that time missionary enterprise has made immense strides, and a book on the same scale would need to be more than double the size. The labour of compiling it would be very great, and could only be repaid by the issue of frequent editions corrected up to date, in fact of a Missionary Year-Book; for which it is to be feared there would be but a small demand. Ordinary readers, however deeply interested in the spread of the Gospel, rarely manage to master the Missions of their own Church or Society, and of anything beyond that they are utterly ignorant; and by consequence, they would not buy a book which to them would seem over-weighted with matter outside the range of their interest.

Meanwhile, any honest attempt to meet the want, however imperfectly, calls for hearty commendation. Last year we noticed the masterly review of Protestant Foreign Missions by Dr. Theodore Christlieb, which, within its own narrow limits of space, it will take a long time and a very able pen to supersede. We now welcome a larger and yet a more popular volume, which by its size gives more room for interesting narrative, and at the same time challenges more detailed criticism. In four hundred well-printed and inviting-looking pages, the greater part of the field of Missions is described, and the work of the different denominations and societies impartially set forth. In his preface the author observes that "the narrative must be regarded as little more than a mere outline," and we can well understand how keenly he must himself feel this. But most readers will thank him for giving very fair sketches of some of the more interesting Missions, such as Madagascar, Burmah, and Fiji. A large portion of the material collected has been reserved for a second volume. "Greenland, Labrador, South America, Syria, Armenia, Persia, Egypt, and Missions to the Jews," are enumerated as yet to be taken up; and the author might add Ceylon, North-West America, British Columbia, and New Zealand, for none of which has space been found.

No one but the compiler of such a work as this can realize its inevitable imperfections, and Mr. Young is evidently conscious of them. He mentions the difficulty of doing anything like justice to the vast mission-field of India. Certainly it does not receive attention proportionate to the relative amount of work done. Africa engrosses 142 pages; Madagascar and the South Seas (with New Zealand omitted), 93; India, only 78. Tinnevelly has half a page in one place and five lines in another. Travancore is not mentioned at all, nor the Missions to the Telugu people; nor is the Punjab, except five lines on Peshawar, and a reference to the late Dr. Elmslie. Africa, on the other hand, is very well done. The Niger Mission is described in some interesting paragraphs; the latest information is given from Bonny and Brass; and the Madeira Conference is alluded to. The East Coast and Central Africa Missions also receive due attention; and a very fair idea may be obtained by the reader of the early journeys of Krapf and Rebmann,

the story of Livingstone, the work of the Universities' Mission, the Scotch Missions on Lake Nyassa, and the Nyanza expedition.

Mr. Young is not a mere narrator of facts. He occasionally expresses his opinions with frankness and decision. For example, he condemns strongly the intrusion of Episcopal Missions into Hawaii and the capital of Madagascar. But the book, taken as a whole, may be regarded as the "story" of some prominent Modern Missions; and as a story it is eminently readable, and will, we trust, do a good work in informing a large circle of readers on a subject whose deep interest is still but little appreciated.

THE DIOCESAN GAZETTE OF THE ANGLICAN CHURCH IN TRAVANCORE AND COCHIN. VOLUME I. *Cottayam: Church Missionary Press*, 1881.

It is not likely that this volume will fall into the hands of many here in England, even though they may be interested in the work of the Church Missionary Society. A brief account of it therefore may not be out of place. It is a sort of firstfruits of the recent change which has constituted a bishopric of the Church of England in the kingdom of Travancore. As many are aware, there have been for centuries bishoprics in that country. Both Antioch and Rome have had their representatives there in mutual and violent conflict, persecuted and persecuting; both also, Rome especially, inculcating false doctrine and degrading superstitions. Before the eyes of enlightened Christians was displayed the visible spectacle of the truth of the Nineteenth Article, that "as the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and ceremonies, but also in matters of faith." The noble part taken by the Church Missionary Society to introduce light into darkness, and to bring Scriptural doctrine home to the people, is a familiar story. Multitudes have forsaken their old superstitions, and a Church has been gathered, over which a highly-honoured missionary of the Society has been called upon to preside as bishop. We anticipate good results from this Missionary Bishopric in a Missionary Church which already numbers more than 20,000 Christians, most of them converts from heathenism. Unfeigned gratitude must always be due to the excellent Bishop of Madras for the paternal supervision which he so long exercised over a country not mentioned in his letters patent; but it was no unfounded statement of a Travancore missionary that the Christians attached to the Church of England were the only body "practically, and as judged by our neighbours, without a head." The Church had attained that condition and those dimensions that a bishop of its own was necessary. For this a novice was not wanted, but an experienced missionary was the right man in the right place. The first volume of the *Diocesan Gazette* tells something of what has been done in the new diocese, though it does not profess to be an exhaustive account. There are evident indications of life and progress full of promise for the future. The book, for it has obtained those dimensions, is honourably distinguished from many similar publications in other dioceses by the spirituality of its tone, and the edifying nature of many of its articles. In addition to the items of intelligence, there are papers, original and judiciously selected, leading to high and holy thoughts, especially concerning "Jesus, which is called Christ." We hope much success will attend the future numbers of a periodical of which the present volume is an instalment. To local readers it must be most interesting as well as useful. K.

THE MONTH.

"WITH deep feelings of gratitude to the Giver of all good things," the Society has once more, after four or five years of over-supply of men relatively to means, put forth a distinct appeal for missionaries. The Committee ask for four to take up work provided for already by the Extension Fund and special gifts, viz. two for the Niger, one for Persia, and a medical man for Gaza; also, to fill vacancies, one for Shaou-hing, one for East Africa (a layman), five for the Nyanza Mission, one for Agra, one for Madras, and a lady for Sierra Leone; also a clergyman of experience for Palestine. One University man of some year's experience in the ministry has been accepted, and will probably be appointed to one of these fields; and the Society is in communication with others. We earnestly trust that the Lord will put it into the hearts of some to offer themselves *at once*, in order that their going forth may not be necessarily deferred till the autumn of next year.

It should be stated that although five of the Islington men of 1880 are still at home, circumstances prevent their joining the ranks immediately, and they are all usefully engaged meanwhile in ministerial work.

WITH regard to the five men asked for to reinforce the Nyanza Mission it should be explained that this time last year there were thirteen men in the field, at various points. Of these, one (Mr. Biddlecombe) has returned home; one (Mr. Taylor) has been transferred to Mombasa; four (Dr. Baxter, Mr. J. C. Price, Mr. Cole, Mr. Last) are in Usagara; and two (Mr. Litchfield and Mr. Pearson) have just come to Europe invalided; leaving only four in the further interior, viz. Mr. Copplestone, now probably back at Uyui; Mr. Stokes, who is to be the "caravan leader" and be constantly on the move; Mr. O'Flaherty and Mr. Mackay in Uganda. To reinforce Uyui, to re-establish the projected station at the south end of the Lake, and to be prepared for any possible need of support in Uganda, five men are now urgently required. For these the Committee earnestly ask. They look to the Lord to call the men, and they look to their friends to listen for the Lord's call and be ready to obey it.

THE actual reinforcement of the year 1881 can now be counted up. It consists of *nineteen* new men, or one more than in either 1879 or 1880. The new names number twenty, but one, the Rev. C. H. Merk, was counted, though not named, in last year's eighteen (*Intell.* Nov. 1880). Not including him, there are sixteen Islington men, seven of whom were held over from last year, and the remainder are the nine ordained in June. Of these sixteen, five (Messrs. Knowles, Rountree, Walton, Nash, Canham) have gone on the Extension Fund in consequence of special gifts for particular Missions; three (Messrs. Faulconer, Shaw, Martin) on the unpledged part of the Extension Fund; three as the ordinary reinforcement of the year under the "Joint Report" (*Intell.* Aug. 1881); and five in virtue of the generally improved position of the Society's funds. (These eight are Messrs. Hall, Verso, Ball, Balding, Bradshaw, Guilford, Lewis, Windsor.) The nineteen are made up by one Oxford man, the Rev. H. A. Bren, and two medical missionaries, Dr. D. Duncan Main and Dr. A. Neve. Had the four posts mentioned in the preceding paragraph as already estimated for been

filled up in time, the year's reinforcement would comprise no less than twenty-three new men.

The missionaries returning to the field after a longer or shorter time at home are eleven in number, viz. the Revs. J. Brown, J. Caley, C. G. Daeuble, E. M. Griffith, E. T. Higgens, H. Horsley, W. S. Price, W. D. Reeve, W. Thwaites, and J. R. Wolfe, and Miss Laurence; and two of these at least, Mr. Higgens and Mr. Price, are real additions to the staff, as they had been off the list some years.

Of the *nineteen*, India gets eleven (besides Mr. Merk); Africa, two; China, three; Ceylon, one; North America, two. Of the *eleven*, India gets four; Africa, one; China, two; Ceylon, three (one of them at India's expense); North America, one. Thus, taking all together, India still claims its usual share of one-half the whole number.

We have great pleasure in recording yet another munificent benefaction from Mr. W. C. Jones. Having done so much for the Native Churches of India, his sympathies are now drawn out towards China; and in addition to the 2200*l.* for the establishment of a Training Institution for Native agents at Hang-chow, mentioned in our last number, he has now undertaken to provide the new buildings required for the already existing similar institution at Fuh-Chow, under Mr. Stewart. This latter gift is especially welcome, on account of the urgent needs of the Fuh-Kien Mission. To build the college and provide dwellings for the increased number of missionaries the Society would have been compelled to lay out between 5000*l.* and 6000*l.*—which such a Mission well deserves, but which the funds could ill afford. Of at least half this task it is now relieved through Mr. Jones's generosity.

By the death of the Anglican Bishop of Jerusalem, Dr. Barclay, on October 22nd, the C.M.S. Mission in Palestine has lost a hearty friend. The Rev. J. R. L. Hall, of Jaffa, writes:—"The blow is felt all through the country by Europeans and Natives alike, for the Bishop was so kind and genial to all, and so universally beloved. His manly, honest, straightforward, upright character won for him the respect even of those whose views and opinions did not coincide with his. He was a very fine example of the high-minded Christian English bishop." It will be remembered that Dr. Barclay only succeeded the late Bishop Gobat two years ago, and that he was consecrated at St. Paul's on July 25th, 1879, along with Bishops Speechly, Ridley, and Walsham How.

Archdeacon Cowley writes that intelligence had reached him of the safe arrival of the Rev. W. D. Reeve and his party at Fort Chipewyan, Athabasca. This intimation may be a relief to their friends, as it appears that their own packet of letters had been lost by the upsetting of a canoe.

The Rev. A. B. Hutchinson, who has worked so energetically at Hong-Kong, has been appointed to the Japan Mission, and will be stationed at Tokio.

Archdeacon McDonald's Annual Report has been received, dated Fort McPherson, Mackenzie River, April 20th. In January he was dangerously ill, but had been mercifully restored. Of the Tukudh Mission he reports satisfactorily; but one of the best of the voluntary Christian

"leaders" whose influence has been so helpful among the wandering tribes, Henry Venn Ketse, died in October last year. "His end was peace."

THE Rev. Hugh Horsley, late of North Tinnevelly, has been appointed to the Tamil Cooly Mission, Ceylon, a reinforcement for which has been earnestly asked for. His knowledge of Tamil will enable him to enter upon his work at once.

OUR readers will not have forgotten Ahmed Tewfik Effendi, the distinguished Mohammedan Ulema who was arrested by the Turkish Government for assisting our missionary at Constantinople, Dr. Koelle, in the translation of Christian books—who was condemned to death, but was saved by the interposition of Sir H. Layard, and banished to the island of Chio—and who escaped and came to England. He has long been intellectually convinced of the truth of Christianity, but went through a great mental struggle before he could bring himself to confess Christ in baptism, and thus cut himself off from wife and children and country. At last he resolved to leave all and follow Jesus; and every possible care having been taken to test the reality of his faith, he was baptized on November 11th in St. Paul's Church, Onslow Square, by the Rev. H. W. Webb-Peploe.

The church was thronged with spectators, and near the font were gathered a large number of leading friends of the Church Missionary Society. A short account of the Ulema's history was first given from the pulpit by Dr. Koelle; and then he was led to the font by his three "witnesses," Mrs. Webb-Peploe, Sir W. Muir, and the venerable nonagenarian Archdeacon Philpotts, father-in-law of Dr. Koelle. The first part of the service was read in English by Mr. Webb-Peploe, the Ulema following by means of a Turkish translation he held in his hand; the questions to the candidate were given by Dr. Koelle in Turkish, and were answered with great earnestness and distinctness by Ahmed Tewfik; after which the act of baptism was performed by Mr. Webb-Peploe, speaking in English. Alford's hymn, "In token that thou shalt not fear," was then sung by the whole congregation.

This baptism is a great event. No convert of equal eminence has, it is believed, ever been won from Mohammedanism. He was in the very front rank of the Turkish hierarchy in learning and reputation. Will not all our readers pray earnestly that he may, like the Apostle Paul, "increase the more in strength," and prove to be a chosen vessel to bear the name of Christ, by voice or pen, to the followers of the false prophet?

IN consequence of the return to England of Mr. Streeter, as noted in our last number, the Committee have requested the Rev. W. S. Price to go out to East Africa and take general charge of Frere Town for a short time. Difficulties had arisen between the Mission and the Wali of Mombasa respecting some Arab subjects who had caused trouble in the settlement, and in dealing with whom the Lay Superintendent had trespassed upon the jurisdiction of the Sultan of Zanzibar; difficulties also in the internal administration of Frere Town, the causes of which will be well understood by those who have followed the history of the Mission from its commencement, especially by those who remember Mr. Price's early journals which were published nearly *in extenso* in the *Intelligencer* of 1875-6. The

Committee have been compelled to express their disapproval of some of the methods adopted, with however good a motive, for maintaining order and discipline, particularly in respect of the infliction of corporal punishment in extreme cases; though it is right here to add that some of the statements on this head which have been in circulation prove to have been exaggerated. It is with the deeper regret that the Committee have felt bound to record their disapprobation, because such hearty testimony has been borne to the excellent work of the Mission and condition of the settlement during the last three or four years both by Sir John Kirk and by the naval officers on the coast; which testimony was confirmed by Sir J. Kirk personally at an interview the Committee had with him on Nov. 4th. The case, however, seemed to demand the presence of a special commissioner or representative of the Committee, and the readiness with which Mr. Price acceded to their request, at great personal inconvenience to himself, is a matter for true thankfulness. No one is better known and more respected on the coast than the founder of Frere Town, and no one could be so acceptable to all parties. He started on Nov. 15th, and we are sure he will be followed in his important mission by the prayers of the Society's friends. He will report on the future management of the settlement itself, on its relations with the Zanzibar Government, on the best mode of carrying out the Committee's plans for placing a mission steamer on the coast, and on the prospects of missionary extension in the interior. His going has met with the thorough approval of Sir J. Kirk, to whose kindness and good judgment in the whole matter the Society is deeply indebted.

It is to be hoped that the time will soon come for the abolition, not only of the slave-trade, but of slavery itself, in the territories of Zanzibar; and in connexion with this, that greater support will in future be given by the British Government at home to the consular authorities in their untiring efforts to help forward every good cause in the country. In more ways than one is it the case that many past difficulties might have been avoided if, for instance, Sir J. Kirk had had the means of more frequent communication with Mombasa. Questions of jurisdiction need not then have arisen, and the magisterial powers vested in the Consul by treaty would have been available in case of need. The position of Frere Town has been one which would have tested the judgment and capacity of the ablest superintendent.

The Committee were glad to hear the strong opinion expressed by Sir John Kirk respecting the value of Mombasa as a base for extended missionary operations among the interior tribes. Hitherto the work of the Mission has been necessarily almost confined to the care of the freed slaves and others connected with the settlement. This has been its main business, not only at Frere Town, but even also at Kisulutini. It is earnestly to be hoped that plans may ere long be matured for real advance into the great mass of heathenism lying behind. Just seven years have elapsed since the modern development of the Mission was inaugurated. It was on Nov. 15th, 1874, that Mr. Price landed at Mombasa and began the noble work which the seven years have witnessed. We trust that another fresh development is now at hand.

JUST too late for our last number a note was received from the Rev. A. Plummer, Senior Proctor of the University of Durham, informing the Society that Mr. A. E. Metzger, B.A., of Fourah Bay College, Sierra Leone, has obtained a First Class in the Honour School in the Final Examination

in Theology. Mr. Metzger, we need hardly say, is an African, and has been educated entirely in Africa.

THE arrangements respecting the Sindh and Persia Missions mentioned in our September number will have to be altered. The Rev. A. E. Cowley, now in Manitoba, is unable to return to India; and the Rev. J. Bambridge, of Karâchi, whose health has suffered considerably, may have to come home shortly.

THE Rev. H. Maundrell continues to report encouragingly of Kagoshima. A new catechist, Paul Morooka San, has been stationed there, and is doing a good work. He has a school with thirty-five scholars, a daily class of young men, a class of inquirers every morning, and conducts two or three preachings every evening. Mr. Maundrell visited the place recently and baptized thirty persons.

THE Rev. Vincent C. Sim, who joined the Bishop of Athabasca in his remote diocese two years ago, writes of a journey he took in the depth of winter from Fort Chipewyan to Fort McMurray, 150 miles over the snow, on which occasion he had "a slight taste of what is called in that country hard times." "Provisions ran short. For ten days we lived upon flour, sometimes having not more than one small cake at a meal, so that my appetite increased alarmingly."

WE are asked to correct an accidental mistake in this year's Annual Report. It is there stated that the present Maharajah of Travancore "succeeded to the throne on the death of his father." A correspondent writes:—

The present Maharajah of Travancore, whom I knew when in Trevandrum as the First Prince, is not the son of the late Maharajah, but his brother, and only a few years younger than he was. The late Maharajah had no children, and even if he had had, no son could ever have succeeded him, as, according to Nyar customs, both property and titles pass from the elder to the younger brothers; and when they fail, through the women, to the sons of a sister; or, failing a sister, to the sons of a niece. The present Maharajah has an only child, a boy, now about fifteen or sixteen years old; but he can never succeed to the throne, as on his father's death it will pass to another brother, and after him to the sons of the youngest Rānee, in this case an adopted niece of the late Maharajah's, and who was one of our pupils in Trevandrum. For many years past all the daughters and nieces in the Travancore royal family have died young, so the late Maharajah obtained permission from the Queen to adopt nieces, and the present Maharajah will probably do the same, as all the little Rānees have died infants.

PAROCHIAL MISSIONS TO THE JEWS.

WE have received a letter from the Rev. R. Sutton, Hon. Sec. of the Parochial Missions to the Jews Fund, taking exception to a foot-note in the *Intelligencer* of October, page 595. There was no desire to depreciate any effort for promoting Christianity among the Jews, although a particular method of doing so was incidentally criticized. Our pages are not the place for the full discussion of the question; and it is only necessary to say that Mr. Sutton thinks there are thirty parishes in England where his plan might be useful, while the writer in the *Intelligencer* thinks there are only five—"possibly ten or twelve, although he was assured to the contrary."—ED.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, October 10th, 1881.—The following gentlemen were appointed standing Trustees of the Society's property and funds: Captain the Hon. Francis Maude, Charles Douglas Fox, Esq., Sydney Gedge, Esq., and Henry Morris, Esq.

A letter was read from Major E. S. Gordon, R.A., offering to the Society some copies of a pamphlet prepared by him on Astronomical Observations for fixing positions, for the use of Missionaries in Africa and elsewhere, which were accepted with thanks.

Presented a small manual, entitled *China as a Mission Field*, prepared by the Rev. A. E. Moule for publication by the Society. The Committee directed that their thanks be conveyed to Mr. Moule for the work.

The Committee took leave of the Rev. H. A. Bren, M.A., proceeding to the Western India Mission as Principal of the Robert Money School. The Instructions of the Committee having been delivered by the Rev. W. Gray, Mr. Bren was addressed by the Rev. Canon Money and Sir William Hill, and commended in prayer to the favour and protection of Almighty God by the Rev. Prebendary Wilson.

Committee of Correspondence, October 18th.—A letter was read from Bishop Steere, of the Universities' Mission at Zanzibar, in which encouraging testimony was borne to good work done by the Society's Missions on the coast and in the Usagara country.

Presented a copy of a Japanese New Testament with references, by the Rev. J. Piper, which was received by the Committee with much pleasure.

A letter was read from the British and Foreign Bible Society proposing, if this Society approved, to print one thousand copies of the Rev. J. Sheldon's manuscript of the Gospel of St. Luke in the Biruhi language. The Committee gladly gave their approval to the proposal.

The Committee took leave of the Rev. J. W. Balding, proceeding to the Ceylon Mission, and of the Rev. J. Martin, proceeding to the Fuh-Kien Mission. The Instructions of the Committee having been delivered to Messrs. Balding and Martin by the Rev. C. C. Fenn, they were addressed by the Rev. H. W. Webb-Peploe, and commended in prayer to the favour and protection of Almighty God by the Rev. F. M. Harke.

A Report from the Red River Finance Committee was presented, on the subject of relieving the Society of the expenses of the pastoral stations in the diocese of Rupert's Land, and various arrangements in accordance therewith were sanctioned.

The Committee of the Tamil Cooly Mission, Ceylon, having written very earnestly to the Society for reinforcements for that Mission, the Secretaries were directed to convey to them the assurance of this Committee's desire to add another Missionary to the staff as soon as possible.

The Secretaries reported a gift of 2200*l.* from W. C. Jones, Esq., of Warrington, to the Bishop of Mid-China for a Præparandi Institution at Hang-chow. The cordial thanks of the Committee were directed to be given to Mr. Jones for his munificent benefaction.

The Rev. A. B. Hutchinson, late of the Society's Mission at Hong-Kong, was appointed to the Japan Mission, with a view to his being stationed at Tokio.

A letter was read from the Rev. J. Bambridge respecting the Committee's invitation to him to join the Persia Mission, and requesting leave to visit England. Reference having been made to the inability of the Rev.

A. E. Cowley to proceed to Sindh, as had been expected, the Secretaries were directed to correspond with Mr. Bambridge with a view to his remaining at Karâchi until further arrangements could be made.

Committee of Correspondence, November 1st.—The Committee took leave of the Rev. C. G. Daeuble, returning to the North India Mission. The Instructions of the Committee having been delivered by the Rev. C. C. Fenn, Mr. Daeuble was addressed by the Right Rev. Bishop Perry, and commended in prayer to the favour and protection of Almighty God by the Rev. E. H. Bickersteth.

The Rev. Hugh Horsley, M.A., of the Society's Tinnevelly Mission, was appointed to Ceylon, to assist the Rev. W. E. Rowlands in the work of the Tamil Cooly Mission.

The Rev. S. Pearse, Native minister at Lagos, now acting as curate to the Rev. J. Johnson at Breadfruit Church, was appointed to the charge of St. Clement's, Bonny, in the Niger Mission, subject to the approval of Bishop Crowther; it being understood that the Rev. E. S. Willoughby, now in the Society's employ at Lagos, would be invited by Mr. Johnson to become curate of Breadfruit.

The Committee sanctioned the presentation to Bishop Crowther of the Rev. J. Buck for Priest's Orders, and of Mr. J. D. Garrick and Mr. J. Boyle for Deacons' Orders.

Letters were read from the Foreign Office and Sir John Kirk respecting difficulties at Frere Town. The Secretaries having adverted to the importance of sending out a Special Commissioner to report on the future prospects of the Mission, the Committee agreed to invite the Rev. W. S. Price to go out as soon as possible to East Africa in that capacity.

Arrangements were made for the grouping of the Singhalese congregations connected with the Society in the Central Provinces of Ceylon in three divisions, each with a distinct Native Church Council, these Councils having for their chairmen respectively the Revs. J. I. Jones, S. Coles, and H. Gunasekara.

With reference to the Minutes of February 22nd, on the extension of the Fuh-Kien Mission, further arrangements were now made, by which the Rev. J. Martin, recently appointed to this Mission on the Extension Fund, would be located at the new station of Hok-Ning-Fu, under the guidance of one of the senior clerical Missionaries.

Committee of Funds, November 1st.—The Rev. E. T. Higgens having resigned his Association Secretaryship in consequence of his appointment to missionary work in Ceylon, the Rev. A. H. Arden, M.A., late Secretary to the Madras Corresponding Committee, and now Telugu Lecturer at Cambridge, was appointed Association Secretary for Cambridgeshire, Bedfordshire, and Huntingdonshire.

Committee of Correspondence, November 8th.—The Secretaries thankfully reported that Ahmed Tewfik Effendi, the Ulema of Constantinople, had, after a lengthened mental struggle, applied to the Rev. Dr. Koelle for admission into the Christian Church by baptism, and that the Rev. H. W. Webb-Peploe had arranged for the service to take place at St. Paul's, Onslow Square, on the 11th inst. The Committee expressed their thankfulness to Almighty God for the grace given to the Effendi, enabling him to take this decisive step.

Minutes of the Punjab and Sindh Committee and letters from the Rev. R. Clark were read, asking for the reconsideration of the Committee's plans

for the withdrawal of European Missionaries from Kangra and Kotghur. The Committee felt unable to reopen the question decided last year after careful consideration, and recommended that efforts be made to supply competent Native pastors.

The Secretaries made a statement regarding the present condition of the Nyanza Mission, from which it appeared that beyond Mpwapwa there were only three Missionaries; namely, one at Uyui, and two in Uganda, one of whom was believed to be ill, and the other had been out five years under very trying circumstances; also that the Rev. G. Litchfield and Mr. C. W. Pearson were on their way home invalided, and that of the last reinforcement of two men sent out in 1880, one was now at Mombasa, and the other had returned home. The Secretaries were instructed to seek for five additional men to be sent out to reinforce the Nyanza Mission, one for Uyui, two for the southern end of the Lake, and two to proceed to Uganda if required.

Minutes of the Palestine Conference having been read respecting the need of completing the mission buildings at Jaffa and Nablous, and Canon Tristram, who was present, having strongly recommended the grants applied for, the Committee voted 300*l.* for Nablous, and 500*l.* for Jaffa. The Committee further sanctioned the purchase of a new printing-press for the Society's Mission at Jerusalem, also on Canon Tristram's recommendation.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING that the Society is once more able to appeal for men. Prayer that the Lord of the harvest will speedily thrust them forth. (P. 751.)

Thanksgiving for the over-ruling hand of God in recent difficulties in East Africa. Prayer for Mr. Price, who has just sailed thither. (P. 753.)

Thanksgiving for the baptism of Ahmed Tewfik. Prayer that he may be kept Christ's faithful soldier and servant unto his life's end. (P. 753.)

Prayer for Sierra Leone (p. 720), Persia (p. 734), Agarpâra (p. 741), the Blackfoot Indians (p. 746).

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From September 15th to November 15th, 1881.

West Africa.—Mr. J. A. Alley (Journal, April to June, 1881).

Yoruba.—Mr. C. Young (Journal, second quarter, 1881); Mr. J. O. Okusende (Journal, half-year ending Dec., 1880); Mr. S. Johnson (Journal, half-year ending Dec., 1880); Mr. A. F. Foster (Journal, year ending Dec., 1880); Mr. M. J. Luke (Journal for quarter ending June 30th, 1881); Rev. D. Olubi (Annual Letter).

Nyanza.—Mr. A. J. Copplestone, Uyui, July 5th and 23rd, and Mamboia, Sept. 12th, 1881; Mr. C. Stokes, Uyui, Aug. 17th; Rev. G. Litchfield, Mpwapwa, Aug. 30th, and Zanzibar, Oct. 17th; Mr. J. T. Last, Mamboia, Oct. 4th, 1881.

Palestine.—Rev. F. Bellamy (Account of a second visit to the schools in the Hauran); Mrs. A. Schapira (Account of a Christmas at Gaza); Reports of the various stations in Palestine for 1880-81.

North India.—Rev. B. Davis (Journal for third quarter, 1881).

South India.—*Madras C.M. Record*, Sept., 1881—containing notes from Bishop Sargent's Journal.

Travancore.—Report of Trichur Pastorate, 1881; Report of Provincial Native Church Council, March 30th and Sept. 7th, 1881.

New Zealand.—Rev. T. S. Grace (Report of Wanganui District).

N.-W. America.—Rev. W. Spendlove (Journal, Dec., 1880, to June, 1881); Rev. J. Reader (Journal, Jan. to June, 1881); Rev. G. S. Winter (Journal, March 6th to July 24th, 1881); Ven. Archdeacon R. McDonald, Rev. W. Spendlove, Rev. G. S. Winter (Annual Letters).

NOTES OF THE MONTH.

DEPARTURE OF MISSIONARIES.

East Africa.—The Rev. W. S. Price left London on Nov. 15 for Mombasa.
North India.—The Rev. W. Windsor left London on Oct. 5 for Lucknow, *vid* Bombay The Rev. W. H. Ball left London on Oct. 27 for Calcutta.
Punjab.—The Rev. A. and Mrs. Lewis left London on Oct. 27 for Karâchi.
China.—The Rev. J. Martin and Miss Laurence left London on Oct. 26 for Hong-Kong.
Japan.—The Rev. H. and Mrs. Evington left London on Oct. 26 for Yokohama.

Contribution List.

In the following list of receipts from October 11th to Nov. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Flitton	24	19	0
Berkshire: Faringdon	20	0	0
Reading	50	0	0
Bristol	300	0	0
Buckinghamshire: Chenies	20	16	10
Claydon	69	9	6
Denham	3	8	6
Ellesborough	2	1	0
Haslemere	9	11	4
Northmarston	6	1	6
Olney	10	0	0
Cambridgeshire: Cambridge, &c.	100	0	0
Cheshire: Claughton: Christ Church	72	13	6
Congleton: St. James's	12	4	6
Lostock Gralam	4	8	0
Macclesfield	120	0	0
Mobberley	20	17	0
Norbury	15	3	3
Over: St. John's	1	14	0
Cornwall: Liskeard	9	4	2
Cumberland: Keswick: St. John's	9	7	11
Derbyshire: Ashford	2	12	8
Devonshire: Devon and Exeter	100	0	0
Filleigh	2	11	6
Hockworthy	1	16	7
Mariansleigh		14	1
Offwell	4	0	0
Plymouth, &c.	60	0	0
Silverton	1	9	6
Dorsetshire: Blandford	10	2	3
Corfe Castle	9	2	0
Gussage: All Saints'	3	15	0
Haselbury Bryan	2	0	5
Little Bredy	49	4	4
Lyme Regis	11	9	0
Weymouth	158	0	0
Essex: Ongar, &c.	35	0	0
Tolleshunt Knights	1	5	0
Walthamstow Twig Bible Society	8	10	0
Gloucestershire: Campden	10	0	0
Hatherop	33	0	0
Longborough	3	15	0
Hampshire: Fareham	72	0	0
Isle of Wight: East Cowes	35	17	10
Channel Islands: Guernsey	50	0	0
Herefordshire	20	0	0
Hertfordshire: Elstree	8	0	0
Puttenham	3	0	0
Huntingdonshire: Kimbolton	9	3	0
Kent: Blackheath	61	9	3
Bromley	47	13	8
Eastling	5	1	3
Hoo: St. Mary's	5	12	8
Sandwich	34	0	0
Westgate: St. James's	2	0	2
Lancashire: Broughton Addy	6	6	0
Hesketh with Becconsall	1	8	0
Heysham	6	0	4
Liverpool, &c.	200	0	0
Lowton	3	5	0
Leicestershire: Castle Dorrington	14	0	8
Lincolnshire: Blyborough	4	6	2
Fleet	4	9	3
Grantham	10	0	0
High Toynton	4	5	8
Keelby: Parish Church	3	16	0
Mareham-on-the-Hill	3	18	11
Sutton: St. Mary's	4	12	1
Middlesex:			
City of London: Holy Trin., Gough Sq.		10	0
Brentford: St. George's	10	6	5
Great Stanmore	44	10	8
Harrow	50	0	0
Haverstock Hill	5	0	0
Holloway: St. Barnabas': Juvenile Association	5	16	9
Kilburn	66	10	2
Holy Trinity: Juvenile Association	12	2	3
Christ Church, Brondesbury	9	17	4
Pimlico: St. Michael's	34	13	11
St. Marylebone: St. Mary's	6	0	0
St. Pancras: Parish Church	7	8	9
St. Silas', Kentish Town, Union Chapel		16	1
South Kensington: St. Paul's	26	11	7
Spring Grove: St. Mary's	42	9	9
Stepney: St. Dunstan's	5	8	6
Monmouthshire: Llangibby	2	11	11
Llanvetherine	1	0	0
Pillgwenlly: Holy Trinity	1	10	0
Norfolk: Fersfield	1	5	0
Northamptonshire: Easton Neston	6	0	7
Orton Waterville	122	0	10
Pilton	2	0	1
Northumberland:			
Bellingham with Henshaw	7	1	10
Nottinghamshire: Nottingham, &c.	100	0	0
Oxfordshire: Baldwyn Brightwell	2	3	7
Marston: St. Lawrence	3	16	11
Shropshire: Sheriff Hales	6	9	0
Shrewsbury, &c.	100	0	0
Whittington	3	2	4
Somersetshire: Biddisham	9	13	0
Brent Knoll	3	15	2
Mark	2	2	6
Staffordshire: Bilston: St. Luke's	2	10	0
Brown Edge	27	2	9
Bushbury	11	18	0
Cheadle	10	1	8
Fazeley	13	12	11
Marston and Whitgreave	5	1	11
Tettenhall Wood	5	6	7
Tipton: St. Matthew's	2	2	0
Wolverhampton: St. Jude's	22	0	0
Suffolk: Monewden	4	6	11
Woodbridge	98	14	0

Surrey: Bermondsey: Parish Church	18	10	4
St. James's	20	0	0
Brixton: St. Matthew's	112	3	6
Juvenile Association	25	1	6
St. John's, Angell Town	25	0	0
Brixton Rise: St. Saviour's	4	14	9
Clapham: St. James's	50	11	9
Coulsdon	40	0	0
Kew	3	0	10
Oxted	5	0	3
Penge: Holy Trinity	7	2	2
South Norwood	7	3	0
Streatham Common: Immanuel Ch.	31	12	0
Upper Tooting and Balham	9	0	0
Wimbledon: Emmanuel Church	32	0	0
Sussex: Burwash	9	13	3
Dallington	14	7	6
Eastbourne	100	0	0
Horsham	2	15	3
Lower Beeding	2	0	0
Stonegate	114	9	5
Warwickshire: Analey	1	16	7
Attleborough	4	4	1
Chilvers Coton	70	2	1
Fenny Compton	4	3	3
Ilmington	1	4	9
New Bilton	9	13	3
Westmoreland: Casterton	264	13	0
Heversham	17	4	0
Milnthorpe	8	17	0
Orton, &c.	6	8	9
Windermere: St. Mary's	15	6	9
Wiltshire: Little Hinton	17	8	2
Upavon	2	11	5
Worcestershire: Romsley	7	10	6
Wolverley	3	5	6
Yorkshire: Brownhill	3	0	1
Dewsbury	15	8	10
Halifax	80	0	0
Killinghall	2	15	4
Kirkby Malham	2	14	2
North Cave, &c.	22	10	0
Startforth	1	0	0
Whitby	205	3	10

ASSOCIATIONS IN WALES.

Carmarthenshire: Carmarthen	23	0	0
Carnarvonshire: Llanllechid		15	0
Llanwnda	1	5	6
Flintshire: Rhyl	2	9	0
Glamorganshire: Neath	2	12	0
Llandaff	1	1	0
Pendoylan		11	7
Welsh St. Donatts		16	6
Montgomeryshire: Bwlch-y-Cibau	3	3	0
Radnorshire: Bleddfa	1	0	0
Whitton	1	0	2

SCOTLAND.

Cally	61	13	6

IRELAND.

Hibernian Auxiliary	300	0	0

BENEFACTIONS.

A. C. S.	10	0	0
A. I. N.	50	0	0
Anonymous	10	0	0
Brooke, Sir W. de Capell, Bart.	10	0	0
C. A. C., in Memoriam	5	0	0
C. E. C.	5	0	0
C. L. H. N.	20	10	0
Churchill, Miss E., Dorchester	10	0	0
E. J. H.	5	0	0
Gibson, H., Esq., Ongar	20	0	0
Gladstone, Mrs. Robt., Halcot, Bexley	10	0	0
Hubbard, W. E., Esq., Horsham	500	0	0
J. C.	10	10	0
Junius-Stallard, Mrs., Norfolk Street	10	0	0
Kemble, W. Esq.	10	0	0
"Non Nobis Domine"	8	5	11
Vincent, Jacob, Esq., Canonbury	10	0	0

COLLECTIONS.

Jones, Miss, Lowesby (Miss. Box)	1	15	0
Little Boys at Tanllwyfan	5	0	0
Maindee Sunday-schools, by W. J. Lloyd, Esq.: Boys	7	3	1
Girls	8	4	5
Pentre Sunday-school, by F. Daun	2	6	9
Whittington, Rev. R., Children's Miss. Box	1	0	0

LEGACIES.

Alderson, late Rev. C.: Extrix. and Exors., Mrs. C. R. Alderson and C. M. Wilson, Esq., and Rev. W. R. Williams	45	0	0
Archer, late Mrs.	10	0	0
Fox, late Thos. Archd.	19	19	0
Howells, late Wm., Carmarthen: Extrix. and Exor., Mrs. S. A. Howells, and H. Howells, Esq.	468	0	0
Pople, late Mrs. E.	50	0	0
Welstead, late Miss, of Kimbolton: Exor., G. E. Hannam, Esq.	100	0	0
Wybergh, late Miss, of Carlisle: Exors., Sir Wilfrid Lawson and C. B. Hodgson, Esq.	1000	0	0

FOREIGN CONTRIBUTIONS.

Canada: London	10	0	0
Jamaica: St. James's, Kingston	6	0	0
New Zealand: Christchurch	26	5	10
Nelson: All Saints'	5	9	0
Wellington	13	0	0

EXTENSION FUND.

Bexley Heath Ladies' Working Society	10	0	0
Friend, by Rev. W. H. Barlow	1000	0	0
West Herts	6	8	7

CONTINGENCY FUND.

Kemble, W., Esq.	5	0	0

FUND FOR THE SUPPORT OF A MEDICAL MISSIONARY IN PERSIA.

Allan, Mrs. James	10	0	0
Edmond, J. M., Esq.	10	0	0
Leishman, Miss, and Friends	6	0	0

HENRY WRIGHT MEMORIAL FUND.

Pattison, Miss, Addiscombe	10	0	0

The Secretaries thankfully acknowledge the receipt of the following Parcels for the Missions:—

From Mrs. Wase, Holbrook, and Bible-class Working Party, St. Luke's, Homerton, per Mrs. House.

From St. James's Working Party, Edgbaston, per Miss Brown, for Agarpára.

From Mrs. McDougall, Braco, Perthshire, and Miss Gardiner, St. Leonard's-on-Sea, for Girls' Orphanage, Amritsar.

From Mr. H. E. Hancock, Cambridge, for Multan.

From Miss Thompson, Scarborough, for Athabasca.

From the Coral Fund, per Mrs. Batty, for Mombasa.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.